Yoga

An Annotated Bibliography of Works in English, 1981–2005

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For Maeve and Owen

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Special thanks to the yoga teachers with whom I have studied as well as the wonderful yogis I've met in the books I've read while compiling this bibliography. The best part of this project has been all that I've discovered about yoga.

Contents

Preface

Today millions of people in the world practice some form of yoga, but they often do so without a clear understanding of its history, traditions, and purposes. Westerners often think of yoga as an advanced exercise system, but it goes much deeper. Increased flexibility and relief from stress are by-products of yoga; physical health is not its main concern. In addition to being a practical science of bodily postures and breath control, it is one of the six classical philosophical systems of India. Yoga recognizes the capacity of each individual to attain a state of Self-realization and incorporates techniques for controlling the body, concentrating the mind, and attaining higher states of consciousness.

The term "yoga" has many connotations in the Sanskrit language and often refers to both the process and the goal of self-integration. Today most of what is called yoga — the postures and relaxation techniques taught in classes and workshops — falls into the category of Hatha Yoga, but there are many varieties, each with its own emphasis. Furthermore, the literature on yoga is vast and varied. It includes the original Sanskrit texts, such as the *Yoga Upanishads*, *Bhagavad Gita*, *Yoga Sutras*, and *Hatha Yoga Pradipika*, translations of the original texts, commentaries on the texts, subcommentaries, detailed scholarly works that investigate yoga history, philosophy, and psychology, and manuals, both comprehensive and enthusiastic-but-not-so-comprehensive, that focus chiefly on the physical and therapeutic aspects of yoga.

There has been no comprehensive bibliography on the topic since the publication of Howard R. Jarrell's *International Yoga Bibliography, 1950–1980* (Metuchen, N.J.: Scarecrow Press, 1981), yet interest continues unabated. When faced with the vastness and complexity of the subject of yoga, I was forced to make decisions regarding what to include and what to exclude in order to make this project manageable. In general, publications selected for this bibliography deal with yoga traditions within India, including Bhakti Yoga, Hatha Yoga, Jnana Yoga, Karma Yoga, Kundalini Yoga, Mantra Yoga, Raja Yoga, and Tantra Yoga. Books on Buddhist and Jain yoga are not covered. Conference proceedings and collections of essays which focus chiefly on yoga are included, but journal articles have been left out. In the past few decades, the number of journal articles on yoga has soared, particularly in the area of medical research. However, periodical literature is more appropriately searched using electronic databases, such as PubMed and JSTOR, and so is not included here.

Boundaries often blur in books where the subjects of yoga and spirituality intertwine. In these cases, I have tried to assess the primary purpose of the book and have excluded those publications in which the emphasis is on spiritual life.

A word about transcription of Sanskrit terms. Rather than try to standardize the transliteration of Sanskrit throughout the bibliography, I have used diacritical marks or left them out according to the style employed in each of the books. Although this approach has resulted in inconsistent spellings throughout the text, I hope that scholars who are accustomed to strict transliteration will be tolerant of this decision. Similarly, the word yoga appears both capitalized and in lower case according to the conventions adopted by each author.

The bibliography consists of three parts. Part 1 includes guides, manuals, academic studies, collections of essays, conference proceedings, and other reference works. Part 2 consists of translations of principal Sanskrit source materials. There are a number of yoga manuscripts that have yet to be translated into English. Readers will find useful information about additional yogic texts in *The Yoga Tradition: Its History, Literature, Philosophy and Practice* by Georg Feuerstein (Prescott, Ariz.: Hohm Press, c1998) and *Yoga: Mastering the Secrets of Matter and the Universe* by Alain Daniélou (Rochester, Vt.: Inner Traditions International, c1991). Part 3 includes doctoral dissertations and master's theses, many of which report results of scientific research. Entries in the bibliography are arranged alphabetically by author or editor and numbered consecutively. In cases where author information is absent or inconclusive, the work is entered under the title.

The *Yoga Sutras* of Patanjali represent the first complete and systematic work on the disciplines of yoga. In addition to delineating yoga practices in the style of an ancient how-to manual, the *Yoga Sutras* also encapsulate ideas about reality and consciousness. The number of translations and commentaries on the *Yoga Sutras* published during the period covered in this bibliography is a clear indication that the critical/interpretative tradition which began hundreds of years ago continues to the present day. While works on the *Yoga Sutras* are sometimes entered under the name of the translator or commentator, I have grouped all translations and commentaries under Patanjali.

The bibliography includes author, title, and subject indexes. The term author is used in a broad sense, and the Author Index includes joint authors, translators, compilers, and authors of forewords and introductions when recorded in the annotations. Some Indian authors follow the convention of spelling out first names and using only initials for last names. Rather than listing these names by last initial in the Author Index, I have entered them by the identifiable portion of the name whether it was the first name or last name. The Title Index lists all titles under which a work may have been published. Articles at the beginning of the titles are included in the listing, but ignored in alphabetizing.

All of the books that I have examined I have annotated. When unable to obtain a book, I verified publication information with a holding library, publisher, or bookseller and these are listed in the bibliography with a citation only. While I attempted to make this bibliography exhaustive, omissions are bound to happen. I apologize to the authors whose books I may have missed and ask to be notified of these titles. In a few cases, I was unable to verify publication details for Indian imprints, either because they are not held in any library or are out of print and unavailable from any bookseller. These ghost titles have been excluded.

In his *Yoga in Modern India: The Body Between Science and Philosophy* (Princeton, NJ: Princeton University Press, 2004), Joseph S. Alter notes, "Many authors write as though they are the only person writing on the subject with any authority, and that what they are saying is new. Yet if there is one single thing that characterizes the literature on Yoga, it is repetition and redundancy in the guise of novelty and independent invention." This observation goes a long way toward explaining the inevitable redundancy in the annotations in this bibliography. I have tried to highlight distinguishing features or insights when these have been apparent, but many of the books cover the same material and repetition is unavoidable.

My hope is that this resource will encourage students to read widely on the subject of yoga and to explore the full scope of yoga practice. I also hope to facilitate research and scholarly conversations about yoga and assist librarians in building their collections. Howard R. Jarrell noted that one of his intentions was to provide a "comprehensive source as a means of discovering unknown yoga literature." I hope that this bibliography serves as a continuation of Jarrell's highly useful work. Indeed, earlier editions exist for many of the books listed in the bibliography and readers are encouraged to consult Jarrell's work for information about these and other titles. Together they provide access to more than half a century of publications on yoga.

Part 1

Studies, Manuals, General Reference

1 **Aagaard, Johannes** and **Moti Lal Pandit**. *The Hidden Way: A Study in Modern Religious Esoterism.* New Delhi: Munshiram Manoharlal Publishers, 2002.

This book takes up the recurring debate on the issue of Eastern influence on Christian thought and the degree to which yogic philosophy and praxis are compatible with Western traditions. While yoga philosophy is not rejected outright by Johannes and Pandit, they express deep discomfort with what they see as the "ideological veneer to the need for introversion." Their account of the history of the various types of yoga in the West is a mixture of fact and strange, inaccurate, and unsupported claims. Yoga is described as having emerged from either an old man's fear of death or an attempt to withdraw from a life of immeasurable suffering. The physical and mental benefits experienced by some through yoga practice are dismissed as temporary side-effects. The guru is defined as one who has the power to remove spiritual darkness and lead one to liberation and, while there is no doubt that the system is open to all sorts of abuses, the authors here go on to conclude that discipleship is equal to possession and warn about yogis infiltrating the Christian world. For a more balanced debate on the validity of yoga theory, see *Yoga: A Christian Option?* by Prabhu Guptara and Amiel Osmaston.

2 **Abhedananda, Swami**. *How to Be a Yogi.* (15th ed.) Calcutta, India: Ramakrishna Vedanta Math, 1983.

This book contains lectures delivered in America in the early twentieth century in which Abhedananda discusses yogic principles and practices based on Patañjali's *Yoga Sutras.* He characterizes the "true yogi" as one who has learned control of the mind through meditation and concentration and who understands the transitory and ephemeral nature of the phenomenal world. Identifies Jesus as a true yogi and compares the miracles he performed to similar events in the lives of spiritual leaders who preceded him. Abhedananda expands on his theories about Jesus in *Journey into Kashmir and Tibet* (Ramakrishna Vedanta Math, 1987), in which he provides an account of Jesus' travels in India as described in a Tibetan manuscript from the Hemis Monastery. Contents: Introductory — What is Yoga? — Hatha Yoga — Raja Yoga — Karma Yoga — Bhakti Yoga — Jnana Yoga — Science of breathing — Was Christ a Yogi?

3 _____. *Was Christ a Yogi?* [Whitefish, MT]: Kessinger Publishing, 2005.

4 _____. *What Is Yoga?* [Whitefish, MT]: Kessinger Publishing, 2005.

5 _____. *The Yoga Psychology.* Calcutta, India: Ramakrishna Vedanta Math, 1983. Reprinted 1999, 2002.

Sixteen lectures, delivered in America in 1924, elaborating on the eight limbs of Patanjali's Yoga as well as specific meditative and ethical approaches to yoga practice. Swami Abhedananda draws upon the wisdom of various ancient scriptures, such as the *Bhagavad Gita,* in his discussion

of methods to awaken latent powers in the mind and achieve single-pointed concentration and liberation. The style is informal and the text is enlivened by the author's personal stories and comparisons between the teachings of Buddha, Christ, Lao-tze and others. Contents: Steps to attain yoga — Obstacles to the practice of yoga — Remedy and practice — Science of breath — Psychic prana — Concentration — Meditation — Superconsciousness — Kriya yoga — Nescience and the world — Knowledge and ignorance — Attachment and aversion — Bondage and freedom — Karma and meditation — Attainment of the superconsciousness — Mystic word and consciousness. Author, a disciple of Ramakrishna, studied Sanskrit and philosophy and wrote a number of books on Vedanta philosophy and Indian culture and spirituality.

6 **Abhinava Vidyateertha**. *Yoga, Enlightenment, and Perfection of Abhinava Vidyatheerth Mahaswamigal.* Chennai [India]: Sri Vidyatheerth Foundation, 1999.

7 **Adi Dadi**. *The Spiritual Science of Essential Yoga.* Montreal: Paume de Saint-Germain Publishing, 2004. Translation of: *La Science des Asanas-Mudras.*

Presents meditation techniques and mantras derived from a variety of spiritual and philosophical traditions and practices. Contents: Preparatory mudras and mantras — Jyoti: meditation of purification by the light — Tonglen: Buddhist meditative technique — Dhikr: Sufi meditative practice — Active God-walk meditation — Reverence and worship for the different stages of the day — The Japa-Dhyana Kyrie Eleison — Purification of negative qualities — Dynamic mudras of eternal benedictions — Yogic meditation. Illustrated. Author uses the spiritual names of Sri Adi Dadi, Etbonan Karta, and Dadi Darshan Dharma.

8 **Adiswarananda, Swami**. *The Four Yogas: A Guide to the Spiritual Paths of Action, Devotion, Meditation, and Knowledge.* Woodstock, VT: SkyLight Paths Publishing, 2006.

This work is an expert, engaging survey of four spiritual paths to attain Self-knowledge found in yoga philosophy: karma-yoga, selfless action; bhakti-yoga, devotion; raja-yoga, concentration; and, jnana-yoga, knowledge and discrimination. Adiswarananda organizes his discussion of each path around the same elements (philosophy, psychology, preparatory practices, obstacles and methods to overcome them) and clearly articulates similarities and differences. He also discusses sensitive issues surrounding progress on the spiritual path and what an aspirant can expect as one advances in the discipline. Glossary.

9 _____. *Meditation & Its Practices: A Definitive Guide to Techniques and Traditions of Meditation in Yoga and Vedanta.* Woodstock, VT: SkyLight Paths Publishing, 2003.

A comprehensive, accessible presentation of the goals and methods of meditation that includes discussion of the centers of consciousness, methods of concentration, and the difficulty of charting one's progress and obstacles to meditation. In comparing these elements within the contexts of Yoga and Vedanta, the author draws heavily on the teachings of many texts, both ancient and modern, including the *Upanishads, Bhagavad Gita,* gospel of Sri Ramakrishna, *Vivekachudamani, Yoga Sutras,* the works of Vivekananda, and others. Adiswarananda discusses chakras, posture, diet, and japa, the practice of repeating a sacred word or phrase, and emphasizes that one may choose the meditation method that is most appealing or effective. Reviewer Georg Feuerstein noted that this book "fills a long-standing gap in the contemporary literature on meditation." Glossary. Bibliography. Adiswarananda is a senior minister at the Ramakrishna-Vivekananda Center of New York.

10 _____. *The Spiritual Quest and the Way of Yoga: The Goal, the Journey, and the Milestones.* Woodstock, VT: SkyLight Paths Publishing, 2005.

Yoga philosophy identifies the root cause of human suffering as the loss of contact with Atman, Brahman, the Absolute, God, or any of the various names used to designate Ultimate Reality. This book clearly describes the paths one may take through suffering to reach the true Self, drawing upon many ancient texts to answer questions related to choosing the most appropriate spiritual path, overcoming obstacles, stilling the mind, role of the guru, signs of progress, and the unity of all religions. Glossary. Bibliographical references.

11 **Adsule, Prabhakar**. *An Introduction to the Science of Psychic Condensate Phase of Patanjali: Patanjali's Thoughts Re-Looked in the Light of Emerging Quantum Science.* Indore, India: Sudha Kiran, 1998.

An intriguing book in which Adsule explores parallels between Patanjali's *Yoga Sutras* and the work of modern scientists, in particular the holo-

graphic paradigm of neurophysiologist Karl Pribram and physicist David Bohm. Includes the *Yoga Sutras* in Devanagari script (although certain sutras have been omitted where they were considered to be repetitive), translation, and commentary.

12 **Agarwal, R. S.** *Yoga of Perfect Sight: With Letters of Sri Aurobindo.* Pondicherry: Sri Aurobindo Ashram, 1983. Reprinted 1986, 1990, 1991, 1993.

A collection of articles on eyesight, vision problems, and practical eye exercises which first appeared in *Mother India*, a monthly journal of the Sri Aurobindo Ashram. The final chapter includes excerpts from letters of Sri Aurobindo to students and disciples on eyesight and Yogic vision.

13 **Agombar, Fiona.** *Beat Fatigue with Yoga: A Step-by-Step Guide.* Shaftesbury, Dorset [England]; Boston, MA: Element, 1999. Published as: *Beat Fatigue with Yoga: The Effective Way to Energize.* London: Thorsons, 2002 / *Beat Fatigue with Yoga: A Simple Step-by-Step Way to Restore Energy.* (Revised ed.) London: Cherry Red, 2005.

Briefly discusses the causes of Chronic Fatigue Syndrome and continues with detailed information about establishing a recovery program that includes yoga practice, breathing exercises, balanced nutrition, and meditation. Informed by the author's own experience and research.

14 **Agrawal, Madan Mohan, editor.** *Six Systems of Indian Philosophy: The Sūtras of Six Systems of Indian Philosophy with English Translation, Transliteration, and Indices.* Delhi: Chaukhamba Sanskrit Pratishthan, 2001.

Contents: Nyāya Sūtras of Gautam — Vaiśeṣika Sūtras of Kaṇāda — Sāṁkhya aphorisms of Kapila — Yoga Sūtras of Patañjali — Mīmāṁsā Sūtras of Jaimini — Vedānta Sūtras of Bādarāyaṇa. "I.1. Now, then, the exposition of concentration (is to be made.) I.2. Concentration (yoga) is the hindering of the modifications of the thinking principle. I.3. Then (i.e., at the time of concentration) it (the soul) abides in the form of the spectator (without a spectacle)."

15 **Aïvanhov, Omraam Mikhaël.** *"Know Thyself": Jnana Yoga.* Fréjus, France: Prosveta, 1981. (2nd ed.) 1992. Reissued 1993. Translation of: *Connais-toi toi-même.*

The lectures compiled in this volume discuss Jnana Yoga, one of the ancient methods in yoga for achieving the realization that there is something in the individual which underlies all transitory images of the ego. Urges students to reduce attachment to externals and through Jnana Yoga to use the intellect and intelligence to confront false identification. "We cannot transform the world but we can transform ourselves." A student learns to distinguish those experiences which are unalloyed from those which are indirect or the result of suggestion. The books of Aïvanhov, a Belgian-born philosopher and teacher, on human potential and transformation are widely available in translation.

16 _____. *Man's Subtle Bodies and Centres: The Aura, the Solar Plexus, the Chakras.* Fréjus, France: Prosveta, c1987. (3rd ed.) 1988. Also, North Hatley, Quebec: Prosveta, c2000. Translation of: *Centres et Corps Subtils: Aura, Plexus Solaire, Centre Hara.*

17 _____. *A New Earth: Methods, Exercises, Formulas, Prayers.* (2nd ed.) Fréjus, France: Prosveta, c1982. (3rd ed.) 1988, (4th ed.) 1992. Translation of: *La Nouvelle Terre.*

Compiled from lectures delivered by Aïvanhov some of which concern breathing, nutrition, purification of the body, fasting, relationships with nature and other human beings, meditation, prayer, working with light, development of chakras, and the aura.

18 _____. *The Splendour of Tiphareth: The Yoga of the Sun.* (3rd ed.) Fréjus, France; [Uckfield, England]: Prosveta, c1994.

Surya-yoga unifies inner forces by uniting the individual with the power of light and heat that animates the universe. According to Aïvanhov, although Surya-yoga focuses on the sun, it rejects none of the other yogas but combines them into one through "wisdom, power, purity and activity, selflessness, light, and the sacred fire of divine light." Compiled from talks characterized by directness and clarity of thought which were given by Aïvanhov between July 1967 and May 1968.

19 _____. *The Yoga of Nutrition.* Los Angeles, CA: Editions Prosveta, 1982. Reprinted 1991. Translation of: *Le Yoga de la Nutrition.* Laval, Québec: Éditions Prosveta, c1981.

The yoga of nutrition, termed "Hrani Yoga" by the author ("the easiest and most readily accessible of all yogas") involves not only the manner in which we eat, but also the way we think about food. According to the author, food is a concentrated, condensed form of solar energy. Correct eating is essential in order to extract the full nour-

ishment and benefit from food as well as being an opportunity to practice relaxation, concentration, and control. Also discusses advantages of proper fasting in order to harmonize the body at the cellular level.

20 **Ajaya, Swami**. *Psychotherapy East and West: A Unifying Paradigm*. Honesdale, Pa: The Himalayan International Institute of Yoga Science and Philosophy of the U.S.A., 1983. Reprinted 1992, 1997.

This book compares the methods of ancient yogic psychology and modern psychotherapy. Swami Ajaya finds modern models of psychotherapy to be effective but limited because they generally neglect to help one reach beyond strengthening and development of the ego. In relation to the ancient science of yoga they are still young and experimental. The yoga psychology of Patanjali, which goes beyond ego identification to the evolution of consciousness, has remained intact for thousands of years, while the various schools of modern psychology have split and diverged in their emphasis on different aspects of human consciousness and experience. C. G. Jung was one psychotherapist who utilized yogic philosophy in his work and Swami Ajaya examines his methods in detail. Final section on applications of yoga therapy includes discussion of mind-body interactions, breath, polarities, client-therapist relationships, collective unconscious from the yogic perspective, chakras and spiritual aspects of psychotherapy. Author, formerly known as Allan Weinstock, is a clinical psychologist and yogi who studied with various yoga masters in India.

21 _____. *Yoga Psychology: A Practical Guide to Meditation*. Honesdale, Pa.: Himalayan Institute of Yoga, 1982. Reprinted 1989.

Meditation, the universal, timeless discipline to focus the mind and reach higher levels of consciousness, is the seventh stage of yoga practice. This book explores the preliminary steps recommended in classical Yoga to prepare for meditation, analyzes the psychological and physiological effects of meditation, and discusses obstacles to effective practice. Three traditional methods for quieting the mind are discussed: centering on sounds, meditation on breath, and meditation on mantra. Mantras are thought to be the encapsulated form or seeds of experiences of higher consciousness in sound and, in the yogic tradition, OM is considered as the vibration from which all things were created, the vibration which is unity before manifestation. Offers valuable advice on meditation techniques and ways to avoid many of the common mistakes made by beginners.

22 **Akhandananda Saraswati, Swami**. *Mantra Yoga: The Hidden Power of Sound*. Gosford, N.S.W, Australia: Satyananda Ashram, 1985.

23 _____. *Yoga and Personal Relationships*. Gosford, N.S.W, Australia: Satyananda Ashram, 1985.

Discusses the nature and importance of self-discipline and the application of yogic principles in all varieties of personal relationships.

24 **Alberg, Maria**. *The Yoga Workbook for Seniors*. (1st ed.) Sandpoint, ID: Moon in the Pearl, 1993.

25 **Aldous, Susi Hately**. *Anatomy and Asana: Preventing Yoga Injuries*. Calgary, Canada: Functional Synergy Press, c2004.

This book provides valuable, detailed information for both yoga instructors and practitioners about anatomical and movement principles underlying asanas. Discusses systems of the body, anatomical position, the relationship between muscles and mechanics of muscle contraction, postural habits that cause tightening of muscles, and factors that cause pain and limit mobility. Final section applies the principles of movement to specific groups of yoga asanas (standing poses, back and forward bends, twists, and inversions), recommends simple methods to release tension and open up postures, and identifies where the potential for injury exists and how to prevent it. The author makes complex information understandable and the illustrations are clear, but the crowded, unbalanced layout and lack of an index make finding one's way a challenge. Bibliography.

26 **Ali, Cajzoran**. *Divine Posture Influence Upon Endocrine Glands*. [Whitefish, MT]: Kessinger Publishing, [2003?]. Originally published: 1928.

Presents a series of 48 postures to be performed in sequence for stimulation of the endocrine system and purification of the body. Ali's Divine Postures are recognizable as basic yoga asanas, although she uses only numbers rather than Sanskrit or English names to identify them. She describes each gland as a "lotus" that functions as an interface between mind and body and discusses the functions, colors, planets, and symbols associated with them. Includes many recommendations on maintaining calm, balance, and focus in daily life. The tone is solemn and the images in this facsimile

reprint are grainy, but it is an interesting early twentieth century explanation of the benefits of yoga.

27 **Ali, Mosaraf** and **Jiwan Brar**. *Therapeutic Yoga*. London: Vermillion, 2002.

This book describes and illustrates postures to promote health, relieve discomfort from common ailments, and assist with recovery from a variety of medical problems, including arthritis, asthma, backache, chronic fatigue syndrome, colds, flu, headaches, high blood pressure, infertility, insomnia, irritable bowel syndrome, menstrual problems, and stress.

28 **All India Conference on Yoga and Its Integration in Modern Education (1981)**. *The Science of Yoga and Consciousness: Collection of Papers Presented at All India Conference on Yoga and Its Integration in Modern Education Held at Kanpur on September 10 to 13, 1981* / Edited by S. N. Mahajan. Agra, U.P., India: Y. K. Publishers, 1987.

Contents: Dimensions of Yoga / Sri Swami Rama — Yoga of self awareness / Maha Mandleshwar, Ma Yogashakti — The essence of Vedic knowledge / G. S. Melkote — Nescient Yoga / R. G. Chaturvedi — Secrets of mind control or chitta nirodh / Chand Prakash Mehra — Science of breath / Sri Swami Rama — The basis for an integrated approach in yoga therapy / H. R. Nagendra — "No Option Yoga" — The Integral Yoga of Patanjali — The combined therapy program / Rudolph Ballentine — Therapeutic value of yoga / S. N. Shevde — Stress: a new perspective / Phil Nuernberger — Meditation: a study in relation to mental stress / K. S. Joshi — Emotional and mental stress regulation through yoga / R. C. Gupta — Effect of shavasan on stress / K. K. Datey — Comparison of two yoga techniques — uddiyana bandha and uddiyananka with muellers and valsalva maneuvers on the basis of breathing patterns and intragastric pressure changes / M. V. Bhole — Herbal medicines and aromatherapy as supplement to yoga for stress management / S. C. Datta — High blood pressure and yoga / Ram Autar Sharma — Neurophysiological manifestations of yogic practices / G. S. Chinna — Attentuation of cardiac vulnerability to dysrhythmias by exploitation of cardiovascular reflexogenicity through uddiyan and jalandhar bandhs / R. C. Panday — Yoga for educational institutions / B. K. S. Iyengar — Integration of yoga in modern education / K. Krishna Bhat — Behavioural principles cast in the non-reductionistic context of yoga psychology / John R. Harvey — Place and purpose of yoga / Gyan Mohan — Education and two concepts of yoga / S. N. Mahajan.

29 **Allan, John**. *Yoga: A Christian Analysis*. Leicester [England]: Inter-Varsity Press, 1983.

This slender volume is a tart and disapproving response to yogic approaches to spirituality and the popularization of yoga in the West. Opening with a brief, fairly academic examination of the origins of yoga philosophy and the development of different types of yoga, Allan goes on to consider the possibility of harmonizing yoga philosophy and Christian doctrine and rejects the idea utterly. He respects the self-discipline and self-mastery of dedicated yoga practitioners, yet makes disparaging remarks about naïve, Western spiritual seekers, referring to them as "Muktananda junkies." Noting the points on which yoga philosophy and the Bible clash, he also discusses the relation of yoga to Buddhism and Islam and disputes the idea that the ethics and aims of yoga are common to all religions. He cautions against the "whiff of occultism" around yoga as well as the claims of those who believe that yoga can be useful to Christians. French Benedictine monk and theologian Jean-Marie Déchanet wrote of the value he found in yoga, albeit a hatha yoga divorced from its Hindu origins, but Allan believes that he also possessed the sophistication and intellect necessary "to clear away the usual philosophical trappings of yoga, and erect instead a Christian system in its place." In the Appendix, Allan maintains that Christians should be tolerant, but not compromise themselves by involvement in yoga. Includes bibliographical references.

30 **Allen, N. J.** *The Indo-European Prehistory of Yoga*. Quebec, Canada: World Heritage Press, 1998.

An offprint from the *International Journal of Hindu Studies* (vol. 2, no. 1), April 1998.

31 **Alper, Harvey P., editor**. *Understanding Mantras*. Albany, N.Y.: State University of New York Press, c1989.

Contents: Introduction / Harvey P. Alper — Māntra kaviśatā: speech as performative in the Ṛgveda / Ellison Banks Findly — Vedic mantras / Frits Staal — The mantra in Vedic and Tantric ritual / Wade T. Wheelock — Mantra in Āyurveda: a study of the use of magico-religious speech in ancient Indian medicine / Kenneth G. Zysk — Are mantras speech acts? The Mīmāṃsā point of view / John Taber — The meaning and power of mantras

in Bhartṛhari's Vākyapadīya/ Howard Coward — Mantras in Śivapurāṇa / Ludo Rocher — The use of mantra in yogic meditation: the testimony of the Pāśupata / Gerhard Oberhammer — The Pāñcarātra attitude to mantra / Sanjukta Gupta — The cosmos as Śiva's language-game: mantra according to Kṣemarāja's Śivasūtravimarśinī / Harvey P. Alper — Mantras: what are they? / André Padoux.

32 **Alter, Joseph S.** *Yoga in Modern India: The Body Between Science and Philosophy.* Princeton; Oxford: Princeton University Press, c2004.

A thought-provoking, intriguing work which uses the methods of historical anthropology to analyze the history and form of modern yoga in India. Alter emphasizes that this is not a study of yoga philosophy nor does he attempt to define its authentic form. He is concerned with the way yoga can exist simultaneously as a system of transcendental consciousness and as a system of alternative medicine and fitness training, and he brings a sharp, new perspective to what he refers to as "Yoga's embodied practice." Contrary to conventional wisdom concerning the expression of modern yoga as the product of Western misunderstanding and distortion, Alter points out that it was in India that yoga was "modernized, medicalized, and transformed into a system of physical culture." He creates a new genre — "yogic pulp nonfiction" — that is independent of price or quality of print, but which includes those books that "put forth the idea that you can teach yourself yoga by reading a book, even if one of the lessons is that you should stop reading and go and find a guru." Preface draws attention to similarities and points of divergence between this work and Gregory P. Field's *Religious Therapeutics: Body and Health in Yoga, Āyurveda and Tantra.* Well-written and insightful, this book should be of interest to academics and general readers alike. Contents: Historicizing Yoga: the life and times of liberated souls — Yoga and the supramental being: materialism, metaphysics, and social reality — Swami Kuvalayananda: science, yoga, and global modernity — Birth of the anti-clinic: naturopathic yoga in a post–Gandhian, postcolonial state — Dr. Karandikar, Dr. Pal, and the RSS: purification, subtle gymnastics, and man making — Auto-urine therapy: the elixir of life: Yoga, Āyurveda, and self-perfection. Glossary. Extensive endnotes and bibliography.

33 **Amaldas, Brahmachari.** *Christian Yogic Meditation.* Wilmington, Del.: Michael Glazier; Dublin, Ireland: Dominican Publications, 1983.

Discusses the use of meditation and various yogic breathing techniques to enhance prayer as well as methods for experiencing "the inner light of God within oneself" through the symbolism of the serpent power Kundalini Shakti. Amaldas relates personal experiences as an Indian Christian and brings a new perspective to what he sees as the neglect of the physical and psychic aspects of the person in Christian spirituality. He explores the way Christian Yoga develops these aspects while fostering transformation and spiritual enlightenment.

34 _____. *Yeshu Abba Consciousness: Method of a Christian Yogic Meditation.* Bangalore, India: Asian Trading Corp., 1982. Reprinted 1986.

Contents: A call to cosmic Christ body consciousness — Yeshu-Abba consciousness through conscious breathing — Pratyahara: how to face various types of obstacles in meditation — Family meditation: married couple — Community meditation: how to grow in community consciousness — Yoga Nidra meditation and subconscious healing — Kundalini Shakti Yoga — Experience of death and life: the way to experience God — Yogic celebration of the Eucharist — Marriage between religions.

35 _____. *Yoga and Contemplation.* New York: Crossroad, 1982. Also, London: Darton, Longman and Todd, 1981. Originally published: Tiriuchirappalli, Tamil Nadu, India: Shantivanam Ashram, 1974.

Opening chapters discuss the transformative power of prayer and meditation in relation to breath and the movement of prana. Using examples drawn from the Bible and Sanskrit texts, Amaldas draws comparisons between Christian faith and yoga philosophy and goes on to discuss the methods he uses to breathe life into prayer and move beyond a repetitive "formula of words." Continues with detailed descriptions of two dozen asanas with instructions for coordinating the breath with each pose. Illustrated with line drawings. Foreword by Bede Griffiths.

36 **Ambikananda Saraswati, Swami.** *Healing Yoga: A Guide to Integrating the Chakras with Your Yoga Practice.* New York: Marlowe, c2001. Also, London: Connections, 2001.

37 _____. *Principles of Breathwork.* London: Thorsons, 1999.

A good introduction to yogic breathing tech-

niques with information about the anatomy of breath, connections between emotions, physical condition, and breath, and the use of breath to access the unconscious and manage pain. Illustrated.

38 **Anand, Anjali Devi** and **Sri Ananda**. *Yoga for Easier Pregnancy and Natural Childbirth.* Delhi, India: Orient Paperbacks, 1988. Reprinted 2002.

A guide to safe and appropriate postures and breathing exercises for use during each stage of pregnancy and the weeks following delivery. Includes helpful information on postures to facilitate conception, postnatal care of the mother, nutrition, and breastfeeding. Illustrated.

39 **Anand, Sudhir**. *The Essence of the Hindu Religion: With an Introduction to the Vedas and Yoga.* Los Angeles, CA: ASK Publications, c2000.

This book attempts to correct common misconceptions about the underlying beliefs of yoga philosophy and the Hindu religion, many of which have been compounded by poor translations of Sanskrit texts that rely heavily on symbolic language. The first part introduces basic beliefs and concepts of Hinduism. In the second part, Anand provides a word-by-word translation and commentary for the mantras of chapter forty of the Yajur Veda, the Ishopanishad, which is considered to contain the essence of the Vedic Hindu religion. The final section explains yoga philosophy and the eight limbs of classical yoga. Plainly written, this book is a good introduction to the subject for the general reader, particularly one who comes to the subject with little background information. Glossary. Bibliography.

40 **Ananda, Sri**. *The Complete Book of Yoga: Harmony of Body & Mind.* New Delhi: Orient Paperbacks, 1981. Reprinted 1982, 1984, 1985, 1989. Translation of: *Yoga: Harmonie du Corps et de L'Esprit.* Paris: Robert Laffont, 1972.

"One should constantly bear in mind that the body must never be forced nor fatigued during the execution of postures.... When the postures are correctly and properly executed, however, they produce a feeling of lightness and well-being that is both physical and mental." As well as demonstrating over 50 asanas with Anjali Devi Anand, discusses the origins of yoga, the value of pranayama with instructions for a dozen breathing techniques, eye exercises, bandhas, nadis, chakras, and kundalini, and the therapeutic value of asana with information on specific postures to deal with a wide variety of illnesses and conditions, including anemia, arthritis, asthma, diabetes, fatigue, headache, high/ low blood pressure, indigestion, sinus, ulcers, and varicose veins. Illustrated with b&w photographs.

41 _____. *Yoga: Develop Your Latent Powers.* Delhi: Vision Books Private, c1981. Translation of: *Yoga: Comment et Developper Nos Forces Latentes.* Paris: Seghers, c1975.

An introduction to yoga philosophy with practical advice on exercises to energize the body, strengthen the nervous system, and relax body and mind. Contents: The quest for truth — My years as a chela — At the feet of the great sages — The birth of yoga — Tantra Yoga — Occultism — How to protect oneself from hostile influences — The various forms of the human body — The chakras — How to transform sexual, physical and mental energy into spiritual force — Human magnetism — The influence of color — What is aura? — The power of thought — Obstacles to the development of our latent forces — How to develop will power — Karma and reincarnation — Faith — How to unfold the divine element within us — Mental attitude and behavior in daily life — The power of concentration — Meditation — Thoughts of the great sages to meditate upon.

42 **Ānandamūrti**. *Discourses on Tantra.* Calcutta: Ananda Marga Publications, 1993–1994.

Compiled from talks given between 1959 and 1990, these two volumes offer a detailed discussion of Tantric history, philosophy, and practice, and raising the kundalini, the potent energy that is usually dormant in our bodies. The Tantric path generally seeks to derive the utmost value from life without making distinctions between high and low. Ānandamūrti defines it as a spiritual practice which emphasizes development of "human vigor, both through meditation and through confrontation of difficult external situations, to overcome fears and weaknesses" and he attempts to make Tantra practice suitable to the modern world. Contains an interesting chapter on the acoustic roots of the Sanskrit alphabet. Prabhat Ranjan Sarkar, known to his disciples as Ānandamūrti, founded Ananda Marga in 1955, an organization which departed from tradition by applying spiritual techniques in the world of politics.

43 _____. *Yoga Psychology* / Shrii Prabhat Ranjan Sarkar. Calcutta: Ananda Marga Publications,

1990. Also, Anandanagar [India]: Ananda Marga Publications, 1998.

Includes several articles published between 1970 and 1990 in addition to talks given by Ānandamūrti in Ananda Marga seminars. Covers a wide range of topics related to yoga psychology and spiritual development in a style that is at times a bit vague and rambling. Some statements go unsupported, such as, "Thus in the general process of evolution we can observe that the crude physicality of creatures is being converted into subtlety — their physical strength is fast being metamorphosed into psychic vitality — and materiality is being converted into consciousness."

44 _____. *Yoga: The Way of Tantra.* (1st ed.) Manila, Philippines: Ananda Marga Publications, 1991.

According to the author, Tantra science and philosophy is the basis of the eight-limbed system of yoga from which all other forms derived and he emphasizes its holistic approach and relevance for modern life. Contents: The need for meditation — Tantra and Ananda Marga Yoga — Social balance and personal integration — Yogic postures: asanas — Diet and health — Meditation and mantra — Guru — The lessons of meditation — Kundalini, cakras and mind — Existence and evolution — Life, death and liberation — Yantra — Self and society.

45 _____. *Yogic Treatment and Natural Remedies* / Shrii Prabhat Ranjan Sarkar. (1st ed.) Calcutta: Ananda Marga Publications, 1983. (3rd ed.) 1993. Reprinted 1996.

Recommendations for postures and breathing exercises to deal with specific health conditions, including asthma, cancer, diabetes, gallstones, heart disease, hernia, hemorrhoids, high blood pressure, kidney stones, indigestion, and more.

46 **Ananthanarayanan, T. V.** *Learning Through Yoga.* Madras [India]: Krishnamacharya Yoga Mandiram, c1983.

47 **Ananthapadmanabha, T. V.** *Inner Workings During Yoga Practice.* Bangalore: Anugraha Publishers, 1999.

48 **Anantharaman, T. R.** *Ancient Yoga and Modern Science.* Delhi: Project of History of Indian Science, Philosophy, and Culture, 1996. Also, Munshiram Manoharlal Publishers, 2000.

"At the Fifth Solvay Congress held in Brussels in the autumn of 1927, leading physicists including Niels Bohr and Albert Einstein discussed the central philosophical issues raised by quantum mechanics. The conclusions reached at this Congress have come to be known as the Copenhagen Interpretation of Quantum Mechanics.... As scientists have realized in the last few decades, the extraordinary importance of the Copenhagen Interpretation lies in the fact that for the first time, scientists attempting to formulate a consistent physics were forced by their own findings to acknowledge that a complete understanding of Reality lies beyond the capabilities of rational, i.e., scientific, thought. Thus began a monumental reunion which went almost unnoticed at that time. The *rational* part of our psyche, typified by Science, began to merge again with that other part of us which was ignored in the West since the 1700s, our *irrational* side or Spirituality. It is extremely significant that even Max Planck, widely regarded as the father of quantum mechanics, conceded the following in a paper published in 1936: 'Science means unresting endeavor and continually progressing development towards an objective which the poet's intuition may comprehend, but the scientist's intellect can never fully grasp....'" Anantharaman discusses modern scientific research in the realm of consciousness which is central to Yoga theory and practice and draws upon his extensive knowledge of the Upaniṣads and the *Bhagavadgita* to explicate the relation between the empirical world and transcendental experience. Includes a guide to Sanskrit pronunciation. Contents: The foundations of Classical Yoga — Science and the modern world — The three sciences of ancient India — Spirituality today — Yoga fundamentals — Ancient yoga in modern idiom — Yoga of the *Bhagavadgita* — Prajna and supermind in evolution — Yoga as evolutionary transformation — Meditation as a monotectoid reaction. Bibliography. Anantharaman, a metallurgist and scholar of Sanskrit and Vedanta, also wrote *Die Bhagavad Gita: Sanskrit-Deutsch.*

49 **Anderson, Sandra** and **Rolf Sovik.** *Yoga: Mastering the Basics.* Honesdale, PA: Himalayan Institute Press, 2000.

This book is one of the best overall introductions to the essential elements of yoga, covering all aspects of practice, including philosophy, asanas, modifications, anatomy, breathing techniques, relaxation, meditation, and integration of yoga principles into daily life. Includes two 60-minute

routines. An ideal book for beginners, it should also be of interest to experienced practitioners. Well-illustrated with b&w photographs. Authors are board members of the Himalayan Institute Teachers Association. Selected as one of the Ten Outstanding Books of the Year in 2001 by *Independent Publisher.*

50 **Andes, Karen.** *A Woman's Book of Balance: Finding Your Physical, Spiritual, and Emotional Center with Yoga, Strength Training, and Dance.* New York: Perigee Books, 1999.

Along with dance movements borrowed from the Temple Dance form of ancient India, T'ai Chi, and other martial arts, includes instructions for basic yoga postures. Recommends blending exercises for maximum vitality and benefits. Photographs illustrate all the moves and poses discussed.

51 **Anirvan.** *Buddhiyoga of the Gita and Other Essays.* New Delhi: Biblia Impex, 1983.

52 _____. *Inner Yoga: (Antaryoga).* New Delhi: Voice of India, 1988. Reprinted 1995.

A well-written and thoughtful work which looks at Patañjala yoga in the context of Indian spiritual traditions rooted in the Vedas and Upanishads and explores links with other disciplines, such as Vaishṇavism, Tantras, Buddhism, and mantra yoga. Contents: Introduction — The eight-limbed yoga: the outer practices — The eight-limbed yoga: the inner practices — Japa yoga: the four limbs — Dhāraṇā yoga: the three regions and four centres — Mantra yoga: the mystery of ajapa — Dhāraṇā yoga: fixation within the body and outside it — Dhyāna yoga: the three limbs — Samādhi yoga: bhāva and bhāvanā — Yoga: from the outer to the inner — Yoga with a support — Yoga without a support: the yoga of sleep. Translated from Bengali by Simanta Narayan Chatterjee. Introduction by Ram Swarup. Reproduced from material which first appeared in the journal *Ānanda Vārtā* in 1956–58. The original name of Sri Anirvan (1896–1978) was Narendra Chandra Dhar.

53 **Añjali, Gurāṇi.** *Ways of Yoga.* (1st ed.) Amityville, NY: Vajra Printing and Publishing of Yoga Anand Ashram, 1993.

Short essays compiled from talks given by Gurāṇi Añjali in which she discusses suffering, freedom, language, mind, power of OM, nonduality, and the goals of yoga. The style is simple and direct, with many quotations from Sanskrit texts. Each section concludes with a unique meditation exercise designed to bring about a radical shift in perspective. Reviewer Georg Feuerstein points out that this is a highly practical book as well as a wise commentary on spiritual life with "a poetic and a mantric quality that draws the reader into the meditative state." Introduction by Yogi Ananda Virāj.

54 **Ansari, Mark** and **Liz Lark.** *Yoga for Beginners.* New York: HarperResource, 1998. Also, New York: Harper Perennial, 1999 / Dublin: Newleaf, 1999.

The authors do a good job presenting the basics of yoga practice with two programs designed specifically for beginning and intermediate students. Includes instructions for modifications, several breathing techniques (kapalabhati, ujjayi, and alternate nostril), and meditation. Spiral-bound to open flat for easy viewing during practice. Illustrated. Authors are both certified yoga teachers.

55 **Apfelbaum, Ananda.** *Thai Massage.* New York: Avery; Enfield [England]: Airlift, 2004.

Apfelbaum's description of Thai massage combines acupressure, stretching, assisted yoga postures, herbal compresses, and meditation to stretch and relax muscles, increase joint flexibility, and balance energy flow throughout the body. Offers historical and philosophical background information and step-by-step instructions for use with a partner or client.

56 **Applestone, Jessica** and **Joanne Waage.** *The Spiritual Guide to New York: Yoga, Buddhism, Wicca, Kabbalah and Beyond.* New York: Spirit Guides, c2003.

Wide-ranging, very readable guide that includes information on almost 100 yoga studios and retreats.

57 **Appleton, Katy.** *Introducing Yoga.* London: Pan Books, 2002.

A practical beginner's guide divided into three sections (lying, seated, and standing postures) with clear instructions and illustrations as well as concise information on benefits, cautions, breathing, and mistakes in alignment to avoid. Includes a variety of short routines designed to deal with long periods of sitting, stiff legs and hips, stretching and strengthening the back, and calming. Appleton is a Sivananda, Ashtanga, and Vinyasa Flow Yoga trained teacher.

58 _____. *Yoga in Practice: A Complete System to Tone the Body, Bring Emotional Balance and Promote Good Health.* London: Macmillan, 2004. Also, London: Pan Books, 2005.

A good guide to basic yoga practice with clear, step-by-step instructions for 45 postures and useful information on physical and psychological benefits, common mistakes, contraindications, sequencing, awareness, or where to focus one's attention during practice, and modifications to suit different needs. Provides brief background information on origins and purpose of yoga, mudras, chakras, chanting, and meditation. Distinguished by a balanced layout, clear, color photographs of postures and variations, and a chart at the end of the book that lists English and Sanskrit names of the asanas and level of difficulty.

59 **Arbic, Neal**. *Yoga for the Soul: The Wisdom of Yoga for Everyday Life.* Victoria, B.C. [Canada]: Trafford, 2005.

60 **Arkin, Alan**. *Halfway Through the Door: First Steps on a Path Toward Enlightenment.* San Francisco: Harper & Row, 1984. Also, Toronto, Canada: Fitzhenry & Whiteside, 1984. Published as: *Halfway Through the Door: An Actor's Journey Toward the Self.* New York: Bantam Books, 1981.

In an honest and candid account, actor Arkin describes the long, slow process of self discovery and the path toward freedom and expanded consciousness. He offers a close and compelling examination of the disciple-guru relationship and bond, describing how at first he was a reluctant, skeptical student. After working through doubt and distrust, he became a dedicated yogi and realized this was a unique opportunity for commitment and a means for him to grow out of a self-centered existence. "My resistance is mostly gone now, but the memory of my pain and confusion is still vivid enough so that the reader may find some comfort in seeing what I came out of and what can be overcome." Includes a lengthy postscript of events in the author's life during the years following the original 1979 publication.

61 **Arnett, Susie**. *Born Yogis.* Emmaus, Pa.: Rodale, c2005.

Simple yoga techniques to use with infants. Illustrated.

62 **Arnold, Charles**. *110 Years of Youth Through Yoga.* Wandsbeck, South Africa: Essence of Health, 1997.

63 **Arora, R. B., editor**. *Research and Development: A Collection of Recent Contributions Concerning Development Through Research in Oriental Medicine.* (1st ed.) Jammu, India: Orient Medica Congressi in conjunction with The Journal of Research and Education in Indian Medicine, 1990.

Partial contents: Yoga for health and diseases / Sarada Subrahmanyam — A comparative study of some individual yogic postures on ventilatory responses in yoga proficient subjects / Dhirendra Brahmachari — Cardioventilatory responses to yogic practices of muktasana, paschimottanasana and dhanurasana / Dhirendra Brahmachari — Immediate effect of employing nasal yogic shatkarmic techniques on measurements of pulmonary function tests observed during expiratory manoeuvre / Dhirendra Brahmachari — Energy expenditure and ventilatory responses during padmasana: a yogic seated posture / Dhirendra Brahmachari — Study of the effect of padmasana, kurmasana and ushtrasana on cardioventilatory functions in normal persons / Dhirendra Brahmachari — Pattern of response to yoga training (therapy) in adolescents with childhood asthma / Dhirendra Brahmachari — Yoga for spinal problems / K. K. Mehta — Yoga for jail inmates with special reference to its effect on their criminal behavior / S. V. Vyavahare — The role of yoga training on electrophysiological state of peripheral nervous system / V. Anantharaman — Concept of asana in Patanjal *Yoga Sutra* and *Hatha Pradipika* / Lav Kumar Sharma — How a yogi should sleep (with reference to sleep and rest postures during sleep) / Maria Helena de Bastos Freire — Utility of satkriyas of yoga in health and diseases / B. P. Desai.

64 **Arunachalam, K.** *Gandhi and Yoga.* (1st ed.) Madurai [India]: Tamilnad Nature Cure Association, 1981.

This pamphlet explores Gandhi's interest in an integral yoga that pays equal attention to body, mind, and spirit, his deep faith in the power of mantra in controlling the mind, and his lifelong quest for truth. Gandhi began to practice yoga while living in South Africa. He studied the *Bhagavad Gita*, the writings of Vivekananda, and Patanjali's *Yoga Sutras.* He called his own interpretation of the *Bhagavad Gita* anashakti yoga or "The Gospel of Selfless Action" and, after his return to India, he corresponded with yogis like Swami Kuvalyananda for advice on asanas and pranayama which he believed had an important role in the

practice of restraint. When he founded the Satyagraha Ashram in 1915, he asked members of the ashram to take up eleven vows which basically parallel the yamas and niyamas, the first two limbs of classical yoga. Based on a paper that was originally presented at the Vishwa Yoga Sammalen World Wide Yoga Conference that was held June 17–21, 1981, at Ananda Ashram, Pondicherry, India.

65 **Arundale, George S.** *Kundalini: An Occult Experience.* (1st ed.) Madras, India: Theosophical Publishing House, 1988.

66 ____. *Lotus Fire: A Study in Symbolic Yoga.* Wheaton, IL: Quest Books, 1986. Originally published: Adyar, India: Theosophical Publishing House, 1939.

Contents: The vigil of purification — Symbols living and radiant — Symbols real and dynamic — From the symbols to no-symbol — Symbols at work

67 **Arya, Usharbudh.** *Philosophy of Hatha Yoga.* (2nd ed., revised and expanded) Honesdale, Pa.: Himalayan International Institute of Yoga Science and Philosophy of the U.S.A., 1985.

An insightful, clearly presented discussion and interpretation of the philosophy of hatha yoga. Arya describes asanas as "the poetic hymn of the body" in which the mind plays a critical part; he encourages first practicing postures in the mind before performing them. Through hatha yoga it is possible to develop sensitivity to both the external surfaces of the body as well as inner processes; with proper purification practices and awareness the body can become as vibrant as an electric current. Drawing distinctions between hatha yoga and kundalini yoga, he points out that the body in hatha yoga moves while the body in kundalini yoga is intensely active, but does not move. "Man, then, is not essentially a physical configuration, not in kundalini yoga. Man is a pattern of energy channels, *shakti-nāḍīs*, along which his gross body has arranged itself like the iron filings along the magnetic force lines, like straw floating on currents, eddies, whirlpools." Concluding chapter presents eleven maxims for understanding precisely how the bandhas and asanas prepare one for meditation and the awakening of kundalini energy.

68 **Asencia, Teressa.** *Playful Family Yoga for Kids, Parents, and Grandparents.* Hightstown, NJ: Elysian Editions/Princeton Book Co., c2002.

Partner yoga for the whole family, and anyone else who wants to join in. The descriptions are imaginative and invite participation in activities rather than simply watching. Illustrated. Asencia, a yoga instructor, has produced yoga videos and television shows.

69 **Ashby, Muata.** *Christian Yoga: The Mystical Journey from Jesus to Christ.* Miami, Fla.: Cruzian Mystic Books, 1998.

70 **Ashokananda, Swami.** *Swami Vivekananda in San Francisco.* (2nd ed.) San Francisco, Calif.: Vedanta Society of Northern California, 1990.

71 **Asrani, U. A.** *Yoga Unveiled. Part 2, Through a Synthesis of Personal Mystic Experiences and Psychological and Psychosomatic Studies.* (1st ed.) Delhi: Motilal Banarsidass, 1993.

Discusses the ways in which modern science confirms the effects of yoga, explores links between science and mysticism, and argues for the therapeutic value of Jñāna Yoga. Contents: Science justifies Śaṅkara's doctrine of maya — Scientific vindication of Vedānta and Jñāna Yoga — Psychology of mysticism — Self-realization is easy — An appeal to yogis.

72 **Athmo.** *Managing Expectations & Comparisons: A Guide to Go Beyond Stress.* (1st ed.) Lakewood, OH: Moksha Publications, c2004.

Yoga instructor Athmo is deeply concerned about the degree to which stress depletes the body's energy, agitates the mind, and damages health. He discusses the ways in which stress builds in the body and argues that contemporary life is so fragmented that everyone suffers from attention deficit to some degree. He offers encouragement and exercises that combine elements of yoga and Qi-gong to strengthen the body and bring it into structural balance, remove disturbances from consciousness, and sharpen concentration. One small quibble concerns overuse of the comparison of the weak flashlight to the 1,000 watt light bulb in respect to consciousness, but on the whole the information in the book is well-presented with simple instructions for exercises and clear illustrations. He concludes with a brief discussion of the eightfold process of yoga described by Patanjali in the *Yoga Sutras.* Bibliography.

73 **Atmanand Akshay, Swami.** *Yogic Asanas and Pranayama for Health and Longevity.* New Delhi, India: Hind Pocket Books, 1995.

74 **Atmananda, Swami.** *The Four Yogas or The Four Paths to Spiritual Enlightenment (in the Words*

of the Ancient Rishis). (2nd ed.) Bombay: Bharatiya Vidya Bhavan, 1991.

Clearly presents principles and practices underlying Indian spirituality and ethics with a focus on teachings contained in the Upanishads, *Brahma Sutras, Bhagavad Gita, Narada Bhakti Sutras, Yoga Sutras,* and the *Brahma Sutra Bhashya* of Sankara. Yoga, referred to as "the vital part of religion," is considered to be a critical factor in religious evolution and human perfection, but Atmananda takes pains to differentiate between religious ritual and the practices of yoga. The four systems of yoga (Karma, Bhakti, Raja, and Jnana yogas) are compared and the concluding chapter details their common features. An index would be a helpful addition.

75 **Atreya, B. L.** *The Philosophy of the Yoga-Vāsistha: A Comparative, Critical and Synthetic Survey of the Philosophical Ideas of Vāsistha as Presented in the Yoga-Vāsistha Mahā-Rāmāyana.* Moradabad, India: Darshana, 1981.

76 **Atzel-Bethlen, Szabolcs** and **Yvette Mimieux**. *Aerobic Yoga: The Cosmic Fountain of Youth Workout.* (1st ed.) Boston, MA: Journey Editions, c1997.

As well as demonstrating 15 basic postures, Sun Salutation, and Moon Salutation, provides sound advice on focusing the gaze, synchronizing breath with movement and ways to build controlled, conscious postures. An extended question and answer section contains many practical tips for beginners. The clear, color photographs of Atzel-Bethlen demonstrating postures are effective, but Mimieux distorts the poses unnecessarily by twisting her face to grin at the camera.

77 **Austin, Miriam**. *Cool Yoga Tricks.* New York: Ballantine Books, c2003. (1st paperback ed.) New York: Ballantine Books, 2004.

Describes and illustrates how to use a variety of common props, such as chairs, blocks, walls, and blankets, to modify poses in order to slowly and safely increase flexibility and confidence. Excellent for beginners who would like to ease into yoga, but also contains a more challenging section for experienced practitioners. Writing with directness and enthusiasm, Austin is more concerned that practitioners experience joy in their yoga than perfection. Illustrated.

78 _____. *Yoga for Wimps: Poses for the Flexibly Impaired.* New York: Sterling Publishing, 2000. Published as: *Yoga for Wimps: Poses for the Flexibly Challenged.* Newton Abbot [England]: David & Charles, 2000.

Provides clear, basic instructions for attainable postures designed to increase flexibility or safely deal with acute physical problems. Generously illustrated with non-professionals in ordinary clothing using chairs, benches, bolsters, and the kitchen counter as props. One reader described it as "Yoga for the rest of us" and reviewer Phil Catalfo wrote, "*Yoga for Wimps* is not just a fine yoga instruction book; it's a victory for the uncomfortably embodied everywhere" (*Yoga Journal,* December 2000).

79 **Avadhuta, Acarya Bhavamuktananda**. *The Way of Tantra.* Indianapolis, Ind.: Ananda Marga Publications, c1983. Reprinted 1984, 1987.

A general introduction to the philosophy and practice of tantra yoga with brief chapters on types of yoga, the eight limbs described by Patañjali in the *Yoga Sutras,* purposes of meditation and mantras, diet and fasting, kundalini and chakras, koshas, and yantra (geometric representations).

80 *Ayurveda, Yoga & Naturopathy, Unani, Siddha, and Homeopathy Systems of Medicine in India.* New Delhi: Dept. of Ayurveda, Yoga & Naturopathy, Unani, Siddha, and Homeopathy (AYUSH), Ministry of Health & Family Welfare, Government of India, 2004.

This booklet discusses basic principles underlying different branches of Indian medicine and systems of yoga. Includes contact information for several professional organizations in India. Illustrated.

81 **B. K. S. Iyengar 60th Birthday Celebration Committee**. *Iyengar: His Life and Work.* Porthill, ID: Timeless Books, 1987. Revised and enlarged edition of: *Body the Shrine, Yoga Thy Light.* Bombay: B. I. Taraporewala, 1978.

82 **Bachman, Nicolai**. *Āsana Names and the Language of Yoga.* Santa Fe, NM: Sanskrit Sounds, 2004. Published as: *The Language of Yoga: Complete A to Y Guide to Asana Names, Sanskrit Terms, and Chants.* Boulder, CO: Sounds True, 2005.

A good reference tool for all practitioners with background information and pronunciation guide for asana names, Sanskrit terms, and chants in an interactive book and compact disc set.

83 **Bahadur, Krishna P.** *The Wisdom of Yoga: A Study of Patanjali's Yoga Sutra.* New Delhi: Sterling

Publishers; New York: Distributed by Apt Books, 1988.

The first part of the book offers a detailed discussion of Yoga in relation to the other systems of Indian philosophy (Nyaya, Vaisheshika, Sankhya, Mimamsa, and Vedanta), and the second part is an enlightening interpretation of the *Yoga Sutras.* Bahadur identifies fundamental concepts common to all Indian philosophies, such as the eternal cycle of Nature, acceptance of the truth of the Vedas, universality of suffering, the possibility of self-realization or moksha, liberation, and dharma as the moral law of the universe. He points out that the vitality and attraction of Indian philosophy rests upon the fact that it does not force one to accept dogmas, but simply lays bare the nature of truth and leaves one free to accept or reject it. Bahadur believes Patanjali subscribes to the views of Sankhya, although he gives many examples of the points on which they differ, including differences in the understanding of chitta and the existence of God. The popularity of Hatha Yoga, particularly in the West, has placed much more emphasis on posture than Patanjali ever intended, and Bahadur explains the purposes of the "steady and easy" asana prescribed in the *Yoga Sutras.* Although some critics suggest that Patanjali should have withheld information on supernormal powers, Bahadur contends that Patanjali makes it perfectly clear that they are not the goal of yoga, merely distractions, and how they should be handled. Concludes with a succinct discussion of various types of yoga (Hatha, Mantra, Laya, Raja, and Tantra).

84 **Bailey, Karen**. *The Gentle Art of Yoga: A Step-by-Step Guide to Easy Yoga Exercises at Home.* Sydney, NSW, Australia: Lansdowne Publishing, 1995. Also, London: Chancellor Press, 1996.

A basic introduction to hatha yoga with clear instructions for 26 postures categorized according to style and purpose, three breathing exercises, warm-up exercises, yoga nidra, a 30-minute sequence, and suggested programs for different times of day and situations. Illustrated with large color photographs.

85 **Bajpai, R. S.** *The Splendours and Dimensions of Yoga.* New Delhi: Atlantic Publishers and Distributors, 2002.

A comprehensive two-volume treatise on the origins, philosophy, and practice of yoga, including a translation of the *Yoga Sutras.* Contents: Vol. 1: Hatha Yoga — The anatomy: its relation with yogic science — Lofty glimpses of the Yoga in the Vedas and Upanishads — The relation between science and Yoga: is Yoga a pure science? — Patanjali *Yoga-Sutra* — Yoga as a philosophy and religion — Analysis of the study of the ancient and modern concepts of yoga — The mind and dhyāna: its role in the science of yoga — Yoga and the concept of mind in yogic traditions — Dhyāna Yoga — The Tantra, the Yoga and the bodhisattva doctrine — Brahmacharya and the great value of celibacy in yoga — Prānāyāma — Sādhanā — Bhakti Yoga — Prātyāhāra — The Yoga and samādhi — The role of astrology, astronomy and palmistry in yogic science — Dhārāna — OM: the matrix of Hindu worship — Vol.2: The mythology, the goddess Durgā and the Tantras — Lord Buddha: the divine revelation of Tathagata — Shivalingam's worship and Yoga — Role of food in Yoga — Mahayogi Gorakhnātha: the Nāth cult and the science of Yoga — Pathways to meditation — The Aghora Pantha: a part of the aspects of Yoga worship — Realization of a dream — What is tension? — The problem of consciousness: a critical study — The Samskāra: its link with yogic science and the yogic attainments — Jñāna Yoga — Yoga and Ayurveda — Yoga and the Indian tradition: a brief history — Some important organs and glands and their functions — Effects of colors on the mind and body — Ayurvedic ways to stay healthy and young — Diseases of the blood and cardiovascular system — Yoga postures. Illustrated.

86 **Bajpai, Shridhar**. *Cosmic Yoga = Brahma Yoga: The Yoga That Bestows Transcendental Bliss, Sound Health and Grand Success to Married Couples.* Indore, M.P., India: Cosmic Prakashan, [1994?]

The author discusses the human sexual response and describes yogic techniques involving prolonged sexual contact, meditation, awakened kundalini, and mantra through which a couple can explore sexual energy and achieve a superconscious state in a controlled and disciplined way. Contents: Cosmic Yoga (Brahma Yoga) — Meditation and yoga — Subtle body and kundalini — Bhakti, Karma and Jñana Yogas — Mantra, Japa and Tantra Yoga — Hatha, Rāja and Tantra Yogas — Theory of Cosmic Yoga — Preliminary instructions for Cosmic Yoga — Practice of Cosmic Yoga — Importance of Cosmic Yoga in modern world — Basic Cosmic mantras and their practice — Cosmic Yoga and Tantric mantras — Mahavidyas and Cosmic Yoga. Glossary. Includes passages in Sanskrit.

87 Baker, Jan. *Yoga for Real People: A Year of Classes.* Boston, MA: Weiser Books, 2002.

This book includes instructions for 100 postures and recommendations for building sequences for more advanced students, but contains no background information on yoga history, philosophy, or breathing techniques. The author uses her own names for postures and closes each section with a meditation. Appendix: Health issues, postures and visualizations. Amply illustrated, although the b&w photographs are small.

88 Baker, Jeannine Parvati. *Prenatal Yoga and Natural Childbirth.* Berkeley, Calif.: North Atlantic Books; Monroe, Utah: Freestone Pub., 1984. Reprinted 1986, 1998. (Silver Anniversary 3rd ed.) 2001. Previously published: Albion, Calif.: Freestone Pub., under the author's maiden name: Jeannine O'Brien Medvin.

In a compassionate and encouraging voice, Baker presents warm-up exercises, a dozen simple postures, breathing, and relaxation techniques for pregnancy and natural, conscious childbirth. She explains that preparation for childbirth begins at conception and believes it is a woman's right to make her own choices about the birthing environment. In relating personal experiences, she discusses physiology as well as the inner life of mother and child and suggests ways to support yogic birth. Illustrated. Baker, well-known teacher of midwifery and prenatal yoga, has lectured throughout the world.

89 Balaskas, Janet. *Preparing for Birth with Yoga.* Shaftesbury, Dorset, England; Rockport, Mass.: Element, 1994. (New ed.) *Preparing for Birth with Yoga: Empowering and Effective Exercise for Pregnancy and Childbirth.* London: Thorsons, 2003.

A good guide to yoga practice during pregnancy and the postnatal period with clear instructions for simple postures. Illustrated.

90 Balaskas, Kira. *Thai Yoga Massage: How to Use Traditional Thai Massage, Yoga, and Breathwork for Healing and Spiritual Harmony.* London: Thorsons, 2002.

91 Balbir Singh. *Essence of Bhagavad-Gita: An Intelligent Man's Guide.* New Delhi: Gulab Vazirani for Arnold Heinemann, 1981.

Includes discussion of the distinguishing features of karma-yoga (action, deeds) and bhakti-yoga (devotion). Contents: Historical background — Mechanics of action: karma — Metaphysics of moral law: dharma — Ethics of action: karma-yoga — Self and not-self — God — The path of knowledge — The ultimate truth — Truth-realization — Gita and the modern man.

92 _____. *Karma-Yoga: The Discipline of Action.* Atlantic Highlands, N.J.: Humanities Press, 1981.

Contents: Nature of Karma — Karma-yoga — Karma-yoga and God — Karma and free will — Karma-yoga and moksha — Karma-yoga of the Gita and moral religion of Kant — Glossary of Sanskrit terms. Includes bibliographical references.

93 Ballentine, Rudolph M., editor. *Joints and Glands Exercises: As Taught by Sri Swami Rama of the Himalayas.* (2nd ed.) Honesdale, Pa.: Himalayan International Institute of Yoga Science and Philosophy of the U.S.A., 1982. Reprinted 1984, 1986.

Instructions for over two dozen simple exercises which may be used to improve flexibility, increase circulation to all parts of the body, remove accumulated tension, and restore natural energy flow. The stretches and bends described are recommended for persons suffering from arthritis or stiffness, and they are also effective as warm-ups for hatha yoga practice.

94 Bandyopadhyay, P. K. *Nātha Cult and Mahānād: A Study in Syncretism.* Delhi: B. R. Publishing, 1992.

95 Bandyopadhyay, Pranab. *Yoga, Sadhana and Samadhi.* Calcutta, India: Image India, 1987.

A brief survey of the theoretical and metaphysical foundation of yoga philosophy and practice that includes discussion of the characteristics and functions of prakrti and purusa, the reality of the external world, types of yoga, Patanjali's system of yoga, chakras and the subtle body, and different schools of thought concerning samadhi.

96 _____. *Yogis and Mystics: The Unitarians in India.* Calcutta, India: Punthi Pustak, 1988.

97 Banerjea, Akshaya Kumar. *Philosophy of Gorakhnath with Goraksha-Vacana-Sangraha.* Delhi: Motilal Banarsidass, 1983. Reissued 2005. Also, Ripon [England]: Coombe Springs Press, 1983.

A detailed, comprehensive treatise on the philosophical background, writings, and teachings of Gorakhnath (also known as Goraksha). The object of much speculation and legend, he is often credited with the development of hatha yoga. Includes a detailed analysis of the elevated state of con-

sciousness (samādhi), discussion of the ways in which supreme Reality is conceived in the systems of Patanjali, Buddha, and Śankara, and observations on the significance of the Bhagavad Gitā. In the Prefatory Note, Gopinath Kaviraj writes: "The writer has said almost everything worth knowing for a beginner in regard to the philosophical outlook of Nāthism." An excellent resource, although the book lacks a glossary and many Sanskrit words are left unexplained in the text.

98 **Banerji, Sures Chandra.** *A Brief History of Tantra Literature.* Calcutta, India: Naya Prokash, 1988.

99 _____. *A Companion to Yoga: With Glossarial Index and Bibliography.* (1st ed.) Calcutta: R. N. Bhattacharya, 2000.

100 _____. *Studies in the Origin and Development of Yoga: From Vedic Times, in India and Abroad, with Texts and Translations of Pātañjala Yogasūtra and Haṭhayogapradīpikā.* (1st ed.) Calcutta: Punthi Pustak, 1995.

Offers a good overview of yoga literature. In addition to translations of the *Yoga Sūtra* and *Haṭhayoga-pradīpikā*, provides outlines of other works on yoga, including *Śiva-Saṃhitā*, *Gheraṇḍa-Saṃhitā*, *Yoga-rahasya*, and *Yoga-bīja*, and lists various other works and manuscripts. A lengthy introduction discusses types of yoga, the philosophy and psychology of yoga, therapeutic uses, and Buddhism and Sāṃkhya in relation to yoga. Banerji is the author of many books and papers on various aspects of Indology, particularly Sanskrit literature.

101 **Banu Suresh.** *48 Plus: Preventive Yoga Therapy.* Singapore: [Banu Suresh, 2005].

102 **Banuet-Alvers, Yvonne L.** *Yoga the College Way: A Textbook for College Yoga.* Dubuque, Iowa: Kendall/Hunt Publishing Co., 1996.

Half of this book is devoted to postures, breathing exercises, meditation, and relaxation techniques and the remainder deals with fitness, diet, and health. Postures are illustrated with drawings that are small, roughly drawn, and confusing, and only two sequences — Sun Salutation and Moon Salutation — include instructions. A brief overview of the history of yoga contains some questionable facts. While a course of yoga at the college level is a welcome idea, this book has limited value for that purpose; there are many superior books that might be used as textbooks. Bibliography.

103 _____. *Yoga Workbook: A Workbook for College Yoga.* Dubuque, Iowa: Kendall/Hunt Publishing Co., 1996.

104 Baptiste, Baron. *40 Days to Personal Revolution: A Breakthrough Program to Radically Change Your Body and Awaken the Sacred Within Your Soul.* New York: Simon & Schuster, 2004.

Baptiste writes that following the Basic Laws of Transformation that serve as the philosophical foundation of this 40-day program will allow one to tap "new realms of physical transformation and spiritual evolution." Individual chapters in the first half of the book each focus on one of twelve laws, for example, "Be Willing to Come Apart," "Shift Your Vision," and "Don't Rush the Process." The following chapters deal with weekly goals and include instructions for poses plus information on modifications, diet, and meditation. Asana sequences increase in length during the 5-week program, each week building on the lessons of the one preceding it. Includes suggestions for daily yoga practice and meditation techniques. While the asana instructions are balanced and detailed, readers are cautioned about the nutritional advice and the diet provided which appear to be incomplete and medically unsupported in some instances. Illustrated.

105 _____. *Journey Into Power: How to Sculpt Your Ideal Body, Free Your True Self, and Transform Your Life with Yoga.* New York: Simon & Schuster, c2002. Reprinted 2003. Also, London: Thorsons, 2002.

After studying various yoga styles (Iyengar, Bikram, Ashtanga) in addition to martial arts, Baptiste created his own form, Baptiste Power Vinyasa Yoga. Divided into five parts, the program covered in this book consists of 53 poses in various sequences (*vinyasa*) in addition to prescriptions to manage mental and emotional states, methods to banish negative thought patterns, advice on proper nutrition and mindful eating, and meditation practice. In order to make the mechanics of poses understandable, he identifies five Master Principles of Alignment to answer questions about "what goes where, what rotates which way, which muscles and joints do what" in addition to seven of the most common mistakes made in performing asanas and how to avoid them. Poses as well as modifications are clearly illustrated.

106 _____. *My Daddy Is a Pretzel: Yoga for Parents and Kids.* Cambridge, MA: Barefoot Books, c2004. Also, Bath, [England]: Barefoot Books, 2004.

A light introduction to yoga for children. Some of the explanations of poses may be a bit over the heads of young children, but the concept of children talking about their parents' occupations is engaging and the illustrations are colorful and charming.

107 Baptiste, Sherri. *Iron Yoga for Dummies.* Hoboken, N.J.: Wiley; Chichester [England]: John Wiley, 2006.

108 Baranay, Inez. *Sun Square Moon: Writings on Yoga and Writing.* [Nobby Beach, Qld., Australia]: Sun Square Moon, c2005.

109 Barbira-Freedman, Françoise. *Aqua Yoga: Harmonizing Exercises in Water for Pregnancy, Birth and Beyond.* London: Lorenz, 2000. Published as *Aqua Yoga for Pregnancy.* London: Southwater, 2004.

110 _____. *Baby Yoga.* Hauppauge, N.Y.: Barron's Educational Series, 2000. Also, Stroud [England]: Gaia, 2000.

With clear, detailed instructions and safety precautions, introduces a range of movements for parents and caregivers to practice with infants. As well as simply being fun for the baby, manipulating arms and legs increases suppleness, eases digestive problems, and reinforces trust. Illustrated.

111 _____. *Yoga & Pilates for Everyone: A Complete Sourcebook of Yoga and Pilates Exercises to Tone and Strengthen the Body, with 1500 Step-by-Step Photographs.* London: Hermes House/Anness Publishing, 2005. Previously published in four separate volumes: *Meditation*; *Pilates and Yoga*; *The Complete Guide to Yoga*; and, *Yoga for Pregnancy.*

112 _____. *Yoga for New Mothers.* London: Southwater, 2005.

Instructions for specially developed routines will help mothers regain strength and energy, tone muscles, and slowly return to regular practice. Beginning with simple, easy stretches and relaxation poses that can be done in the first weeks after giving birth, the program extends through six months of adaptive postures and includes specific recommendations for recovery from Caesareans, episiotomies, or birthing twins. Well-illustrated with color photographs.

113 _____. *Yoga for Pregnancy, Birth, and Beyond.* (1st American ed.) New York: DK Publishing, 2004.

After discussing the benefits of yoga for both baby and mother, provides step-by-step instructions for dozens of postures and routines specially adapted for each trimester plus relaxation techniques and simple breathing exercises to help minimize the strain of labor and the birthing process along with postures for the postpartum period. Beautifully illustrated with many clear, color photographs, the most interesting of which show new mothers practicing gentle yoga with infants held in their laps or at their side.

114 _____ and **Bel Gibbs, Doriel Hall, Emily Kelly, Jonathan Monks, Judy Smith**. *The Practical Encyclopedia of Yoga & Pilates.* London: Lorenz Books, c2005. Previously published in four separate volumes: *Meditation*; *Pilates Yoga*; *Yoga for Everyone*; and, *Yoga for Pregnancy and Mother's First Year.*

An excellent resource for study and practice with over 1,800 color photographs and clear, concise instructions for postures, warm-up exercises, meditation techniques, designing a personal program, safe, effective postures for all stages of pregnancy and the postpartum period, and fun yoga routines for children. Notable features of the book include numerous, helpful photographs of incorrect alignment, advice on ways to avoid common mistakes, and suggested modifications for different levels of ability. Concludes with contact information for international organizations.

115 _____ and **Doriel Hall**. *Postnatal Yoga: Strengthening Body and Spirit After Birth — A Guide for New Mothers.* New York; Lorenz Books, 2000.

116 _____ and _____. *Yoga for Pregnancy.* London: Ward Lock; New York: Distributed by Sterling, 1998. Also, London: Cassell Illustrated, [2003?] / London: Southwater, 2005.

117 _____ and _____. *Yoga for Pregnancy & Mother's First Year.* London: Lorenz, 2003. Published as: *Yoga for Pregnancy & to Get Back in Shape.* London: Hermes House, 2003.

118 Barker, Gloria. *Healing with Kundalini Light: Complete Step by Step Guide to "Light" Healing.* Narrabeen, N.S.W. [Australia]: Hulla Publishing, 1999.

119 Barnett, Marilyn. *Hot Yoga.* Hauppauge, NY: Barron's 2004. Also, London: A. & C. Black, 2004.

Bikram Yoga, named after its originator Bikram

Choudhury, is also known as Hot-Yoga. It is a rigorous practice performed in rooms heated to 100 degrees Fahrenheit to enhance muscle suppleness, aid the stretching process, and release body toxins. This well-illustrated book describes 26 progressively challenging yoga postures with detailed information about benefits. Useful features include Troubleshooting Common Problems and setting up a home practice space. Although the book provides detailed information on postures and provides variations for those who have less flexibility and stamina, it will be best utilized by someone who is already familiar with Bikram yoga. Resources and glossary. Author is a nurse and certified Bikram Yoga instructor.

120 _____. *Yoga for Pregnancy, Birth, and Beyond.* London: Dorling Kindersley, 2004.

121 **Barnett, Michael.** *Diamond Yoga Handbook: Simple Movements for Ecstasy, Peace & Transformation.* [Switzerland]: Cosmic Energy Connections, 1992.

122 **Barrett, Ellen.** *Sexy Yoga: 40 Poses for Mind-Blowing Sex & Greater Intimacy.* Berkeley, CA: Ulysses Press, c2005.

A combination sex/yoga manual that blends techniques from the Kama Sutra with asanas. Promises more pleasurable sex, although the models, while demonstrating impressive flexibility, look as if they're preoccupied with thoughts about deadlines or dinner. Illustrated.

123 **Bassett, Carol.** *Walk Like a Bear, Stand Like a Tree, Run Like the Wind: Cool Yoga, Stretching and Aerobic Activities for Cool Kids Ages 6–12.* (1st ed.) [Berkeley, CA]: Nubod Concepts, 2003.

A colorful guide to yoga poses and stretching exercises with instructions for simple visualizations to help children relax and hold the pose. Illustrated with drawings.

124 **Basu, Manoranjan.** *Fundamentals of the Philosophy of the Tantras.* Calcutta: Mira Basu Publishers; Columbia, MO: Distributed by South Asia Books, 1986.

A scholarly work which endeavors to distinguish Tantra Yoga proper, often misunderstood and misinterpreted, from "the spurious forms" it usually passes under. Contents: Historical retrospect — Ontology of the Tantras — An outline of the epistemological approach to Tantras — Tantras: critique of experience — Tantras as Sādhana Śāstras — Mysticism of the Tantras — Liberation (mokṣa): Tantras as "ways of realization" — Tantras: spirit of the age — Yoga: its different phases — Short statement of Pātañjala system of Yoga — Kuṇḍalinī-Laya Yoga — The function of Kuṇḍalinī — Integral Yoga (Pūrṇa Yoga) — Śrī Aurobindo — Akhaṇḍa Mahāyoga — M. M. Pandit Gopinath Kaviraj — Description of the chakras — Sahasrāra — Samādhī — Bibliography.

125 **Basu, Srischandra.** *Siva Samhita: The Esoteric Philosophy of the Tantras.* New Delhi, India: Cosmo, 2004.

126 **Bates, Charles T.** *Ransoming the Mind: An Integration of Yoga and Modern Therapy.* St. Paul, Minn.: YES International Publishers, c1986.

"Yoga is fundamentally different from historical Western therapy models. Yoga presumes a level of psychological health and ego strength, whereas conventional therapy presumes disease." In this book, Bates scrutinizes modern therapeutic approaches to addiction and outlines a program which incorporates hatha yoga into treatment, emphasizing that it is a mistake to confuse yoga with a particular culture because its techniques are universal. He carefully explains the elements of human personality, how we become identified with the products of our mind, and the yogic concept of the kleshas as sources of pain. Includes chapters on the nature of addiction, the development of modern therapy models and therapeutic goals, yogic concepts of mind and consciousness, various approaches for therapists and patients to explore the mind, the impact of diet and nutrition on brain functioning and behavior, and types of yoga. Explains how yoga postures coordinate body, breath, and awareness and work to restructure the musculoskeletal system; provides detailed instructions for two dozen asanas and Sun Salutation; breathing techniques, relaxation, and meditation. Well-researched and clearly presented, the information in this book should interest professionals as well as persons who are dealing with addictions of all sorts. Illustrated. Foreword by Rudolph Ballentine.

127 **Baxter, Christopher Ken.** *Kripalu Hatha Yoga.* Lenox, MA: Kripalu Center for Yoga and Health, 1998.

An overview of Kripalu Yoga with advice on developing core strength, maintaining a safe and effective asana practice, and ways to go deeper with

postures. Instructions for two dozen postures, with modifications and adjustments to improve alignment, and yogic breathing techniques. Illustrated with line drawings. Glossary. Author is co-founder of Kripalu Center for Yoga and Health and the Kripalu Yoga Teachers Association (KYTA).

128 **Baxter, Joan.** *Sword of No Blade.* York Beach, ME: Samuel Weiser, 1992.

These enlightening stories, which illuminate the essence of ancient Indian, Chinese, and Japanese spiritual traditions, were compiled during the many years the author, a practitioner of yoga and martial arts, traveled in Asia.

129 **Beck, L. Adams.** *A Beginner's Book of Yoga.* [Whitefish, MT]: Kessinger Publishing, 2005. Originally published: New York: Farrar & Rinehart, 1937.

A selection of Beck's writings in the field of Yoga and a defense against criticisms and misconceptions of yoga practice.

130 **Bedi, Ashok.** *Path to the Soul.* York Beach, ME: Samuel Weiser, 2000.

A creative integration of Western psychiatry and Eastern spirituality in which Bedi draws on his training as a psychotherapist, clinical experience, and knowledge of Hindu spiritual traditions. He offers a fresh perspective on use of the chakra system of Kundalini Yoga as a diagnostic tool and means to correct psychological and physical imbalances. Contents: The soul and the path — Maya, karma, and dharma: the school, the teacher, and the lesson — Physical and emotional symptoms as a portal to the soul — Kundalini Yoga as a path to the soul — The seven chakras of Kundalini Yoga — Karmic complexes as a path to the soul — Clan karma — Attending to the soul — On the path — In the soul. Glossary. Bibliography.

131 **Bedrosian, Gina.** *Yoga Today.* [United States: Gina Bedrosian, 1985?]

A small, spiral-bound volume with instructions for basic poses and exercises designed to overcome stiffness and rigidity, particularly in the upper and lower back. Author describes benefits for persons suffering with Parkinsons. Illustrated with rough drawings.

132 **Beeken, Jenny.** *Don't Hold Your Breath: A Guide to Good Breathing.* London: Polair Publishing, 2004.

Beeken discusses the tensions, habits, and emotional patterns that cause incomplete and inefficient breathing and offers numerous ways to improve breath awareness. She emphasizes breathing into the back body and learning to use the whole lung area. This guide is especially useful for beginning students who need help in learning to sustain a flowing breath.

133 _____. *Yoga of the Heart: A White Eagle Book of Yoga.* Liss, Hampshire, England: The White Eagle Publishing Trust, 1990.

In opening chapters, Beeken discusses the eight limbs of yoga (Yamas, Niyamas, Asana, Pranayama, Pratyahara, Dharana, Dhyana, Samadhi), the chakras, and the inner and outer body. Over 40 poses are illustrated and precisely described, each with suggestions for points to watch and work on, and explanations of benefits. Beeken's instructions include methods to incorporate inner awareness and mind/body connections to enhance poses. She deftly explains how choices made in the heart and mind affect the physical body and how, through postures, they can be used to affect changes in one's attitude and life. Closes with information on yoga during and after pregnancy and yoga for specific physical conditions and ailments. Quotations from the works of poets and spiritual teachers enrich her presentation of the yoga philosophy. Beeken, a yoga teacher and teacher-trainer, studied with B. K. S. Iyengar.

134 _____. *Your Yoga Body Map for Vitality.* London: Polair Publishing, 2003.

This is a unique, well-written guide in which Beeken looks closely at a few postures and the specific areas and systems of the body they impact. "It is the journey of the postures and the movement you get in doing them, not the final pose, that is important." Thorough, easy-to-follow instructions are accompanied by clear line drawings and stop-action photographs of models who range in age and body type.

135 **Behanan, Kovoor T.** *Yoga: Its Scientific Basis.* Mineola, N.Y.: Dover Publications, 2001. Also, [Whitefish, MT]: Kessinger Publishing, 2003. Originally published: New York: Macmillan, 1937.

Provides an overview of the origins of Hindu thought and religious philosophy in ancient Vedic traditions and continues with detailed explanations of yoga psychology and practice. A good introduction for a general audience based in part on studies conducted at Yale for the author's dissertation.

Contents: Apparent complexity of Indian culture — Prakriti or nature — Purusha or soul — Evolution and its stages — Yoga psychology — Rebirth — Yoga and psychoanalysis and psychic research — Postures — Varieties of breathing — Exercises in concentration.

136 **Behari, Bankey**. *Sufis, Mystics and Yogis of India.* (2nd ed.) Bombay: Bhavan, 1982.

Selections from poetry of the Sufis, Hindu mystics, and yogis.

137 **Behramji, Yogiraj**. *Yogasanas for Health.* San Diego, Calif.: Behramji Guard, c1989.

Written in a style that is sincere and supportive, this is a complete guide to hatha yoga practice with detailed instructions for 123 postures and solid information on benefits and cautions. Author emphasizes that regular, mindful practice will not only bring the postures to greater perfection, but the student will be able to go deeper and experience to the full the interrelationship of mind and body. Once the posture has been established, one should concentrate on relaxing all areas under stress through the power of the mind and focus on the breath. Ideally, postures should be held absolutely still without intense effort. While the body remains motionless, the mind becomes less identified as the "doer" of the asana, and instead becomes the detached "observer." After explaining the importance of proper sequencing, which results in feeling completely relaxed and filled with energy at the same time, the author outlines and illustrates 10 different sequences. Provides many tips for both beginners and experienced practitioners not found in other manuals. Includes brief, but useful, background information on types of yoga and the eight-limbed path described by Patanjali in the *Yoga Sutras.* Illustrated. Behramji, a disciple of Swami Rama, studied with Iyengar.

138 **Beintema, Rita**. *Salutation to the Sun: A Daily Exercise for a Vital Life.* Saffron Walden [England]: C. W. Daniels, c1996.

139 **Bell, Lorna** and **Eudora Seyfer**. *Gentle Yoga: A Guide to Low-Impact Exercise.* Berkeley, Calif.: Celestial Arts, 2000. Previously published as: *Gentle Yoga for People with Arthritis, Stroke Damage, M.S., and People in Wheelchairs.* Cedar Rapids, Iowa: Ingram Press, 1982. Reprinted 1983. Also, Berkeley, Calif.: Celestial Arts, 1987.

Explains how yoga can be modified and adapted for special needs and disabilities. Instructions for 50 postures and five breathing techniques with illustrations using models with various physical limitations, some of whom are in wheelchairs.

140 **Bell, Rosamund**. *Simple Yoga Techniques.* Alexandria, VA: Time-Life Books, c1998. Also, London: Marshall Editions, 1998.

A well-organized, practical guide to 48 postures in addition to breathing, relaxation, and meditation techniques. Clear, color photographs illustrate the postures, often in stages, and helpful information on cautions and use of props appears sidebars. Closes with suggestions for a dozen routines that range from simple to more challenging. The spiral binding allows the book to open flat and tabbed sections make it easy to quickly refer back to a pose or group of poses.

141 **Belling, Noa**. *Yoga.* London: New Holland, 2002. Also, New York: Barnes & Noble Books, 2003.

Opens with a discussion of basic elements common to most schools of yoga — posture, breathing, relaxation, and meditation — and continues with directions for 40 asanas, with information about timing, specific benefits, cautions, variations, and counterposes, as well as guidelines for developing a personal practice and six sample routines. The book is intended for beginners and contains a wealth of practical information, but poor organization, small illustrations, and a cluttered layout make it difficult to follow.

142 _____. *The Yoga Handbook.* New York: Barnes & Noble Books, 2001. Reissued 2003. Also, London: New Holland, 2001. Reissued 2003.

A well-conceived and well-organized guide to Hatha Yoga. Includes detailed instructions for over 60 postures in addition to information about breathing, relaxation, and meditation techniques. This is a large-format book with an attractive layout that clearly presents the progressive steps in each pose in color photographs along with information about variations, timing, precautions, benefits, warm-up exercises, and use of props. Poses are graded according to difficulty and compiled in a chart to facilitate building an individual practice. A useful resource for beginners.

143 **Benecke, Eleanore**. *Yoga: A Meditative Approach: Theory and Practice.* (1st ed.) Chula Vista, CA: Black Forest Press, 2003.

144 **Benedik, Linda** and **Veronica Wirth**. *Yoga for Equestrians: A New Path for Achieving Union*

with the Horse. North Pomfret, Vt.: Trafalgar Square Pub., 2000. Also, Addington, [England]: Kenilworth, 2000.

While the authors explore yoga principles from the perspective of working with a large, powerful animal, the book holds interest for non-equestrians as well. Traditional hatha yoga techniques effectively develop confidence and help in becoming grounded, centered, and relaxed, all attributes that will enhance recreational and competitive riding. Reviewer Phil Catalfo wrote, "One sees, for example, that proper alignment of the spine, effective breathing, and physically centering oneself (or 'deepening the seat'— a yogic term if ever there was one — by which the authors mean maintaining 'a resilient connection with the horse's back') make as much sense in the context of riding as ... any other aspect of life" (*Yoga Journal*, May/June 2001). Illustrated; many of the photographs show the models on horses. Benedik is a dressage instructor and Wirth is a yoga teacher.

145 **Benjamin, Ben E.** and **Cherie Sohnen-Moe.** *The Ethics of Touch: The Hands-On Practitioner's Guide to Creating a Professional, Safe and Enduring Practice*. (1st ed.) Tucson, AZ: SMA, 2003.

This book addresses the ethical issues faced by anyone in a profession which involves touching and is highly recommended as required reading in all yoga teacher training programs. Instructors are ultimately responsible for all interactions with students, and this book provides excellent guidance about what actions are beneficial or detrimental, how to resolve dilemmas as they arise, and how to run an ethical class. Students will also find the information illuminating. Contents: Ethical principles — Boundaries — Dynamics of effective communication — Dual relationships — Sex, touch and intimacy — Ethical practice management — Business ethics — Special considerations in cases of trauma — Supervision. Three appendices include sample forms, specialized protocols, and many examples of Codes of Ethics from various organizations, including those from the Kripalu Yoga Teachers Association and the Canadian Iyengar Yoga Teachers Association.

146 **Bennett, Bija.** *Emotional Yoga: How the Body Can Heal the Mind*. New York: Simon & Schuster, c2002. Also, London: Bantam, 2003.

Based on her training and experience with Viniyoga, Ayurveda, dance, and mind-body therapies, Bennett offers a range of techniques designed to "access, transform, and heal your emotions, as well as your body and mind." The book is organized around the eight limbs of classical Yoga, each of which is given an emotional context, and the descriptions of asanas, meditation techniques, and chanting provide information on using the body to help shift emotional states. Foreword by Deepak Chopra. Illustrated with photographs by Lois Greenfield, a highly regarded dance photographer. Bibliography.

147 **Berg, Vibeke.** *Yoga During Pregnancy*. New York: Simon and Schuster, 1981. Published as: *Yoga in Pregnancy*. London: Watkins, 1981. Translation of: *Yoga for Gravide*.

Divided into three parts covering yoga before, during, and after birth. Illustrated with b&w photographs. Bibliography.

148 **Bernard, Patrick.** *Music as Yoga: Discover the Healing Power of Sound*. San Rafael, CA: Mandala Publishing, c2004. Translation of: *Les Secrets de la Musique de l'Âme*. Ste-Adèle, Québec: Éditions et Disques Imagine, 1990.

In this exploration of the relationship between sound and consciousness, Bernard connects the results of scientific research with the ancient wisdom of harmonic frequencies that is embodied in use of mantra in all religions and cultures. He identifies basic problems in the types of sound that bombard the senses in contemporary society and looks to mantras and chants as a means to unite the body with the mind and spirit, explaining that mantras can trigger vibratory effects that have a far-reaching influence at the atomic and subatomic levels of the physical and spiritual being. Argues passionately in favor of a meatless diet to facilitate proper hearing and he challenges modern composers to create music that will not only counteract the effects of noise pollution, but also transform the listener. Glossary. Bibliography.

149 **Bernard, Theos.** *Hatha Yoga*. London: Rider, 1982.

In this book, Bernard aims to present the essential yoga and to demystify hatha yoga practice for a Western audience. When he found many accounts of yoga that were available to a Westerner in the early decades of the twentieth century to be obscure and vague, he traveled to India and Tibet to study and experience yoga directly for himself. He relates his experiences in great detail as well as the steps in his training in asana, pranayama,

mudras, and purificatory practices. The final section relates the ecstatic condition he realized, although he recognizes that this was not the same as the goal of samadhi. In *The Philosophical Review* (Vol. 54, no. 2, March 1945), Alban G. Widgery recommended this book, noting that Bernard "is to be commended for his perseverance through many months of arduous discipline. It has enabled him to write a book which occidental scholars must find of the very greatest help in coming to understand some Indian texts which so far have been largely unintelligible." Originally presented as the author's thesis in 1944.

150 _____. *Heaven Lies Within Us.* Wandsbeck, South Africa: Essence of Health, 2002. Originally published: New York: Charles Scribners' Sons, 1939.

During a long recovery from a serious illness, Bernard studied many works on Western and Eastern philosophy and started to research the practice of yoga. In this well-written, engaging account of his travels and experiences with various gurus, Tantric scholars, and yogis in India, he expertly connects theory to practice. What is apparent from the start is his ability to approach philosophical precepts and a wide variety of methods with an open mind as he attempts to discover the true meaning of yoga. Interestingly, according to Bernard, there are two types of asana: spiritual and physical. The latter, used to establish balance in the various physiological functions of the body in order to achieve optimal functioning and vitality, include Sirshasana, Sarvangasana, and Halasana. The spiritual asanas aid one in the processes of abstraction, concentration, and meditation, the principal ones being Siddhasana, Padmasana, Swastikasana, and Sukhasana. In the final chapter, Bernard relates intense experiences surrounding ritual preparation for and arousal of kundalini. Contents: How my interest in yoga began — Some preliminaries — I make a start — I go to India, the home of yoga — The meaning of yoga — Some rules for the yogic disciples — "More on heaven and earth..." — Apprenticeship of the mind — Consciousness — Sights and experiences in India — More about the science of breath — Importance of pranayama — Exercises to cure diseases and to extend youth — Contrasts in India — Important postures in yoga — Standing on one's head, etc. — About mudras — Mystic and eternal aspects of yoga — Kundalini — My final initiation.

151 Berry, Thomas. *Religions of India: Hinduism, Yoga, Buddhism.* Chambersburg, PA: Anima Publications, c1992. Also, New York: Columbia University Press, 1996.

An insightful exploration of three major spiritual traditions in Asia in which Berry discusses similarities, differences, and complementary aspects of each as well as the ideals of human perfection toward which the Indian people have directed their efforts for thousands of years. In the middle section, Yoga is described as "one of the most unique and most influential forms of Asian spirituality," and Berry points out that Buddhism is particularly indebted to the Yoga tradition for providing its basic mental discipline. He identifies the strong element of anthropomorphism and the quest for "ecstatic rather than enstatic discovery of God" in Western religions as a reason why some Westerners find it difficult to consider undertaking the inner disciplines required in Yoga. Before reviewing the eightfold path outlined in Patanjali's *Yoga Sutras* and yogic techniques, he examines the teachings of the Sankhya tradition and its relation to Yoga. Berry examines the impact of Indian spiritual and religious thought on the rest of the world and points out that what happens to Hinduism, Yoga, and Buddhism in the future "will be as much a product of forces outside of India as of forces within India." An excellent book for the nonspecialist. Glossary. Bibliography.

152 Bersma, Danielle and **Marjoke Visscher.** *Yoga Games for Children: Fun and Fitness with Postures, Movements, and Breath.* Alameda, Calif.: Hunter House; London: Deep, 2003. Translation of: *Spelen Met Yoga.* Netherlands: Panta Rhei, 1994.

In addition to simple postures and breathing exercises, this book describes songs and games to build cooperation which can be used by yoga teachers, activity-group leaders, school teachers, and parents who are looking for enjoyable ways to exercise with children aged 3–12. Provides information about benefits and timeframe in order to plan appropriately. Illustrated.

153 Besant, Annie. *An Introduction to Yoga.* Madras, India; Wheaton, Ill.: Theosophical Publishing House, 1987. Also, Kila, MT: Kessinger Publishing, 1998 / McLean, Va.: IndyPublish.com, [2002?] / New Delhi: Cosmo, 2005. Available electronically through Project Gutenberg (http://www.gutenberg.org/etext/4278). Originally published:

Benares City [India]: Theosophical Publishing House, 1908.

Compiled from lectures delivered at the Theosophical Society in Benares in 1907, this book skillfully presents many yogic concepts from the *Yoga Sutras* and describes methods to achieve the goal of unity. Besant discusses the relationship of consciousness and matter and offers clear explanations of the attributes of Purusha and Prakriti. "There is no change in consciousness, however subtle, that has not appropriated to it a vibration in matter; there is no vibration in matter, however swift or delicate, which has not correlated to it a certain change in consciousness." These correspondences are utilized in Raja Yoga and Hatha Yoga. Besant describes yoga as an applied science with the goal of inhibiting patterns of thought and, while she endeavors to make yoga *understandable* to all, she maintains that yoga practice is an intense, strenuous discipline and not suited to everyone. However, if one has a strong desire, will, and intelligence and is willing to dive into the recesses on one's own nature, then the rewards of yoga are attainable. A century after it first appeared, this book remains fresh, interesting, and thought-provoking.

154 **Bess, Savitri L.** *The Path of the Mother.* New York: Ballantine Wellspring, 2000. Also, New Delhi: New Age Books, 2003.

Discusses the inspiring role of Hindu mystic Ammachi in the life of the author as well as the yogic disciplines, meditations, and prayers that were found to be effective on the spiritual path.

155 **Betts, Dion E.** *Yoga for Children with Autism Spectrum Disorders: A Step-by-Step Guide for Parents and Caregivers.* London; Philadelphia: Jessica Kingsley, 2006.

156 **Bhalla, Durri.** *The Art of Healthy Living: Yoga, Diet & Nature Cure.* New Delhi: Crest Publishing, 2004.

Describes a yoga routine specifically designed to control weight and promote health.

157 **Bhamre, Suresh T.** *Hatha Yoga for Kids: A Guidebook for Parents and Children.* Pompano Beach, Fla.: Exposition Press of Florida, c1985.

Easy-to-follow instructions, list of benefits, and b&w illustrations of 27 poses on facing pages. Simply presented and well-written, the author encourages the use of yoga asanas to promote physical, mental, and emotional health in children. Includes suggestions for modifications for different ages.

158 **Bhandari, C. M.** *Yoga Shakti: Body, Mind and Spirit: Fitness and Relaxation Highway.* Toronto: Devamber Prakashan, 2002.

159 **Bharatiya, Jitendra Chandra.** *Benediction Saraswat Kundalini Mahayog: Shaktipata Shastra: A Scriptural Text with English Rendering.* Delhi, India: Ajanta Publications, 1992.

This text is believed to be a lost scripture which was delivered through Shri Bharatiya in 1962 and recorded by his disciples. In the sutra style, he speaks about initiation through Shaktipata Mahayoga in which kundalini awakening is transmitted through a guru at the start of spiritual practice, and it includes sections pertaining to kriya, mudra, asana, pranayama, mantra, and dhyana. Sanskrit text and translation by Mahendra Kumar Raizada. Illustrated.

160 **Bhargava, Kush.** *Book of Yoga According to Ancient Hindu Yoga Exercises.* [Surat, India: Love Kush Publication], 2001. Available electronically through Content Reserve.

161 **Bhaskarananda, Swami.** *Meditation, Mind & Patanjali's Yoga: A Practical Guide to Spiritual Growth for Everyone.* Seattle, WA: Viveka Press, 2001. Also, Chennai [India]: Sri Ramakrishna Math, 2002.

A good introduction to dhyāna (meditation) and techniques for controlling the mind. In addition to summarizing the *Yoga Sutras*, author explains basic concepts of Sānkhya philosophy, fundamentals of Kundalini yoga, and the nature of samādhi. He deals with obstacles to meditation in some detail and identifies tactics of false spiritual teachers. Contents: Introduction — Why we should meditate — Teacher and student relationships — Steps to yoga — Yama — Niyama — Āsana — Prānāyāma — Pratyāhāra — Dhāranā — Dhyāna — Obstacles to meditation — Hazards in meditation — Kundalinī power and the six chakras — The Sānkhya theory of creation — Samādhi — What happens after Samādhi? — Japa — Judging our own spiritual progress — Stress relief — Concluding remarks. Glossary.

162 **Bhat, Vasanthi.** *The Power of Conscious Breathing in Hatha Yoga.* San Jose, CA: Vasanthi Bhat, c1997.

"Often, I come across people who have been practicing yoga for many years and find the postures take a great deal of effort.... Upon observing their technique, I noticed that the most important

element — conscious breathing — is missing in their practice. When we exert too much to attain an advanced level without giving attention to integrated breathing, the posture becomes useless, sometimes even harmful. When the breathing is irregular and not in tune with the pose, the body is not supplied with a sufficient amount of oxygen. This lack of oxygen further increases the tension in the already tense muscles and other parts of the body." Throughout this book, Bhat makes excellent points about the importance of breath in asana practice. She provides instructions for three dozen postures and modifications, individual breathing techniques, meditation, and sample routines. However, many other books do a better job explaining exactly how to synchronize breath with posture; these directions simply tell practitioners to "breathe naturally." Illustrated.

163 **Bhattacarya, Brajamadhaba**. *The World of Tantra.* New Delhi: Munshiram Manoharlal, 1988.

164 **Bhattacharya, Dinesh Chandra**. *Yoga Psychology of Patanjali and Some Other Aspects of Indian Psychology.* Calcutta: Sanskrit College, 1984.

165 **Bhattacharya, N. N.** *Tantrabhidana: A Tantric Lexicon.* New Delhi: Manohar Publishers, 2002.

166 **Bhattacharya, Ram Shankar**. *An Introduction to the Yogasūtra.* (1st ed.) Delhi, India: Bharatiya Vidya Prakasana, 1985.

"The YS [*Yogasūtra*] does not show any 'originality' of its author, so far as the doctrines are concerned. The originality lies in the art of presentation." In this thought-provoking study, Bhattacharya offers a close reading of the text to prove that many of the traditional commentaries and interpretations got it wrong and successive incorrect translations have corrupted Patañjali's original intent. He contests the opinion that the *Yogasūtra* is the work of more than one author and believes that it was composed before Buddha lived. Contents: Yoga and yogāuśāsana — The existence of pre–Patañjalian yogic tradition and yoga treatises — The Hiraṇyagarbha-śāstra: a pre–Patañjalian treatise — Contents of the Hiraṇyagarbha-śāstra as stated in the Ahirbudhnya-saṁhitā — A wrongly conceived pre–Patañjalian treatise (in sūtra) on yoga — Coherence in the four-fold division of the Yogasūtra — Is the fourth pāda a subsequent addition? — Some sūtras of doubtful authorship — Anomalous placing of some sūtras — Is it justified to hold that the *Yogasūtra* is a work of multiple authorship? — A note on the sūtras in the *Yogasūtra* — A note on the variant readings in the *Yogasūtra* — Wrong readings of a few sūtras — A verse of the *Kṛṣṇacarita* on the *Yogasūtra* — The name Patañjali — The mythical life of Patañjali — Identity of the yogin Patañjali with the author of the *Mahābhāṣya*: an unfounded view — Imaginary identity of the author of the *Yogasūtra* with the author of certain medical treatises, of the *Paramārthasāra* and of some other works — A verse of the *Vākyapadīya* on the identity of three Patañjalis — Identity of Patañjali whose statement on dravya has been quoted in the *Vyāsabhāṣya* — Factors that determine the date of the *Yogasūtra* — Futility of arguments advanced to prove a later date of the *Yogasūtra* — Does Buddha's silence about the *Yogasūtra* mean its non-existence at his time? — Wrong explanations and renderings of some words in the *Yogasūtra* — Vārtā: a wrongly conceived word in the *Yogasūtra* — Notes on a few words (akusīda, janmakathantā, jyotiṣmatī, sarvaratna, punaḥ, ālasya, vikṣepa-sahabhū, dīrgha-sūkṣma).

167 **Bhikshu**. *Bhakti Yoga.* Whitefish, MT: Kessinger Publishing, [2003]. Previously published as: *A Series of Lessons in Bhakti Yoga: The Only Book on the Rationale of Bhakti Yoga.* Chicago: Yogi Publication Society, 1930.

168 **Bhole, M. V.** and **Swami Maheshananda, T. K. Bera, editors.** *Abstracts and Bibliography of Articles on Yoga from Kaivalyadhama.* Lonavla, India: Kaivalyadhama S.M.Y.M. Samiti, 1985–1999.

Partially annotated, two-volume bibliography of hundreds of "scientific research, semi-scientific, and popular articles" which appeared in *Yoga Mimamsa*, the quarterly journal of Kaivalyadhama Ashrama. Part I: 1924–1984 and Part II: 1985–1998. Part II edited by Swami Maheshananda and T. K. Bera.

169 **Biermann, Derek**. *Samādhi: Personal Journeys to Spiritual Truth.* Boston, MA: Shambhala, 2000.

170 **Biggs, Christie**. *Kundalini Yoga & Eudaemonics: A Simple Guide to Happiness Through Living Consciously.* Overland Park, KS: Leathers Publishing, c2005.

This is a beginner's guide to Kundalini Yoga that collects a great deal of useful information into a slender handbook. Biggs provides simple explanations of the sets of exercises that make up kriyas and compares them to recipes in a cookbook that

have many of the same ingredients, but where the addition of one or two other ingredients produces an entirely different result. Instructions for postures, mudras, bandhas, locks, and mantras are expanded with effective visualizations. Illustrated.

171 **Bihar School of Yoga**. *Past, Present & Future: Consolidated History of Bihar School of Yoga, 1963–1994*. (1st ed.) Munger, Bihar, India: Bihar School of Yoga, 1995.

172 **Bilimoria, Puruşottama**. *Yoga, Meditation and the Guru: Critical Reflections on the Australian Scenario*. Briar Hill, Vic. [Australia]: Indra Publishing, c1989.

173 **Birch, Beryl Bender**. *Beyond Power Yoga: 8 Levels of Practice for Body and Soul*. New York: Fireside Books, c2000. Also, London: Prion, 2002.

The sequel to *Power Yoga*. Separate chapters offer methods to explore all eight stages of the classical yoga system and integrate them into a meaningful practice that moves beyond the physical to continuous awareness. The Yamas: exploring the fundamentals; The Niyamas: doing the work; Asana: practicing the postures; Pranayama: breathing mindfully; Pratyahara: turning inward; Dharana: developing concentration; Dhyana: experiencing meditation; and, Samadhi: living joyfully. B&W illustrations. Bibliography.

174 _____. *Power Yoga: The Total Strength and Flexibility Workbook*. New York: Simon & Schuster, 1995. Also, London: Prion, 1995.

Instructions for the primary and much of the second series of the astanga practice, a high-heat, high-energy system of yoga in which connecting movements link postures and the emphasis is on strength, concentration, flow, and dynamic breathing. Discusses the purpose of each sequence, physical benefits, and proper breathing for each pose. Axioms for power yoga include: "You have to be hot to stretch. Even iron will bend if you heat it up. Stretching doesn't equal warm-up. All injury in sports is caused by structural and muscular imbalance. Muscular imbalance and structural irregularities don't fix themselves." Birch emphasizes that the astanga practice is well-suited for athletes of all levels and is effective in restoring function after injury, facilitating realignment, and revitalizing the body. She offers numerous modifications for tightness and injury. Illustrated with b&w photographs. Bibliography.

175 **Birkel, Dee Ann Green**. *Hatha Yoga: Developing the Body, Mind and Inner Self* Dubuque, IA: Eddie Bowers Publishing, c1991. (2nd ed.) c1996. (3rd ed.) c2000.

Developed as a Hatha Yoga textbook for use in college classes. Contents: Introduction: What is yoga?—Yoga basics—Asanas: Hatha Yoga poses—Asanas: intermediate Hatha Yoga poses—Pranayama: breathing techniques—Coping with stress yoga style—Yoga: nutrition and weight management—Yoga for special populations—Therapeutic use of yoga—Yoga: sports and dance—Other ways to body/mind awareness. Illustrated. Bibliographical references.

176 **Bittleston, Jennie, consultant**. *Secrets of Yoga*. New York: Dorling Kindersley, 2000. Also, London: Dorling Kindersley, 2000.

Although the book includes brief information on the history of yoga, it is chiefly a useful, small-format handbook for students at beginning and intermediate levels. Instructions for over 50 poses with modifications, requisite cautions, and levels of difficulty indicated. Descriptions include brief introductory remarks on the purposes of each pose and English and Sanskrit names. Concludes with suggestions on designing an individual practice. Standard DK format with numerous color illustrations on two-page spreads. Bibliography.

177 **Bixby, Neil Jay**. *The Yoga Solution: Stress-Reduction System and New Definition of Fitness*. Toronto: Yoga Institute of Relaxation, 1986.

178 **Blahnik, Jay**. *Full-Body Flexibility*. Champaign, IL: Human Kinetics, c2004.

Describes a program that combines elements of yoga, marital arts, and sports training to increase flexibility, mobility, and strength. Specific areas of the body are targeted with step-by-step instructions for over 100 stretches and thirteen routines. Illustrated.

179 **Blaine, Sandy**. *Yoga for Healthy Knees*. Berkeley, Calif.: Rodmell Press, c2005.

180 **Blair, Roma**. *Yoga for Headaches*. [Adelaide, Australia]: Rigby, 1981.

181 **Blofeld, John**. *Gateway to Wisdom: Taoist and Buddhist Contemplative and Healing Yogas Adapted for Western Students of the Way*. London; Boston: Unwin Paperbacks, 1990.

Intended to serve as a guide to simple healing

and contemplative yoga techniques when qualified teachers are unavailable. Discusses methods to enhance the quality of one's life through contemplation of nature, cultivating simplicity, examination of the nature of the Self, deepening awareness, meditation, and practice of individual and group healing. Some of the means used to achieve expanded consciousness and deeper compassion include yogic breathing and exercises, chanting, mantras, mudras, and regulation of diet.

182 **Bloomfield, Diane.** *Torah Yoga: Experiencing Jewish Wisdom Through Classic Postures.* San Francisco, Calif.: Jossey-Bass; Chichester, [England]: John Wiley, 2004. Available electronically through Content Reserve.

Bloomfield includes a quotation from yoga master B. K. S. Iyengar who said, "Yoga was given for the human race, not the Hindus ... [it] is for the culturing of self and that self-culture has no barrier." Readers of any faith and level of ability will find much to think about in this book which artfully combines the practice of yoga with the teachings of the Torah. Offers seven topics for reflection and provides clear instructions for over 30 asanas and many suggestions for supported poses using props. Illustrated. Glossary. Bibliography.

183 **Blows, Mark W., editor.** *Towards the Whole Person: Eastern & Western Approaches to Body-Mind Skills, Proceedings of the Workshop Held at St. Andries Benedictine Abbey, Zevenkerken, Bruges, 15th-17th July, 1992.* Kenthurst, N.S.W.: Linking Publications, 1993.

184 ____ and **Johanna M. Blows.** *Clenched Hand/Open Hand: A Modern Version of an Ancient Yogic Technique and Its Uses in Psychotherapy; with Detailed Instructions on How to Teach It.* Sydney, Australia: Linking Publications, 1989.

The authors explore the human system as a communications network and discuss results of scientific research in the use of meditation as a therapeutic technique, methods of directing the mind inward, traditional yogic steps leading to meditation, and neurophysiology of the body and the relationship of mudras (hand gestures) to the nervous system. They offer comparisons between their relaxation techniques and other methods of stilling the mind and present a unique sequence of mudras that work to balance the body and mind and also invoke the relaxation response in situations which create tension. Bibliography.

185 ____, **Saroja Srinivasan, Johanna Blows, Peter Bankart, Michael DelMonte,** and **Yutaka Haruki, editors.** *The Relevance of the Wisdom Traditions in Contemporary Society: The Challenge to Psychology.* Delft [Netherlands]: Eburon, 2004.

Proceedings from the 7th International Conference of the Transnational Network for the Study of Physical, Psychological, and Spiritual Wellbeing held at the University of Woolongong, Australia in 2002. Some papers are directed at professionals, but some of the more philosophical articles will hold great interest for the general reader. Contents: Ways of understanding: meditation, mysticism and science — bridging the gap between East and West / M. M. DelMonte — Meditation: multiple effects, a unitary process? / Jean L. Kristeller — Old wine in new bottles: the relevance of the wisdom traditions to cutting edge psychotherapies / C. Peter Bankart — Compassion in our day: learning from Shantideva / Mark Blows — Psychology of niratman (non-self) and sunyata (void, non-substance) / Shoji Nakamura — The process of cultural translation: untying the knots that bind / Elisabeth A. Stutchbury — Concepts of self regulation in the East and the West / Yutaka Haruki — Exploring the science of spirituality: a hybrid's view / Saroja Srinivasan — Indigenous healing practices: traditional forms from the Core of Being / Christopher Rybak — Wisdom from the Bhagwad Gita for modern life / Usha Ram — Animal images: a critique of the ways of conceptualizing animals in the Western and Eastern literature / Barbara Noske — Clinical meditation: fundamentals and principles / Maurits Kwee — On the substance and structure of the "soul": comparing, contrasting and complementing methods of Eastern and Western approaches to holistic health / Otto Reichard — Mindfulness and cognitive therapy in the management of chronic pain / Lynne Bousfield — The client, the therapist and the dance floor of therapy / Michael Anderson — Working with the clinging mind / William L. Mikulas — MRI scanning during Zen meditation: the picture of enlightenment? / Rients Ritskes, Merel Ritskes-Hoitinga, Hans Stødkilde-Jørgensen, Klaus Bærentsen, Tue Hartman — Development of a scale for measuring cognitive styles modified by meditation / Yosuke Sakairi — Effect of guolin qigong on psychological states and the immune system / Weidong Wang, Yu Wu, Yang Zhao, Ishii Yasutomo, Yutaka Haruki — Effectiveness of jikan-ho, a method of self-observation, in reducing stress and increasing

accessibility of positive memories / Fusako Koshikawa, Yasutomo Ishii, Michiko Sakata, Naoko Akutagawa — Mindfulness meditation: a treatment of binge eating disorder / Jean L. Kristeller. Bibliographical references.

186 **Boccio, Frank Jude**. *Mindfulness Yoga: The Awakened Union of Breath, Body and Mind.* (1st ed.) Boston: Wisdom Publications, c2004.

Boccio is clearly devoted to both yoga and Buddhist mindfulness meditation techniques, and he invites practitioners to integrate the two to deepen their practice and experience the spiritual side of yoga. He provides detailed instructions for four sequences (each contains several dozen postures) in which the emphasis remains on experiencing the asanas in a new way. The opening chapter, "The Buddha's Yoga," is a thoughtful, well-written overview of Siddhartha Gautama and his early relationship to yogic teachings. Both beginning and more experienced students will find the ideas presented throughout the book to be stimulating and intriguing. In the foreword, Georg Feuerstein writes, "Jude Boccio's book should be carefully read both by hatha yoga practitioners, especially those overly fond of physical fitness, strength, and beauty, and by Buddhist yoga practitioners, particularly those who are ill at ease in their bodies and in the material universe. In fact, *Mindfulness Yoga* should be read by *every* aspiring yoga practitioner." Illustrated with b&w photographs. Bibliography includes information on compact discs, videos, and Web sites. Boccio is an interfaith minister and yoga instructor.

187 **Bohm, Werner**. *Chakras: Roots of Power.* York Beach, ME: Samuel Weiser, 1991. Published as: *Chakras, Yoga & Consciousness: Balancing Your Life.* York Beach, ME: Samuel Weiser, 1998. Translation of: *Die Wurzeln der Kraft Chakras.*

Relying heavily on Avalon's *Serpent Power*, Bohm explains the nature and functions of the chakras, the energy centers in the body, with an emphasis on spiritual aspects. He describes in detail the colors, symbols, and sounds associated with chakras, as well as their relation to the physical body and the endocrine system, kundalini, and the power of OM. This book is suitable for a general audience, but in discussing the eight stages of yoga and their relationship to spiritual development, his language is more expressive than specific and does little to further understanding. For example, meditation is described as the state in which "the wine of life is added to the bread" and there is too much emphasis on hidden wisdom and secret doctrines. He vacillates between a desire to make a good case for Indian ideas about the chakras and subtle body and his belief that the practices associated with opening the chakras are in many ways unsuitable for Westerners. The sitting postures of yoga are described as being no longer essential and Westerners as incapable of performing most asanas. Although this work may have suffered in translation, Avalon's *Serpent Power* remains a more comprehensive and useful work.

188 **Bordenkircher, Susan**. *Yoga for Christians: A Christ-Centered Approach to Physical and Spiritual Health.* Nashville, TN: W Publishing Group, 2006.

189 **Borg-Olivier, Simon** and **Bianca Machliss**. *Applied Anatomy & Physiology of Yoga.* Waverly, NSW, Australia: Yoga Synergy Pty Limited, 1995.

"Yoga is the art and science of resolving the inherent opposition in all things to create a union of body, mind and soul." Borg-Olivier and Machliss, both yoga teachers and certified physiotherapists with many years of experience, present a dynamic style of hatha yoga that blends elements of astanga, vinyasa, and Iyengar yogas with modern medical science to achieve maximum benefit for the body and mind with minimal effort and risk of injury. Firmly grounding their discussion in the principles of anatomy and physiology, they offer thorough, detailed information in language that non-specialists can easily grasp on the effects of yoga on different areas of the body. Topics include the effects of acidic and alkaline states of the blood and intracellular fluids on body systems and joint function; the effects of different types of breathing on the body's musculoskeletal anatomy and neurophysiology; movement pairs and muscles of each joint complex; and, underlying conditions that cause some students to have difficulty performing specific asanas. Bandhas and mudras are discussed in greater detail than in most other books on yoga. In fact, while most manuals refer to three principal bandhas (mula, uddiyana, and jalandhara), the authors here discuss additional bandhas, including kati, amsa, kurpara, mani, and kulpha. They devote considerable space to discussion of methods for avoiding unsafe techniques that might cause injury or aggravate existing medical problems as well as modifications for different levels of ability. Includes results of current medical and scientific

research, solid information on the mind/body connection, and practical tips for establishing a personal practice. Readers can read through the entire book or go right to the section they need, assisted by a detailed breakdown of contents at the start of each chapter. This book was designed as a textbook for the Yoga Synergy course and it is dense with valuable information; it is essential reading for all yoga teachers and is highly useful for students of any level who wish to practice intelligently. Illustrated. Glossary. Extensive bibliography.

190 **Bost, Stephen J.** *Mystical Union and the Metaphysical Wisdom & Philosophy of Yoga.* [Philadelphia, PA]: Xlibris Corp., c2000.

In an earnest, but disjointed style, the author speculates about the origins and history of yoga, offers insights gleaned from his readings of the *Upanishads* and *Bhagavad Gita,* and shares personal accounts of mystical experiences. Illustrated with hand-drawn maps and tables.

191 **Bowden, Ros** and **Jenny Palmer**. *Why Yoga? What It Does for People and How They Use It in Everyday Life.* Sydney: ABC Enterprises for the Australian Broadcasting Corporation, 1986.

192 **Bowes, Johanna**. *Yoga of Self-Observation: A Series of Essays on Psychological and Meditative Approaches to Self-Knowledge.* London: Ananda, 1989.

193 **Bragdon, Claude**. *An Introduction to Yoga.* Kila, MT: Kessinger Publishing, [1995]. Originally published: New York: Alfred A. Knopf, 1933.

In this simple introduction to yoga philosophy and practice, Bragdon explains that he was inspired to begin a practice of yoga through his encounters with two men in particular. One was a tea salesman who had spent time in an ashram; the other was "a peripatetic teacher of Indian philosophy." Both men were "strong, serene, dignified, and full of a coiled power which shone from their eyes and betrayed itself not alone in their every movement, but in their stillness as well. All this they attributed to the practice of Yoga." Includes a paraphrasing of the *Yoga Sutras.* "I.1. Now then! Let us talk about Yoga. I.2. Yoga is the complete cessation of the activity of the versatile psychic nature. I.3. When this happens the true seer in man manifests." Bragdon (1866–1946), a professional architect, also worked as a stage designer.

194 _____. *Yoga for You.* New York: Cosimo Classics, c2005. Also, Kila, MT: Kessinger Publishing, [199–?]. Originally published: New York: Alfred A. Knopf, 1943.

An introduction to yoga philosophy and practice intended for a general audience. Yoga is described as a natural process of expansion and a change in consciousness involving the entire conduct of one's life, with the breath and the mind being the chief transforming agents in the process. Drawing upon the laws of physics to support his argument, Bragdon writes that just as a solid transforms into a liquid and liquid into a gas when sufficient heat is applied to increase the rate of vibration of the constituent particles, yoga raises one's rate of vibration to a certain intensity that produces an expansion of consciousness which affects a change of state or condition. He points out that it is impractical as well as unrealistic to withdraw from the world in order to practice yoga for no place is safe from invasion; one must find the cave or safe retreat within while living an ordinary life. He briefly discusses a few of the basic postures, pranayama, meditation, chakras, and the interplay of forces throughout the body. Other than some remarks that would be construed as sexist or biased by today's standards, this book is interesting and readable. The opening chapter on the unity of being is the author's paraphrase of a talk given by Krishnamurti in New York in 1928. Illustrated with b&w reproductions of the author's watercolors. Bibliography.

195 **Brahmachari, Dhirendra**. *Yoga by Stages, Book 1.* New Delhi, India: Mukul Prakashan, 1983.

This slim volume provides simplified instructions for a few easy postures and breathing techniques for children and is intended to be used as a yoga syllabus in schools. Illustrated.

196 **Brandjes, Sophia**. *On the Gentle Path of Yoga in Sickness and in Health.* Thornleigh, N.S.W., Australia: Sophia & Gerald Brandjes, c1993.

An enthusiastic, but poorly organized, tour through the mind/body connection, purposes and effects of asana and pranayama, and health benefits. Introduces a few breathing, meditation, and relaxation techniques, stretches, and mudras with tips for improving quality of life. Illustrated with cartoons and drawings.

197 _____. *Yoga and Living Skills.* Hornsby, N.S.W. [Australia]: Gerald Brandjes, 1987.

In an open and encouraging style, the author relates many personal experiences in discovering

and following the yogic path. She discusses the effects of stress on the body and mind, causes of disease, the purpose of and methods to achieve proper breathing, various relaxation techniques, and the power of meditation to restore health. One chapter deals with the impact of her meeting with the Laughing Yogi. Approximately 20 poses are illustrated with line drawings along with suggestions for poses to be used with specific health problems.

198 **Breaux, Charles**. *Journey into Consciousness: The Chakras, Tantra and Jungian Psychology*. York Beach, ME: Nicolas-Hays, 1989. Also, Delhi: Motilal Banarsidass, 1998.

This book deals chiefly with Tibetan Tantra, but it is also a good source for accessible information on the chakras that answers many questions about the interface between the chakra system and Jungian psychology. Illustrated. Glossary. Bibliography.

199 **Briggs, George Weston**. *Gorakhnāth and the Kānphata Yogīs*. Delhi: Narendra Prakash Jain for Motilal Banarsidass, 1982. (6th ed.) 2001. Originally published: Calcutta: Y.M.C.A. Publishing House; London: Oxford University Press, 1938.

200 **Bright, P. S.** *Bright's Yogic Cure for Common Ailments*. Delhi: Bright Careers Institute, [1998?]

201 **Brilliant, Jennifer**. *Doga: Yoga for Dogs*. San Francisco, CA: Chronicle Books, 2003.

A humorous book for dog lovers illustrated with enthusiastic models.

202 **Bromley, Gary**. *Yoga Class: Flexibility, Fitness, Relaxation*. Dingley, Victoria, Australia: Hinkler Books, 2004.

203 **Brooks, Douglas Renfrew, editor**. *Meditation Revolution: A History and Theology of the Siddha Yoga Lineage*. South Fallsburg, NY: Agama Press, 1997. Also, New Delhi: Muktabodha Research Institute; Delhi: Motilal Banarsidass, 2000.

A scholarly examination of the work of Swami Muktananda and Gurumayi Chidvilasananda and the origin, development, essential teachings, and practices of Siddha Yoga. Contents: Introduction: the experience of perfected yogis / Douglas Renfrew Brooks–To see the world full of saints: the history of Siddha Yoga as a contemporary movement / Swami Durgananda — The Siddha: paradoxical exemplar of Indian spirituality / Paul E. Muller-Ortega — The guru-disciple relationship: the context for transformation / William K. Mahony — The canons of Siddha Yoga: the body of scripture and the form of the guru / Douglas Renfrew Brooks — The self: a Vedāntic foundation for the revelation of the absolute / William K. Mahony — Shaktipat: the initiatory descent of power / Paul E. Muller-Ortega — Kuṇḍalinī: awakening the divinity within / Douglas Renfrew Brooks, Constantina Rhodes Bailly — Siddha Yoga as Mahāyoga: encompassing all other yogas / S. P. Sabharathnam — The ashram: life in the abode of a Siddha / William K. Mahony — Appendices: Siddha Yoga publications — Swami Muktananda's three world tours — Siddha Yoga courses and intensives (1994). Foreword by Gerald J. Larson. Illustrated. Bibliography.

204 **Brosnan, Barbara**. *Yoga for Handicapped People*. London: Souvenir Press (Educational & Academic), 1982.

A detailed, thorough guide in which Brosnan presents adaptations of yoga postures she developed for individuals with limited mobility as well as for those with severe disabilities. She discusses the therapeutic potential of yoga and describes dramatic benefits, both physical and psychological, that may be gained through yoga practice. Interestingly, she recommends that students think through a pose, imagine and feel it, when they are unable to perform the full pose. Simple directions and prompts are considered to be more effective for physically handicapped pupils who may find demonstrations too challenging or discouraging. For disabled children, introducing an element of game playing is recommended while keeping the attention more on movement and less on holding the poses. Concludes with information about postures that have therapeutic value for specific disabilities, such as cardiac conditions, stroke, epilepsy, cerebral palsy, spina bifida, muscular dystrophy, Parkinson's and diseases of the central nervous system, polio, rheumatoid arthritis, osteoarthritis, ankylosing spondylitis, and other postures that are contra-indicated.

205 **Brown, Brian, editor**. *The Wisdom of the Hindus: The Wisdom of the Vedic Hymns, the Brahmanas, the Upanishads, the Mahabharata and Ramayana, the Bhagavad Gita, the Vedanta and Yoga Philosophies*. Delhi: Heritage Publishers, 1992. Originally published: New York: Brentano's, c1921.

Includes selections from *Rig-Veda*, *Upanishads*, *Bhagavad Gita*, *Yoga Sutras*, and writings of

Vivekananda, Ramakrishna, and Abedananda on yoga philosophy. Glossary

206 **Brown, C. Mackenzie.** *The Triumph of the Goddess: The Canonical Models and Theological Visions of the Devī-Bhāgavata Purāṇa.* Albany, NY: State University of New York Press, 1990. Available electronically through NetLibrary.

Includes a comparison of the *Devī-Bhāgavata Purāṇa* with the *Bhagavad Gītā*. Reviewer Laurie L. Patton notes that this study is "an inspiring example of the sophistication possible in the analysis of a single Indian text" (*Journal of Religion*, vol. 72, no. 3).

207 _____, **translator.** *The Devī Gītā: The Song of the Goddess: A Translation, Annotation, and Commentary.* Albany, NY: State University of New York Press, c1998. Also, Delhi, India: Sri Satguru Publications, 1999. Available electronically through NetLibrary.

Gītās are songs or poems in the form of dialogues between a divine teacher and his or her disciples. In the *Devī Gītā*, the sage Vyāsa narrates the metaphysical truths revealed by World-Mother Bhuvaneśvarí, a benevolent and compassionate deity, to her devotee, the Mountain King Himālaya. It represents the final ten chapters of the seventh book of the *Devi-Bhagavata* which focuses on the divine as feminine. Brown believes the *Devī Gītā* was composed between the thirteenth and sixteenth centuries and, while the teachings are addressed to both men and women, Brown notes the difficulties faced by a modern translator in dealing with language that presents a traditional male bias. His helpful commentary accompanying the translation makes the work very accessible. Includes the Sanskrit text. Contents: Navaślokī Devī Gītā: the essential *Devī Gītā* in nine verses — The appearance of the Great Goddess before the Mountain King Himālaya — The Goddess as the supreme cause of creation — The Goddess reveals her cosmic body (the Virāj) — Instruction in the yoga of knowledge — Instruction in the eight-limbed/ Kuṇḍalinī Yoga — The goal of the Yogas: knowledge of Brahman — Instruction in the Yoga of devotion — Further instruction in the Yoga of devotion: the sacred sites, rites, and festivals of the Goddess — Vedic and internal forms of Goddess worship — The Tantric form of Goddess worship and the disappearance of the great Goddess — Afterword — Appendix: Verse index of the epithets and names of the Goddess. Bibliography.

208 _____, **translator.** *The Song of the Goddess: The Devi Gita: Spiritual Counsel of the Great Goddess.* Albany, NY: State University of New York Press, 2002. Available electronically through NetLibrary.

This translation of the *Devi Gita* is essentially the same as that contained in Brown's 1998 work, but it is intended to provide an accessible version for non-specialists and has been pared down with the following changes, 1) it is formatted as a continuous piece, without divisions into sections; 2) annotations have been eliminated, the commentary reduced and included in synopsis in the introduction; 3) historical and background material has been condensed and revised; and, 4) a detailed glossary of key terms and concepts has been added.

209 **Brown, Christina.** *The Ayurveda Year: A Seasonal Guide to Nutrition, Yoga, and Healing.* London: MQ, 2002.

210 _____. *The Book of Yoga: Bringing the Body, Mind, and Spirit into Balance and Harmony.* Bath [England]: Parragon, 2002. Reprinted 2004. Published as: *An Introduction to Yoga.* New York: Barnes & Noble Books, 2002.

This guide to hatha yoga practice includes an introduction to the history and philosophy of yoga, step-by-step instructions for postures, information on breathing exercises, relaxation techniques, mantras, meditation, kundalini energy, and the chakras. Illustrated.

211 _____. *An Introduction to Yoga.* London: Marks & Spencer, c2001.

A clean, open layout and clear, color photographs help to make this a good basic guide to Hatha Yoga for beginning students. Offers concise instructions for over 30 asanas, useful tips in sidebars for proper, safe alignment, focusing the gaze, and deepening the pose, and a helpful chart showing which asanas are recommended for specific conditions and ailments. Lists English and Sanskrit names for poses. Spiral bound.

212 _____. *Ten-Minute Yoga.* New York: Barnes & Noble, 2004.

213 _____. *The Yoga Bible: The Definitive Guide to Yoga Postures.* Cincinnati, OH: Walking Stick Press, c2003. Also, Old Alresford [England]: Godsfield, 2003.

A step-by-step guide to over 170 poses, beginning with basic poses and progressing in difficulty to more advanced asanas. Sidebars include valu-

able information on building the pose, modifications, benefits, counterposes, and focus. Additional sections discuss differences between the various schools of yoga, breathing techniques, mudras (seals), bandhas (internal energy locks), kriyas (yogic cleansing practices), and yoga therapy with reference to specific postures for anxiety, arthritis, asthma, back pain, constipation, diabetes, eye problems, fatigue, headaches, hypertension, indigestion, insomnia, menstrual disorders, neck pain, pregnancy, side-effects from cancer treatments, and stress This is a small handbook which will not lay flat during practice, but because of the number of poses covered, it serves as a useful reference. Illustrated. Glossary.

214 Brown, Pamela. *Your Back, Yoga and You: The Comprehensive Guide for Pain and Stress Free Health.* Weston Creek, A.C.T. [Australia]: P. Brown, 1997.

215 Brunelle, Lynn. *Yoga for Chickens: Relaxing Your Inner Chick or Enlightened Poses Straight from the Coop.* San Francisco, Calif.: Chronicle Books; London: Hi Marketing, 2004.

Traditional yoga wisdom packaged with hilarious illustrations. Reviewer Phil Catalfo wrote, "A harried-looking but willing chicken clucks through all the poses, and the net result is an entertaining take on modern yoga practice for those of us who must transcend fear, a limited skill set, and a diminished sense of self in order to even think of attempting something new" (*Yoga Journal*, Sept/Oct 2004).

216 Brunhoff, Laurent de. *Babar's Yoga for Elephants.* New York: Harry N. Abrams, 2002.

"A few years ago archaeologists working in a cave several days from Celesteville discovered some paintings of elephants in yoga positions. And what surprised them even more was to find many little clay cylinders with drawings on them.... Not only were elephants capable of performing yoga, it seemed they had invented it." This is Babar's colorful and very charming introduction to yoga, with simple instructions for a few postures that children can easily follow, although parents might want to help out if children are interested in following his enthusiastic demonstration of headstand.

217 Brunton, Paul. *Discover Yourself.* (Revised ed.) York Beach, ME: Samuel Weiser, 1983. Reissued 1987, 1996. Published as: *The Inner Reality.* London: Rider, 1939.

Contents: Prefatory — What is God? — A sane religion — The mystery of the kingdom of heaven — The seven beatitudes — Practical help on yoga — Psychospiritual self-analysis — The question of ascetism — The scripture of the yogis. Renunciation. Revelation. Realization — Errors of the spiritual seeker — The gospel according to St. John — The mystery of Jesus.

218 _____. *The Hidden Teaching Beyond Yoga.* (2nd rev. ed.) York Beach, Me.: Samuel Weiser, 1984. Reprinted 1991. Also published as: *The Hidden Teaching Beyond Yoga: A Great Western Philosopher Reveals the Yoga Way to Truth.* London: Century, 1987. Originally published: London: Rider, 1941.

While acknowledging the many benefits to be gained through meditation and physical yoga — the ability to concentrate at will, greater control of emotions, better understanding of oneself— Brunton here provides his interpretation of the higher reaches of Indian mysticism and presents a means to go beyond "intermittent peace" to find durable peace and enlightenment. This he calls the yoga of "philosophical discernment" in which the focus moves beyond self to consideration of the meaning and nature of reality. Ultimately, this awareness is to be embedded in one's daily life. He explores the limits of analytic judgment in attempting to distinguish what is substantially real from that which is merely apparent and writes that thought must "critically return to itself and unhesitatingly examine its own nature." This requires subtle concentration. Believing that yoga is not an end in itself, but a means to an end, he revises a classic formula for meditation from the question, "Who am I?" to "What am I?" and exhorts his readers to understand that the welfare of the world is equivalent to one's own welfare. This work alters some of his conclusions presented in earlier books about meditation and yogic practices, but he asserts repeatedly that he seeks not to disown yoga, but to develop it.

219 _____. *The Quest of.the Overself.* York Beach, Me.: Samuel Weiser, 1984. Reprinted 1990. Also, London: Rider, 1996. (New ed.) 2003.

Expert presentation of breathing, visualization, and meditation techniques to achieve mental control and tranquility.

220 _____. *A Search in Secret India.* (Rev. ed.) New York: Samuel Weiser, 1981. Also, London:

Rider, 1983. Reprinted 2003 / York Beach, Me.: Samuel Weiser, 1985 / New Delhi: Srishti Publishers & Distributors, 1999. Originally published: London: Rider, 1934. Philadelphia: D. McKay, 1934.

This personal account of Brunton's spiritual journeys and meditation experiences in India became a modern classic with widespread influence. His purpose was to rescue the philosophy and wisdom of ancient India from the prejudiced and mistaken beliefs he encountered in most Westerners. Rather than induce readers to retreat to ashrams, he seeks only to help them go deeper into themselves. Clarifies many esoteric teachings about karma, reincarnation, and spiritual practice. This work has been translated into many languages and reissued many times.

221 _____. *The Wisdom of the Overself.* (2nd ed., rev.) York Beach, Me.: Samuel Weiser, 1984. Also, London: Rider, 1983. Originally published: Philadelphia: Blakiston, 1943.

222 **Buddhananda, Chela**. *Moola Bandha: The Master Key.* (2nd ed.) Munger, Bihar, India: Bihar School of Yoga, 1984. (2nd ed.) 1996. Reprinted 1998. Also, Bihar, India: Yoga Publications Trust, 2000, 2001, 2002, 2004.

Traditionally, students were introduced to the four bandhas only after mastering complex asanas, pranayamas, and mudras. "In most modern yogic literature bandha is defined simply as a 'lock.' However, the true meaning of bandha is essentially paradoxical, for it is said that by locking or contracting certain muscles on the physical level a subtle process of 'unlocking' goes on simultaneously on mental and pranic levels. Most modern muscle relaxation therapies advocate that by the total, systematic contraction and relaxation of muscles all over the body, one regains complete physical and mental relaxation.... Bandhas work in a similar way." Instructions for preliminary and advanced practices. Illustrated with line drawings.

223 **Budilovsky, Joan**. *Fat-Free Yoga.* Oak Brook, IL: Yoyoga, c1997.

Pocket-sized book relates ten simple life principles to ten postures. Photographed in a natural setting.

224 _____. *The Little Yogi Energy Book.* Oak Brook, IL: Yoyoga, 1997.

Discusses the chakras, their relationship to the physical body, and the way postures bring balance to the system.

225 _____. *The Little Yogi Water Book.* Oak Brook, IL: Yoyoga, 1998.

Simple stretches to do in the water, alone, or with a partner.

226 _____. *Yo Joan: Thoughtful Responses to Your Questions from a Yoga Teacher.* Oak Brook, IL: Yoyoga, c1998.

Compiled from a column maintained on the author's Web site, Yoyoga.com.

227 _____. *Yoga for a New Day.* Oak Brook, IL: Relax & Renew, 1997.

228 _____ and **Eve Adamson**. *The Complete Idiot's Guide to Yoga.* (3rd ed.) [Indianapolis, IN]: Alpha Books, c2003. Also, New York: Alpha Books, 1998 / Upper Saddle River, N.J.; London: Prentice Hall, 1998 / (2nd ed.) Indianapolis, IN: Alpha; Hemel Hempstead: Prentice Hall, 2000. Reprinted 2001, 2003. Available electronically through NetLibrary.

As well as demonstrating asanas, the authors present information on yoga philosophy and types of yoga, benefits, breathing techniques, meditation, chakras, partner yoga, and starting a practice. Reviewer Phil Catalfo wrote, "A very accessible (per the series title) and surprisingly comprehensive primer" (*Yoga Journal,* Dec. 2003). The photographs and drawings used to illustrate poses are small, but there are hundreds of them. Bibliography.

229 **Burley, Mikel**. *Haṭha-Yoga: Its Context, Theory, and Practice.* (1st ed.) Delhi: Motilal Banarsidass, 2000.

In this excellent, well-written study, scholar-practitioner Burley offers a clear appraisal of haṭha-yoga philosophy and practice. Part One examines the Indian philosophical traditions from which haṭha-yoga emerged and presents evidence from early scriptures which supports the inclusion of haṭha-yoga as an integral branch of Indian soteriology. He discusses terminology used in haṭha treatises and refutes simplistic interpretations of the Vedas that miss the symbolic imagery. Pointing to current archeological and geological research that supports a continuous development of civilization in India from the earliest times, he argues against theories about an Aryan invasion. Part Two presents important theoretical concepts and the yogic view of the body in which the physical is inseparable from the more subtle elements of prāṇa, mind, and consciousness. Haṭha-yoga gives

emphasis, but is not limited to, postural work. It includes breath work, purification practices, and training the mind. Part Three covers techniques and effects of haṭha-yoga. A wealth of historical, theoretical, and practical information makes this a highly worthwhile book for specialists, practitioners, and general readers alike. Contents: Introduction — Early sources — Yoga and the Indian Darśanas — The guru-śiṣya relationship — The symbology of Śiva — Haṭha-yoga and rāja-yoga — The "body" in haṭha-yoga — The subtle body matrix — Haṭha techniques — Effects of haṭha-yoga — Conclusion — Appendices: Illustrations and photographs — Transliteration and pronunciation of Sanskrit terms — Texts on haṭha-yoga in Sanskrit and other Indian languages — Traditional Hindu cosmological timetable. Foreword by David Frawley. Glossary. Bibliography.

230 **Bury, Bob**. *The Pocket Book on Yoga*. London: Octopus, 1982.

231 **Butler, Donald**. *10-Minute Yoga: 100 Personal Programmes for Daily Practice*. London: Ward Lock; New York: Distributed in the U.S. by Sterling Publishers, 1999. Also, London: Cassell, 2001. Reprinted 2002.

This book presents short routines for busy lifestyles, but also emphasizes the importance of a balanced program that will expand yoga practice. Butler warns that it is possible to end up performing the same limited range of postures without regard to suitability and effect. "It's not easy to make genuine progress, and bad habits can easily form, in posture work, in breathing and in mental techniques." The book is attractively designed and each two-page spread clearly illustrates postures and variations in color photographs with blocks of text describing benefits, precautions, correct breathing, methods to open energy channels (kriyas) and direct inner energy (mudra, bandha), appropriate meditations, and relaxation. Glossary.

232 **Byron-McKay, Mike** and **Sharon Byron-McKay**. *A Vision of Truth. Book 1, Practice and Technique for the Beginner to the Advanced*. Auckland, N.Z.: Wonovakind Publications, 2005.

233 **Caldwell, Michaela**. *The Girl's Yoga Book: Stretch Your Body, Open Your Mind & Have Fun*. Toronto: Maple Tree Press, 2005.

An introduction to yoga geared to girls aged 9 to 12. Illustrated with drawings.

234 **Call, Naomi**. *Yoga in Bed: Awaken Body, Mind & Spirit in Fifteen Minutes*. (1st ed.) Forres, Scotland: Findhorn Press, 2005.

Gentle stretches that can be done easily in bed along with suggestions for quieting the mind and visualizations. Spiral bound to open flat for easy viewing during practice. Illustrated with color photographs.

235 **Callan, Richard J.** *The Philosophy of Yoga in Octavio Paz's Poem Blanco*. Lewiston, N.Y.: Edwin Mellen Press, c2005.

Nobel Prize recipient Octavio Paz spent six years in India as Mexico's ambassador, and his poem "Blanco," published in 1967, reveals a deep knowledge of the philosophy and practice of the Indian system of yoga. In the introduction to this study, Callan reviews the contributions of Jaime Alazraki, Rachel Phillips, José Quiroga, Jason Wilson, Monique J. Lemaitre, and Ruth Needleman, and then devotes the remainder of the book to a detailed analysis of the parallels between the yogic system and the poem's metaphors and images. Of particular interest are his discussions of the unique layout of the poem as well as the importance of language in yoga, "a system expressed through intensely symbolic and metaphoric language which Octavio Paz repeats with his own figurative language." Contents: "Blanco's" physical layout and yogic fundamentals — Our two bodies in yoga: gross, subtle — Channels and centers in the two bodies and poem — Preliminary details on the subtle body in "Blanco" — Paz on the word and language — Yogic practice — The skandhas: creation of world and spirit — Analysis of "Blanco" — Conclusion.

236 **Cameron, Jill**. *An Australian Yogi*. Cairns, Australia: Sadhaka Publications, 1996.

An intriguing personal account of life in an ashram as well as impressions of travels in India, Asia, and Europe during a three year period in the early 1990s. Cameron's tone is warm and empathetic as she relates her experiences as a sadhaki, a seeker of spiritual enlightenment, under the guidance of Rama Rao, her lessons in physical practice and meditation, reflections on the deeper dimensions of yoga, and impressions of Indian life and culture.

237 **Campbell, Roy**. *Yoga: A Bibliography of British Publications Since 1950: Extracted from the British National Bibliography*. Glasgow: Pillar Publishing, 1997.

Lists 580 books in three sections: section one lists entries by author's last name; section two lists entries by main title; and, section three lists entries in chronological order.

238 **Canadian Iyengar Yoga Conference.** *Canadian Iyengar Yoga Conference with B.K.S. Iyengar: University of Alberta, Edmonton, July 2–6, 1990.* [Victoria, BC: Canadian Iyengar Yoga Teachers' Association, 1990]

239 _____. *Third Canadian Iyengar Yoga Conference with Dr. Geeta S. Iyengar: May 2–6, 2001, University of British Columbia, Vancouver, BC.* [Victoria, BC: Canadian Iyengar Yoga Teachers' Association, 2001]

240 **Capouya, John.** *Real Men Do Yoga: 21 Star Athletes Reveal Their Secrets for Strength, Flexibility, and Peak Performance.* Deerfield Beach, Fla.: Health Communications, c2003.

Capouya interviews many well-known professional athletes about the physical benefits of yoga and meditation, and they highlight improved strength, flexibility, balance, endurance, focus, and ability to deal with stress. Provides instructions for postures as well as sport-specific workouts (golf, tennis, racquetball, squash, running, biking, swimming, basketball, baseball, hockey, skating, skiing, snowboarding) and information on injury prevention. While the approach is "determinedly macho," he cautions the reader, "Pain is not gain. If doing any of these yoga moves hurts, stop or ease up." Illustrated.

241 **Cappy, Peggy.** *Yoga for All of Us: A Modified Series of Traditional Poses for Any Age and Ability.* (lst ed.) New York: St. Martin's Griffin, c2006.

In an encouraging voice, Cappy provides clear instructions for numerous warm-up exercises, over 30 classical yoga poses, and a variety of gentle, safe modifications suited for beginners or persons with physical limitations. Limber models, ranging in age from forty to ninety-nine, demonstrate the asanas in b&w photographs, including a Sun Salutation with props. Concluding chapters discuss breathing techniques and meditation. Inspired by the author's extensive work with senior citizens, this is a strictly practical guide with no mention of yoga history or philosophy, but it is a sincere, well-written, and effective guide.

242 **Carbonetti, Jeanne.** *The Yoga of Drawing: Uniting Body, Mind, and Spirit in the Art of Drawing.* New York: Watson-Guptill Publications, 1999.

Broadly applies principles of yoga to drawing. Illustrated.

243 **Carillo, Anthony.** *Iron Yoga: Combine Yoga and Strength Training for Weight Loss and Total Body Fitness.* Emmaus, Penn.: Rodale, c2005.

244 **Carino, Paula.** *Yoga to Go: A Take-It-with-You Guide for Travelers.* New York: Sterling Publishing, 2004.

When the hotel room is the yoga studio, this book offers practical suggestions for maintaining a practice. In addition to descriptions of dozens of postures, breathing, meditation, and deep relaxation techniques, provides travel-specific tips for dealing with jet lag, headache, long car trips, anger, stress, loss of appetite, lack of sleep, stiffness, backache, and depression. Quotations from a variety of yoga practitioners with their own strategies for taking yoga on the road round out the book. Illustrated.

245 **Carlo, Gilbert.** *Christian Meditation Through Yoga.* Pune, India: Ishvani Publications, 1998. (2nd ed.) 1999.

Recommendations for yogic techniques to facilitate concentration, meditation, and prayer, with selected Bible verses to accompany individual yoga postures. Interestingly, Carlo writes that, in the context of Christian spirituality, kundalini might be considered as the power of the Holy Spirit. Foreword by Simon Cardinal Pimenta, Archbishop Emeritus of Bombay. Illustrated.

246 **Carr, Rachel.** *Wheel, Camel, Fish, and Plow: Yoga for You.* Englewood Cliffs, NJ: Prentice-Hall, 1981.

Outlines a fitness program based on the disciplines of yoga with information on diet and nutrition. Appropriate for children aged 8–11. Illustrated.

247 **Carrico, Mara.** *Fitness Yoga.* San Diego, CA: American Council on Exercise, 2000. Reissued 2005.

Contents: Introduction to fitness yoga — History — Growth — Benefits — Styles of Hatha yoga — Teaching a yoga class — Equipment — Environment — Music — Personal limitations — Modifications — Exercise leadership — Basic asana repertoire — Standing poses — Balancing posture — Seated poses — Prone poses — Supine poses — Inverted pose — Sun salutation — Sidebar: power yoga — Breath awareness techniques (prana-

yama) — Programming — Frequency of practice — Components — Safety rules — Injury prevention — Contraindications/high-risk poses — Intensity monitoring — Sidebar: controversial poses — Yoga teacher standards and certification.

248 _____ and the **editors of *Yoga Journal*.** *Yoga Journal's Yoga Basics: The Essential Beginner's Guide to Yoga for a Lifetime of Health and Fitness.* New York: Henry Holt, 1997.

Comprehensive introduction to the origins and practice of yoga, including a good summary of the history of yoga in America. Describes a variety of yoga styles, including Ananda Yoga, Astanga, Bikram, Integral Yoga, Iyengar, Kripalu Yoga, Kundalini, Sivananda Yoga, and Viniyoga. By applying the concepts of sthira (alert, steady, firm) and sukha (joy, ease, pleasure), the author explains the importance of identifying degrees of reasonable intensity within postures that enable one to challenge oneself without risking injury. Covers nine breathing techniques/exercises and explores different connotations of prana and pranayama. "While asana and pranayama contain both physical and psychological benefits, pranayama also represents a subtle, energetic level of awareness." Provides instructions for over 30 asanas as well as details on benefits and modifications, the mechanics involved in spinal alignment, efficient movement, correct breathing, pose and counterpose, and ways to use imagery to enhance postures. Final section deals with meditation, or dhyana, the seventh limb of the yogic path, and discusses uses of mantra, chanting, imagery, drishti, breath, and focus on physical sensation to develop one's practice. Illustrated with b&w photographs demonstrating both correct and incorrect form.

249 **Carrington, Hereward.** *Higher Psychical Development (Yoga Philosophy).* San Bernardino, Calif.: The Borgo Press, 1983. Reprinted, 1984 / Also, North Hollywood, Calif.: Newcastle Publishing Co., 1983 / Originally published: New York: Dodd, Mead; London: Routledge and Kegan Paul, 1920.

This book contains a series of twelve lectures on yogic teachings originally delivered before the Psychological Research Society in New York in 1918. The "whole ideal of the Yogi, in one sense, is to establish a connection or equilibrium between the internal rhythm and the external rhythm." Explores links between yoga practice and Western philosophy and science. Addressing possible criticisms for revealing what some might consider secret or dangerous teachings, Carrington repeatedly urges open-mindedness in his audience. This serves to underscore the discomfort and difficulty many Westerners experienced when first introduced to what they considered to be esoteric Eastern ideas and practices. Separate chapters deal with asanas, pranayama (breathing), mantra yoga (chants), pratyahara (meditation), dharana (concentration), samadhi (cosmic consciousness), kundalini, and the relation of yoga to occultism and spiritualism, two popular subjects of that time. Includes bibliographical references and glossary.

250 **Carroll, Cain** and **Lori Kimata**. *Partner Yoga: Making Contact for Physical, Emotional, and Spiritual Growth.* Emmaus, Pa.: Rodale Reach, 2000.

Authors discuss the importance of touch in maintaining optimum physical and mental health and demonstrate over 60 dynamic postures and three yoga flows that combine postures, conscious breathing, trust, and communication to achieve a mutually beneficial practice. The poses, designed to improve balance, strength, and flexibility, range from fairly easy to difficult and are presented with clear instructions and appropriate cautions. Partner yoga can be practiced by anyone — friends, couples, classmates, children — and the clear message throughout the book is that it is simply fun and deeply rewarding. Beautifully photographed. Cain is a certified yoga instructor with a background in dance and martial arts and Kimata is a naturopathic physician, mid-wife, and yoga instructor.

251 **Carter, Janis**. *Raging Ageing Seniors Yoga.* Flaxton, Qld. [Australia]: Post Pressed, 2004.

252 **Caughlan, Lar**. *Yoga: The Spirit of Union.* Dubuque, Iowa; Toronto, Ontario: Kendall Hunt Publishing, 1981. Reprinted 1989, 1996.

Twenty-nine poses photographed in natural settings with brief instructions accompanied by inspirational quotes from writers, scientists, and world leaders.

253 **Ceric, L. E.** *Jnana Yoga.* Walkerville, S.A., Australia: [L. E. Ceric], c1998.

A small booklet with chapters on the history and philosophy of yoga, Patanjali's eightfold path, the yamas and niyamas, and chakras.

254 **Chakravarti, Surath**. *Mysterious Samadhi.* Calcutta, India: Firma KLM, 1984. (2nd rev. ed.) 1985.

"Samadhi is a practical and useful art. It is more than a high sounding enigmatic concept which belongs to an intellectual gymnasium." While the Western world has given a great deal of attention to discovering how the mind acts and reacts to stimuli, Chakravarti notes that it has not concerned itself with deep levels of consciousness. This study was motivated by his desire to evaluate, systematize, and rationalize the powers he witnessed in yogis as well as his own experiences. He explains different stages and results of refining and steadying attention and explores different concepts of Samadhi in Vedanta, Patañjali, Buddhism, Sufism, Jnana yoga schools, and the philosophy of Sri Ramakrishna. Concluding chapters distinguish peak experiences induced through drug use from the state of kaivalya achieved through a volitional control of the mind. Extensive bibliography.

255 **Chakravarty, Satyajyoti.** *Sri Aurobindo on the Philosophy of Yoga.* New Delhi, India: APC Publications, 1997.

A study of the principles underlying Sri Aurobindo's conception of Integral Yoga as presented in his *Synthesis of Yoga* and *Essays on the Gita.* Chakravarty also examines the goals and practices of hatha yoga, raja yoga, jnana yoga, karma yoga, and bhakti yoga in relation to Integral Yoga. Although many Sanskrit words are explained in the text, the lack of a glossary diminishes the usefulness of this book for the general reader.

256 **Chaline, Eric.** *Simple Paths to Yoga.* London: MQP, 2001. Also, New York: Barnes & Noble Books, 2002.

Readers will find the unusual arrangement of material in this book to be either interesting or annoying. Scattered between the descriptions of postures one finds brief information on origins and philosophy of yoga, types of yoga, Ayurveda, Hinduism, chakras and nadis, and yogic texts in no immediately discernible order. The poses are clearly graded according to difficulty, but no modifications or variations are provided. Illustrated.

257 **Chanchani, Swati** and **Rajiv Chanchani.** *Yoga for Children: A Complete Illustrated Guide to Yoga: Including a Manual for Parents and Teachers.* New Delhi: UBS Publishers' Distributors Ltd., 1995. Reprinted 1998, 1999, 2000, 2001.

Two yoga teachers and students of Iyengar present a complete guide to yoga instruction for children. Opening chapters provide information on the history of yoga, eight stages of Patanjali's yoga, and the ethical principles underlying practice. Stories from Hindu legend and cartoon drawings accompany each description of a pose, but the primary purpose of this book, unlike many others aimed at children, is not fun-and-games, but instruction in an ancient practice that will have important benefits for growing bodies. Seventy-five poses are demonstrated perfectly by the children. A section intended for parents and teachers contains information, contributed chiefly by Geeta Iyengar, on the role of the yoga teacher, adaptations for different age groups, a yoga syllabus, specific guidance on ways to keep children motivated, and reasons why pranayama is not suited for children. Includes useful tips for getting in and out of poses, proper alignment, and recommended routines.

258 **Chapman, Jessie.** *Extreme Yoga: Challenging Poses for a Cutting-Edge Practice.* Berkeley, CA: Ulysses Press, c2004. Also, Sydney, Australia: HarperCollins, 2004.

Following brief introductory material on Patanjali's system of yoga, presents 48 postures on two-page spreads with concise instructions on asanas, information on focus, gaze, breath, duration, variations, and benefits. Demonstrates Sun Salutation A and B and a half-dozen partner poses. Illustrated with inspiring b&w photographs in a beach setting. Although the title indicates this book may be intended for advanced students, intermediate students can easily practice many of the postures.

259 _____. *Partner Yoga for Your Body, Mind & Soul.* Sydney, Australia: HarperCollins, 2002. Published as: *Yoga for Partners: Over 75 Postures to Do Together.* Berkeley, CA: Ulysses Press, 2003.

Presents over 60 partner and partner-assisted poses in which strength, balance, and concentration are shared and mutual trust enhances the experience. Chapman recommends simple methods to establish connection before beginning a partner session and ways to make appropriate adjustments. Step-by-step instructions and inspiring b&w photographs serve as an effective guide to creating the postures.

260 _____. *Yoga for Inner Strength.* Sydney, Australia: HarperCollins, 2004.

Clearly demonstrates and illustrates a program based on vinyasa in which a person does not hold poses as long as in other styles but links them in a flowing sequence.

261 _____. *Yoga in Focus: Postures, Sequences, and Meditations.* Sydney, Australia: HarperCollins, 1999. Also, Berkeley, CA: Ulysses Press, c2002.

Following brief introductory material on Patanjali's system of yoga, presents over 40 postures on two-page spreads with concise instructions on positioning and clear information on focus, gaze, breath, duration, variations, and benefits. Includes recommendations for combining postures in a variety of different sequences some of which target specific areas of the body or relieve common ailments. Notable for the fine layout and beautiful b&w photographs in a beach setting.

262 _____. *Yoga: Postures for Your Body, Mind & Soul.* Sydney, N.S.W. [Australia]; New York: HarperCollins, 1999. Reprinted 2000, 2001. Also, Sydney [Australia]: HarperCollins World; London: Hi Marketing, 2000 / *Yoga: Sequences for Your Body, Mind & Soul.* Sydney, Australia: HarperCollins, 2001.

Presents 46 asanas on two-page spreads with concise instructions for positioning and clear information on focus, gaze, breath, duration, variations, and benefits. Organized into sections that cover standing, sitting, twisting, backward-bending, inverted, relaxation, and meditation postures with suggestions for 18 different 30-minute routines and tips on using the breath as a tool to move in and out of postures with awareness. Illustrated with the same attractive b&w photographs in a beach setting that appear in Chapman's other books.

263 _____. *Yoga Therapies: 45 Sequences to Relieve Stress, Depression, Repetitive Strain, Sports Injuries, and More.* Sydney, Australia: HarperCollins, 2001. Berkeley, CA: Ulysses Press, c2003.

Clearly describes and illustrates yoga postures and sequences designed specifically for therapeutic purposes. Beautifully illustrated with b&w photographs.

264 **Chapple, Christopher Key**. *Reconciling Yogas: Haribhadra's Collection of Views on Yoga: With a New Translation of Haribhadra's Yogadṛṣṭisamuccaya by Christopher Key Chapple and John Thomas Casey.* Albany: State University of New York Press, c2003. Also, New York: State University of New York Press; Bristol [England]: University Presses Marketing, 2003. Available electronically through the SUNY Press E Book Collection and NetLibrary.

Not unlike the contemporary world, Haribhadra, an eighth century Jaina monk and scholar, lived in a time of great philosophical and religious diversity. What moves Chapple in Haribhadra's work is the way he "grappled with his own arrogance and developed a philosophy of tolerance and compassion." His respect for "a plurality of perspectives and respect for personhood" set him apart in a highly complex spiritual landscape. In the *Yogadṛṣṭisamucca* ("A Collection of Views on Yoga"), Haribhadra provides an analysis of Yoga from the Jaina perspective in which he astutely celebrates a range of spiritual practices and creates links with other traditions, possibly to communicate the Jaina philosophy to a wider audience or to recruit them into the Jaina fold. Chapple's penetrating study devotes separate chapters to a detailed examination of the relationship of the *Yogadṛṣṭisamucca* to Patañjali's *Yoga Sūtra*, comparisons between Vedānta, Yoga, Buddhism, and Jainism, Haribhadra's critique of Tantric Yoga in the *Yogadṛṣṭisamucca*, and his views on the sociology of Yoga. Chapple maps correspondences between forms of yoga as given in *Yogadṛṣṭisamucca* and the *Yoga Sūtra* in a number of neatly devised tables and elaborates on the ways in which Haribhadra used Patañjali's eight component practices of yoga as a starting point to define his own yogic path. Chapple points out that the names used by Haribhadra in his system of yoga appear in the feminine (Mitrā, Tārā, Balā, Dīprā, Sthirā, Kāntā, Prabhā, Parā) and "resonate with the goddess tradition." Bibliography. Chapple is Professor of Theological Studies and Director of Asian and Pacific Studies at Loyola Marymount University.

265 _____, **editor**. *Sāṃkhya-Yoga: Proceedings of the IASWR Conference, 1981.* Stony Brook, N.Y.: Institute for Advanced Studies of World Religions, 1983.

Contains papers presented at the Conference on Sāṃkhya-yoga sponsored by the Institute for Advanced Studies of World Religions in 1981. In "Eccentric Ghost in the Machine: Formal and Quantitative Aspects of Sāṃkhya-yoga Dualism," Gerald Larson discusses quantitative paradigms and the proliferation of numbers in Sāṃkhyan texts and identifies patterns that appear to be intentional. In "Platonic Interpretation of the Tattvasamāsa Enumeration," Ernest McLain examines possible musicological paradigms in Sāṃkhyan numbering systems. Frank R. Podgorski discusses the pursuit of *kaivalyam* (isolation), a free, unlimited conscious-

ness, and "authentic identification" in his paper, "Immortality in Sāṃkhya." In "Yoga and Immortality," John B. Chethimattam identifies Īśvara as the true Self and focus of experience in the Yoga system. Editor Christopher Chapple discusses Patanjali's definition of Yoga and the emphasis on practice in "Citta-vṛtti and Reality in the *Yoga-sūtra*." Common elements in Jung's psychology and the Indian understanding of mental processes are explored in John Borelli's essay, "Impression and Archetype in the Cognitive Theories of Classical Yoga and Analytical Psychology." Gerald Turchetto discusses methods of refocusing on higher consciousness with detachment from, but not denial of, lower consciousness in "Hermeneutics and the *Yoga-sūtra*."

266 **Chatlani, Mohini**. *Yogaflows*. London: Carroll & Brown, 2002. Also, *Yogaflows: A Dynamic and Fluid System to Transform Your Everyday Yoga Practice*. Toronto; Buffalo, N.Y.: Firefly Books, 2003.

This book presents twelve different posture sequences that are designed to be challenging, but not strenuous, moving meditations. The book is well-organized and well-conceived, beginning with step-by-step instructions and clear illustrations of the sequences on fold-out pages. Chatlani grades each sequence according to difficulty (basic, moderate, intensive) and cleverly color coordinates her leotards in each section for easy identification. Transitions considered to be most difficult are explained in a separate section and the book concludes with a compact guide to 123 asanas — again color coded — with easy to follow instructions. Includes useful information on coordinating the breath with each movement, bandhas, hand mudras, relaxation, and meditation. An excellent resource for beginners as well as experienced practitioners. Foreword by Erich Schiffman.

267 **Chatterjee, Asoke**. *Purana Purusha: Yogiraj Sri Shama Churn Lahiree*. [Calcutta?]: Yogiraj Publications, 2000.

This work includes translations and commentaries on the diaries and teachings of Lahiri Mahasaya, biographical details of his life, and many insights on Kriya Yoga practice. Dr. Chatterjee, a disciple of Lahiri Mahasaya's grandson, Satya Charan Lahiri, attended the Parliament of World Religions, convened by the Dalai Lama and held at Val St. Hugon, France in 1997, as the representative of India.

268 _____. *Upaniṣadyoga and Pātañjalayoga: A Comparative Approach*. Calcutta, India: University of Calcutta, 1989.

A detailed study of the philosophy and practice of yoga from the earliest descriptions in the *Upaniṣads* to its full expression in the *Yoga Sutras*. Modern scholars are divided in their opinions about the meaning of the term, but Chatterjee defines the meaning of the word "upaniṣad" as sitting near the teacher to attain knowledge and dispel ignorance. Surveys the discussion among scholars about the age of the *Upaniṣads* and examines descriptions of yoga — sometimes minor, sometimes complete — as they appear in the various texts. Points out the ways in which the *Upaniṣads* and *Yoga Sutras* are parallel and the many ways in which content differs, one chief difference being the varieties of yoga mentioned in the *Upaniṣads* (jñānayoga, karmayoga, mantrayoga, layayoga, haṭhayoga, rājayoga, tārakayoga, dhyānayoga, etc.) far outnumber the types of yoga described by Patañjali (saṃprajñāta and asaṃprajñāta yoga). Other differences noted include the divisions of yama, niyama, prāṇāyāma, and dhāraṇā, elaborate descriptions of mudras which Patañjali does not go into as well as dissimilarities in the quality of samādhi. The *Upaniṣads* articulate the place of the guru in spiritual practice while the *Yoga Sutras* do not. An interesting, illuminating work, but the lack of a glossary hinders understanding of the many Sanskrit terms used throughout the text for the non-specialist. Bibliography.

269 **Chattopadhyaya, Sudhakar**. *Reflections on the Tantras*. New Delhi: Motilal Banarsidass, 1990.

An introduction to Tantric principles and practices.

270 **Chaudhuri, Haridas**. *Integral Yoga: The Concept of Harmonious and Creative Living*. London: Unwin Paperbacks, 1990.

Surveys spiritual values in the East and West and self-development in traditional Yoga systems. Foreword by Georg Feuerstein. Author, a philosopher and educator, was a student of Sri Aurobindo and founded the California Institute of Integral Studies.

271 **Chenchulakshmi, Kolla**. *The Concept of Pariṇāma in Indian Philosophy: A Critical Study with Reference to Sāṁkhya-Yoga*. New Delhi: Sundeep Prakashan, 2005.

272 **Chernin, Dennis** and **Gregory Manteuffel**. *Health: A Holistic Approach: How to Maintain a*

State of Health in Body, Mind, and Spirit. (1st ed.) Wheaton, Ill.: Theosophical Publishing House, 1984.

Part One introduces the concept of holistic health. The second part examines ancient systems of holistic medicine, including Chinese, Ayurvedic, and yogic, and the third part deals with modern models, including nutritional therapy, movement therapy, stress management therapy, psychotherapy, homeopathic and medicinal therapy. The concluding section examines unifying principles behind the fundamental teachings of the different medical and philosophical systems and focuses on yoga as the primary holistic integrating model, explaining how yoga practice is highly effective in establishing mental stability and reversing processes which result in illness. Provides information on how the authors, a physician and psychotherapist, have used various holistic approaches in their practices in addition to the causes and appropriate treatment for five conditions (asthma, ulcers, hyperthyroidism, lower bowel disorders, and skin eruptions). Appendix includes practical information on breathing exercises, massage, washes, simple yoga techniques, and progressive relaxation. A highly useful guide for professionals who are interested in understanding and applying principles of holistic medicine as well as general readers concerned about the relationship of mind-body-spirit. Bibliography.

273 **Chia, Josephine.** *Body and Mind Sculpture: Shape Up for Self-Discovery.* Tunbridge Wells, Kent [England]: Parapress, c2003.

Chia points out that many of us have lost the art of being comfortable in our own body. We may still do things with our body, such as walking, swimming, eating, working, and so on, but we are so busy doing, that we no longer really know how to listen to the body. We've lost an inner awareness. Yoga, while it may look similar to physical exercise, is distinguished by the internal work going on. Chia calls it "Meditation-Through-Action." This introduction to hatha yoga, written in an encouraging voice, emphasizes awareness of mind-body connections. In simple, direct language the author provides good coverage of the chakras, the ways in which yoga stimulates and balances energy in the body, the importance of a healthy spine, and effects of yoga on the skeletal system. Two dozen postures described and illustrated with additional information about precautions, counterposes, breathing techniques, and planning a personal program.

274 **Chiarella, Gael P.** *Yokibics: A Mindbody Workbook for Everyday Living.* Glen Cove, NY: Yokibics, c1992.

275 **Chidananda, Swami.** *Forest Academy Lectures of Yoga.* (2nd ed.) Shivanandanagar, U.P., India: Divine Life Society, 1991.

Contents: Yoga sadhana — Yogic ideal of sanyasa — Some aspects of practical yoga — Great yoga personalities — Yoga in everyday life — Yoga — Lectures on Raja Yoga — Spiritual idealism — Light on the yoga way of life.

276 _____. *Lectures on Raja Yoga.* (2nd ed.) Shivanandanagar, India: Divine Life Society, 1991. (World Wide Web ed.) 1999, available at the Divine Life Society Web site.

Based on a series of lectures given in Beirut, Lebanon, at the Yoga Shantiniketan in 1973. Contents: Raja Yoga is a universal science — Value of Raja Yoga — Mind and its activity — Right application in yoga brings success — Asmita, raga and dvesha — The essence of the four yogas — The awakened mind.

277 _____. *Light on the Yoga Way of Life.* (1st ed.) Shivanandanagar, India: Divine Life Society, 2001. (World Wide Web ed.) 2002, available at the Divine Life Society Web site.

278 _____. *Path to Blessedness: Quintessence of the Ashtanga Yoga of Sage Maharshi Patanjali.* (2nd ed.) Shivanandanagar, India: Divine Life Society, 1991. (World Wide Web ed.) 1999, available at the Divine Life Society Web site.

Swami Chidananda expounds upon the concept of yoga in Patanjali's *Yoga Sutras.*

279 _____. *The Philosophy, Psychology and Practice of Yoga.* Shivanandanagar, India: Divine Life Society, 1984. (2nd ed.) 1991. (World Wide Web ed.) 1999, available at the Divine Life Society Web site.

Compiled from a series of lectures delivered at the Yoga-Vedanta Forest Academy of the Divine Life Society. Contents: A broad outline of the yoga philosophy — The psychology of yoga — The five great vows — From the yamas to the niyamas — The niyamas: effective weapons to destroy the citadel of the senses — Creating a new mind through satsanga, sravana and svadhyaya — Isvarapranidhana or self-surrender — The wider aspects of the process

of Isvarapranidhana — Asana and pranayama — Conquest of tamo-guna prakriti — Pratyahara: crux of raja yoga sadhana — Indispensable aids to the practice of pratyahara — More about pratyahara — The mental menagerie or the world of the inner prakriti — Focusing the mind in antaranga yoga — More about antaranga yoga sadhana — All yoga is one — The paramount importance of brahmacharya — Some questions answered.

280 _____. *Practical Guide to Yoga.* Shivanandanagar, U.P., India: Divine Life Society, 1983.

Guide to basic asanas with information on cautions and meditation techniques.

281 _____. *Swami Sivananda: Saint, Sage and Godman.* Shivanandanagar, U.P., India: Divine Life Society, 1996.

Overview of the life and teachings of Swami Sivananda. Glossary. Bibliography.

282 _____. *Timely Wisdom: From Ancient Seer to Modern Sage.* Keedysville, MD: Divine Life Society of Maryland, 1993.

Compiled from talks given at a retreat in Bagneux, France, September 4–7, 1992. Contents: Patanjali: his vision and teaching — Inner man, higher reality — The mind: liberation or bondage? — Sivananda: living in God's presence.

283 **Children of Yogaville.** *Hatha Yoga for Kids, By Kids!* Buckingham, VA: Integral Yoga Publications, c1990.

Photographs and simple text written by children introduce basic poses and meditative techniques.

284 **Chin, Richard.** *The Energy Within: The Science Behind Every Oriental Therapy from Acupuncture to Yoga.* (1st ed.) New York: Paragon House, 1992. (2nd ed.) New York: Marlowe, c1995. Reissued 1998.

285 **Chinmoy, Sri.** *Commentaries on the Vedas, Upanishads and Bhagavad Gita: The Three Branches of India's Life-Tree.* Jamaica, N.Y.: Aum Publications, c1996.

286 _____. *Kundalini: The Mother Power.* Jamaica, N.Y.: AUM Publications, c1992. Available electronically through the Sri Chinmoy Library Web site.

Discusses the qualities of the seven chakras, sounds, colors, and mantras associated with each, the relationship of the subtle body to the physical body, methods of deep concentration, and different approaches to Kundalini Yoga which can be used to awaken latent energies in the body. Cautions and dangers are indicated and study with a competent teacher is emphasized. In a question and answer section, Sri Chinmoy clarifies many issues surrounding Kundalini Yoga.

287 _____. *Vivekananda: An Ancient Silence-Heart and a Modern Dynamism-Life.* [S.l.: Agni Press], c1993. Available electronically through the Sri Chinmoy Library Web site.

This collection of essays, poems, stories, dramatic writings, and aphorisms about Swami Vivekananda was published to mark the centenary of the World's Parliament of Religions that was held in Chicago in 1893.

288 _____. *Yoga and the Spiritual Life.* Jamaica, N.Y.: Aum Publications, 1996. Available electronically through the Sri Chinmoy Library Web site.

Discusses Karma, Bhakti, and Jnana yogas, the ways in which yoga has been transformed in contemporary practice, and the deeper spiritual dimensions of practice.

289 **Chitralekha.** *Destination Wellness: Yoga, Meditation and Ayurveda in Uttaranchal.* [Dehradun, Uttaranchal, India: Uttaranchal Tourism Development Board]: Distributed by Natraj Publishers, c2004.

290 **Chodkiewicz, K.** *First Steps in Modern Yoga.* Whitefish, MT: Kessinger, 2003.

Contents: Yoga in the East and in the West — The five refusals — The four qualifications — Posture, breath, and attention — Concentration, meditation, contemplation.

291 **Chopra, Deepak** and **David Simon.** *The Seven Spiritual Laws of Yoga: A Practical Guide to Healing Body, Mind, and Spirit.* Hoboken, N.J.: John Wiley & Sons; Chichester, [England]; John Wiley, 2004. Reprinted 2005. Available electronically through NetLibrary.

The book serves as a clear and friendly introduction to Yoga philosophy and science and covers several types of meditation, the most common breathing exercises, and instructions for asanas to enable a fully integrated approach to yoga practice. Authors point out that while the health benefits of yoga are significant and fully justify its place in our lives, the spiritual aspects of the practice are profound and often overlooked in the West. Contents: The philosophy of Yoga — Yoga is

union — Soul questions — The royal path to union — The seven spiritual laws of Yoga — Meditation and breathing — Meditation: calming a turbulent mind — Moving energy: pranayama and bandhas — Yoga practice — Consciousness in motion: Yoga asanas — The seven spiritual laws of Yoga session — Conclusion. Illustrated. Bibliography. Chopra is the author of many popular books on mind-body medicine and Simon is the Medical Director of the Chopra Center.

292 _____, _____, and Vicki Abrams. *Magical Beginnings, Enchanted Lives: A Holistic Guide to Pregnancy and Childbirth Through Meditation, Ayurveda and Yoga Techniques.* New York: Three Rivers Press, c2005. Also, London: Rider, 2005.

The authors emphasize the importance of mindful parenting, which should begin at conception, and offer information on Indian Ayurvedic therapy (focused on nutrition, sight, sound, aroma), alternative remedies for pregnancy complaints, benefits of meditation and visualization, and a simple pregnancy yoga routine. Illustrated.

293 Chou, Lily with **Kathe Rothacher.** *The Martial Artist's Book of Yoga.* Berkeley, CA: Ulysses Press, c2005.

Chou discusses the complementary nature of yoga and the martial arts, emphasizing the mind/body connection that is central to both disciplines. She deconstructs the various techniques of martial arts and provides instructions for over 50 asanas that offer specific benefits to enhance training by improving balance, awareness, flexibility, breath control, and overall physical and mental conditioning. Includes both English and Sanskrit names for postures, and each Sanskrit term is defined and spelled phonetically, a nice feature not often encountered in hatha yoga manuals (e.g., pars-vuh-tan-AHS-anna). Illustrated.

294 Choudhury, Bikram with **Bonnie Jones Reynolds.** *Bikram's Beginning Yoga Class.* (2nd ed.) New York: Jeremy P. Tarcher/Putnam, 2000. Also: London: Unwin Paperbacks, 1981 / London: Thorsons, 2003. Originally published: Los Angeles: J.P. Tarcher, 1978.

Bikram Choudhury describes the process of yoga as waking up the body. He states that Hatha yoga has been perverted by many Western instructors and, in this book, provides a detailed guide for proper sequencing and methods to attain the ideal postures of Bikram-style yoga. Includes descriptions for correct breathing for each posture and advises reading the introduction and instructions thoroughly and carefully before undertaking any posture. Includes an updated medical advisory with tips on practicing safely and methods to alleviate certain physical conditions, such as asthma, back problems, pulled muscles, sciatic pain, high blood pressure. Illustrated with b&w photographs. An index would be useful in any future editions.

295 Chow, Kam Thye. *Thai Yoga Massage: A Dynamic Therapy for Physical Well-Being and Spiritual Energy.* Rochester, VT: Healing Press, c2002.

Thai medicine is based on the concept of an energy system comprising 72,000 sen lines through which energy is transformed and distributed in the human body, a system which is similar to that of the nadis found in Ayurvedic medicine and yoga. Combines stretching, breath work, assisted yoga postures, and pressure point therapy. Contents: From temple art to healing art — Theoretical foundations: the sen lines, the doshas, and Western medical principles — The dancing meditation of Thai Yoga massage — The practitioner/client relationship — Sitting postures — Double- and single-foot postures — Sen work on legs — Single-leg postures — Side-lying postures — Back-position postures — Double-leg postures — Abdomen, chest, arm and hand postures — Session closure — Appendices: Personal health questionnaire — Ayurvedic constitution questionnaire. Foreword by Sudhir Jonathan Foust. Illustrated. Bibliography.

296 Chowdhury, Bhawani Sankar. *Yoga in the Gita and the Gospels: Our Common Heritage.* Calcutta: One World Publishers, 1987.

297 Christensen, Alice. *20-Minute Yoga Workouts* / American Yoga Association with Alice Christensen. New York: Ballantine, 1995.

A "compact, efficient, energizing, high-power-but-low-impact, all-natural-nothing-artificial program." Explains how yoga strengthens the body and calms the mind, then offers methods to develop an efficient yoga routine. A variety of brief routines are presented with step-by-step instructions and photographs as well as tips on how to fit yoga practice into a busy schedule. Discusses ways to decrease stress, increase strength, flexibility, and energy, as well as addressing specific problems related to PMS, menopause, back and neck pain, asthma, high blood pressure, and weight. Bibliography.

298 _____. *The American Yoga Association Beginner's Manual.* New York: Simon & Schuster, 1987. Revised and updated 2002. Revised ed. of: *The Light of Yoga Society Beginner's Manual,* 1974.

Includes instructions for over 60 poses with illustrations and suggestions for putting together different routines and for sequencing postures which progress in difficulty. Chapters: How to get the most out of yoga — Getting ready to exercise: the yoga warm-up — Putting it all together: curriculum and routines — Exercise (asana) — Breathing (pranayama) — Relaxation and meditation — Yoga and nutrition — Yoga during pregnancy — Yoga and sports — Yoga and stress management — Philosophies for life — Glossary — Yoga techniques classified by type — Bibliography. Author established the American Yoga Association in 1968, the first nonprofit organization in the United States dedicated to education in Yoga.

299 _____. *The American Yoga Association Wellness Book.* New York: Kensington Books, c1996.

300 _____. *The American Yoga Association's Easy Does It Yoga: The Safe and Gentle Way to Health and Well-Being.* New York: Fireside Book, Published by Simon & Schuster, c1999. Published as: *Easy Does It Yoga: The Safe & Gentle Way to Health and Well-Being.* London: Simon & Schuster, 2000.

Easy-to-follow instructions for a gentle, yet effective yoga program especially suited to seniors or anyone with physical limitations. Contents: Introduction: Yoga and your lifestyle — The Easy Does It Yoga program of total fitness: how it works and what to expect — Getting started — Six weeks with Easy Does It Yoga — How to start breathing better — Chair exercises — Standing exercises — Exercises for bed or floor — Relaxation and meditation — Diet and nutrition — Easy Does It Yoga philosophy — Appendix: Summary of research on Easy Does It Yoga. Illustrated. Bibliography.

301 _____. *The American Yoga Association's New Yoga Challenge: Powerful Workouts for Flexibility, Strength, Energy, and Inner Discovery.* Lincolnwood, Ill.: Contemporary Books, c1997.

Author states that it is best to study yoga with a teacher and offers guidance on the minimum qualifications a yoga teacher must possess. However, if a competent teacher is unavailable, this book offers guidance in establishing a yoga practice, breathing and meditation techniques, and instructions for increasingly demanding sequences of asanas. Over 50 poses described and illustrated. Appendix lists Sanskrit names for asanas and benefits. Bibliography.

302 _____. *The American Yoga Association's Yoga for Sports: The Secret to Limitless Performance.* Lincolnwood, Ill.: Contemporary Books, c2000. Also, *Yoga for Sports.* Lincolnwood, Ill.: Contemporary; St. Albans: Verulam, 2001.

Step-by-step instruction for a yoga practice that includes asanas, breathing, meditation, visualization techniques, and various sport-specific warm-ups and suggestions to avoid injury. Contents: Introduction: A new approach to yoga and sport — Yoga for sport: the basics — Breathing and meditation: The foundation of performance — The core sports warm-up routine — Target sports — Sports using one side of the body — Endurance sports — Sport as art — Strength and balance sports — Team sports — Some thoughts for the coach. Illustrated. Bibliography.

303 _____. *Arthritis: The Powerful Program for Greater Flexibility, Strength, and Freedom.* New York: Kensington; Maidstone, [England]: Amalgamated Book Services, 2001.

Contents: Some facts about arthritis — How Yoga can help arthritis — Yoga exercise for arthritis — Yoga breathing techniques for arthritis — Yoga meditation for arthritis — Yoga fantasy techniques for arthritis — Walking contemplation for arthritis — Diet and nutrition for arthritis — Alternative diets and supplements for arthritis. Illustrated. Bibliography.

304 _____. *The Easy Does It Yoga Trainer's Guide.* Dubuque, Iowa: Kendall/Hunt Publishing Co., c1995.

A manual for teaching the Easy Does It Yoga program to seniors or others with physical limitations along with instructions in breathing techniques and meditation.

305 _____. *Heart Health: The Complete Program for New Health and Vigor.* New York: Twin Streams; Maidstone, [England]: Amalgamated Book Services, Kensington, c2001.

306 _____. *Weight Management: The Powerful Program to Change the Way You Look and Feel Forever.* New York: Kensington, 2001.

Contents: Some facts about overweight — How Yoga can help with weight management — Yoga exercises for weight management — Yoga breathing

techniques for weight management — Yoga meditation for weight management — Yoga fantasy techniques for weight management — Walking contemplation for weight management — Diet and nutrition for weight management. Illustrated. Bibliography.

307 ______. *Yoga of the Heart: Ten Ethical Principles for Gaining Limitless Growth, Confidence, and Achievement.* New York: Daybreak Books: Distributed in the book trade by St. Martin's Press, c1998.

Author interprets yamas (yogic ethical principles) and the niyamas (restraints) for modern practitioners. Contents: Introduction. A journey to your powerful inner world — The spiritual body: your inner power source — Many roads all ending in one place — Introduction to the ten ethical principles of Yoga — Nonviolence: don't harm yourself— Truthfulness: don't lie to yourself— Nonstealing: don't steal from yourself or others — Celibacy: be respectful and aware of sexual desire in yourself— Nonhoarding: simplify the things you want and the things you need — Purity: make yourself clear and powerful — Contentment: practice being happy in the moment — Tolerance: encourage heroic capability in yourself— Study: nourish your spiritual body — Remembrance: recognize the support of your spiritual body — The passion of unity.

308 **Chryssicas, Mary Kaye**. *I Love Yoga.* London: Dorling Kindersley, 2005. (1st American ed.) New York: DK Publishing, 2005.

A good introduction to yoga for children aged 6–10 with simple, easy to understand text accompanied by crisp, color photographs illustrating a selection of basic postures. The layout is either crowded or stimulating depending upon one's point of view, with two-page spreads displaying up to four postures with many inset photos. Includes quotes from the children who model the poses ("When I drop back in Camel, I can feel my heart beat."), imagery, instructions for partner poses, and games.

309 **Chrystal, Jyoti** and **Barbara Coloe**. *Exploring Shamanic Yoga: A Guide to Physical, Psychological, and Emotional Self-Discovery.* Franklin Lakes, NJ: New Page Books, 2001.

310 **Churchill, Pola**. *Shiva Mahavatar Babaji.* Beverly Hills, Calif.: Churchill Publishing, 1996.

311 **Claire, Thomas**. *Yoga for Men: Postures for Healthy, Stress-Free Living.* Franklin Lakes, NJ: Career Press/New Page Books, c2004. Also, Hadleigh [England]: BRAD, 2003. Available electronically through NetLibrary.

A helpful, well-rounded guide to yoga practice with useful information specific to men. In addition to providing clear instructions for asanas and breathing techniques, Claire discusses many different types of yoga to assist with finding the practice that will best suit individual needs. He gives an overview of Swami Rama's approach to training the mind through the body, Sri Swami Satchidananda's Integral Yoga, Iyengar Yoga, Sivananda Yoga, Ashtanga Yoga, Kundalini Yoga, Kripalu Yoga, Anusara Yoga, Bikram's Yoga, ISTHA Yoga, Phoenix Rising Yoga Therapy, and others. Contact information is provided in many cases. Of special interest is his coverage of ways in which yoga can address some of the most common health issues of concern to men, partner-assisted and partner yoga, and yoga nidra (deep relaxation). In addition to a bibliography, "Resources for Further Exploration" lists yoga courses, workshops, retreats, and Web sites. Illustrated.

312 **Clennell, Bobby**. *Props and Ailments.* [S.l.: Bobby Clennell, 1988?]

Very rough sketches, based on photographs of asanas displayed for a medical symposium during Iyengar's 70th birthday celebration at the Iyengar Yoga Institute, illustrate use of props without any explanatory text.

313 **Cohen, Kenneth**. *Imagine That: A Child's Guide to Yoga.* Santa Barbara, Calif.: Santa Barbara Books, 1983. Also, Buckingham, Va.: Integral Yoga Publications, 1983. Reprinted 1990.

Colorful illustrations of twelve basic poses with information on breath and meditation.

314 **Cole, Roger**. *Mission of Love: A Physician's Journey Toward a Life Beyond.* Port Melbourne, Victoria [Australia]: Lothian Books, 1999. Also, Berkeley, CA: Celestial Arts, 2002.

In an engaging and compassionate voice, Cole relates what he learned as he detached from a goal-oriented and self-centered career path in medicine and opened up to the struggles of his patients and attempted to integrate spiritual awareness into his practice. Includes many case studies and meditation exercises in the Raja Yoga tradition as taught by the Brahma Kumaris World Spiritual University.

315 **Coleman, Jill**. *Wateryoga: Water-Assisted Postures and Stretches for Flexibility and Well-Being.*

Owings Mills, MD: Eglantine Press, 1998. (2nd ed.) 2002.

Presents over 80 postures and stretches adapted for use in water. Coleman explains how water enhances range of motion and why it is an optimum environment for stretching and relaxation. Of special interest is a section on the history of the spa and bath. Illustrated with diagrams and photographs. Glossary. Bibliography.

316 **Colenso, Lyn.** *Yoga Magic.* Clayton North, Vic. [Australia]: Novaprint, c1999.

317 *Concepts of Knowledge: East and West: Papers from a Seminar Held from 4 January to 10 January, 1995 at the Ramakrishna Mission Institute of Culture.* Calcutta: Ramakrishna Mission Institute of Culture, 2000.

Includes: Swami Vivekananda's concept of knowledge / R. K. DasGupta — Classical yoga philosophy and some issues in the philosophy of mind / Gerald James Larson — Patañjali's Classical Yoga: an epistemological emphasis / Ian Whicher — Concept of "realization" re-examined / Margaret Chatterjee.

318 *A Concordance to Swami Vivekananda.* Calcutta: Ramakrishna Mission Institute of Culture, 1997–2003.

This concordance takes most of its material from the Mayavati Memorial Edition of the *Complete Works of Swami Vivekananda.*

319 **Condron, Barbara.** *Kundalini Rising: Mastering Creative Energies.* Windyville, Mo.: SOM Publishing, c1992.

320 **Condron, Daniel R.** *Superconscious Meditation: Kundalini and the Understanding of the Whole Mind.* Windyville, Mo.: SOM Publishing, c1998.

Discusses methods for stilling the mind, directing attention inward, listening, and accessing the superconscious mind. Each chapter includes questions posed by students about mind and meditation techniques as well as descriptions of personal meditation experiences. Lack of an index diminishes the usefulness of this book.

321 **Connolly, Peter, editor.** *Perspectives on Indian Religion: Papers in Honour of Karel Werner.* Delhi, India: Sri Satguru Publications, 1986.

Includes: Yoga and the Old Upaniṣads / Karel Werner — Mysticism in the epics / J.L. Brockington — Metaphysical knowledge in the *Yoga-Sūtra* / David Bastow — Some critical comments on Vyāsa's interpretation of selected Yoga Sūtras / Peter Connolly — Tāraka Yoga / Daniel Mariau.

322 **Cook, Allan R., editor.** *Alternative Medicine Sourcebook: Basic Consumer Information About Alternatives to Conventional Medicine, Including Acupressure, Acupuncture, Aromatherapy, Ayurveda, Bioelectromagnetics, Environmental Medicine, Essence Therapy, Food and Nutrition Therapy, Herbal Therapy, Homeopathy, Imaging, Massage, Naturopathy, Reflexology, Relaxation and Meditation, Sound Therapy, Vitamin and Mineral Therapy, and Yoga, and More.* Detroit, MI: Omnigraphics, 1999.

323 **Cooley, Bob.** *The Genius of Flexibility: The Smart Way to Stretch and Strengthen Your Body.* New York: Simon & Schuster, c2005.

In direct, accessible language, describes the Resistance Flexibility Training system developed by the author which unites kinesiology, Hatha Yoga, traditional Chinese medicine, and personality information into an effective stretching program. Illustrated. "Resources" section includes contact information for organic companies and organizations as well as books.

324 **Cooper, Carebanu.** *Swami Vivekananda: Literary Biography.* (1st ed.) Bombay: Bharatiya Vidya Bhavan, 1984.

325 **Cooper, Evan.** *Um, Like ... Om: A Girl Goddess's Guide to Yoga.* New York: Little, Brown, 2005.

A guide to yoga for girls in their early teens. The tone is friendly and introductory chapters discuss the benefits of yoga, supported by anecdotes and testimonials from students. Includes instructions for postures designed to target issues common to adolescents, such as self-esteem, peer pressure and relationships, as well as affirmations. A small format book illustrated with drawings.

326 **Cope, Stephen.** *The Wisdom of Yoga: A Seeker's Guide to Extraordinary Living.* New York: Bantam Books, 2006.

327 _____. *Yoga and the Quest for the True Self.* New York: Bantam Books, 1999. Paperback ed. 2000. Also, New York: Random House International; London: Hi Marketing, 2001.

"We need to cultivate our connection with a deep vital center, the source of our being, or what I like to call the calmly abiding self." Moving beyond the many physiological benefits to be gained from practice and meditation which are

covered in basic how-to books, Cope draws upon his own experience as a psychotherapist, theology student, and yogi to focus on the internal aspects of yoga, explore yoga philosophy, and to illustrate the deepening understanding of self that can be gained through continued practice. He investigates the ways in which asanas build the hardwiring of the body, "the physical structure capable of containing the reorganization of the psyche." By probing his own doubts and questions, Cope also presents an honest examination of the disciple-guru relationship that existed at Kripalu Center for a number of years. He examines the events that led up to Amrit Desai's resignation from the Center and how members were able to reorganize and move on. "As compelling to read as a good novel," wrote Lilias Folan in her review. Appendices: Yoga metaphysics with a light touch. Yoga: the term — The major historical and theological periods of yoga — The four temperaments: Bhakti, Karma, Jnana, and Raja — The Kripalu synthesis: awake in this very moment. Bibliographical references. Cope is a senior Kripalu teacher.

328 _____, editor. *Will Yoga & Meditation Really Change My Life: Personal Stories from 25 of North America's Leading Teachers.* North Adams, MA: Storey Publishing, 2003. Also, Pownal, VT: Storey; Godalming: Melia, 2003.

Contributors include: Rama Berch, Sylvia Boorstein, Maya Breuer, Edward Espy Brown, Stephen Cope, Anne Cushman, Lama Surya Das, Donna Farhi, Richard Faulds, Lilias Folan, John Friend, Robert Hall, Judith Lasater, Cyndi Lee, Konda Mason, Esther Myers, Richard Miller, Phillip Moffitt, Douglas Phillips, Larry Rosenberg, Mu Soeng, Rod Stryker, Patricia Sullivan, Patricia Walden, and Larry Yang.

329 Coster, Geraldine. *Yoga and Western Psychology: A Comparison.* Delhi: Motilal Banarsidass, 1998. Also, Whitefish, MT: Kessinger, 2003. Originally published: London; New York: Oxford University Press, 1934.

When this book first appeared, psychoanalysis was gaining wider recognition as a formal, accredited field of study and a few psychoanalysts were beginning to look with interest at Eastern psychology and philosophy. They realized that the different systems of yoga were the result of thousands of years of experiment and, in so far as analytical therapy was a scientific method of attaining self-awareness and inner equilibrium, it approximated some of these contemplative traditions. In a style that is lucid and highly readable, Coster demonstrates that the methods of psychoanalysis are in harmony with the philosophy and practices of the ancient Hindu civilization. In the first part of the book, she reviews the history, development, and aims of psychoanalysis and Part II offers a clear, intelligent paraphrasing of the *Yoga Sutras* as well as a discussion of the basic principles of Patanjali's philosophy. In the third part, Coster selects a few key points for comparison between the two systems. She asks fundamental questions about personal adaptation to the conditions of everyday existence and the search for meaning. As in psychoanalysis, Coster explains that yoga recognizes that a great deal of our thinking is emotional and habitual. A mark of success for both analysand and yoga student is when fixed ideas and limitations are released and a more liberated, clear thinking is achieved. When Coster writes that the discipline of hatha yoga requires mastering movements of the body that an acrobat would be hard pressed to achieve, regrettably she makes it seem that only the most flexible person could ever attempt this kind of yoga, but there is a certain validity to her assertion that yoga as practiced in its traditional forms is very difficult in modern times. However, it is equally clear that she believed the ideas upon which yoga is based are universally true and yoga practices can be effectively employed as psychoanalytic tools. Her book shows tremendous foresight and one can only speculate that she would be satisfied to learn how yoga has taken root in the West and how much research has been and continues to be conducted on all aspects of yoga psychology and practice.

330 Costian, Dan. *Bible Enlightened: Religions and Yoga.* Baltimore: PublishAmerica, c2003.

Explores the common ground and perceived differences between many of the world's major religions and yoga.

331 Couch, Jean. *The Runner's Yoga Book: A Balanced Approach to Fitness.* Berkeley, Calif.: Rodmell Press, 1990. Rev. ed. of: *Runner's World Yoga Book.* Mountain View, Calif.: Anderson World Publications, 1979. Reprinted 1981. Also, Mountain View, Calif.: Runner's World Books, 1982.

Couch discusses the interplay between body and mind that is the essence of yoga and goes on to give specific instructions for almost 100 poses with numerous variations. Postures are photographed in

sequence to provide helpful guidance. This is an Iyengar-based program for beginning and intermediate levels with information on establishing a home practice, benefits of regular yoga practice for athletes, and use of yoga in preparation for various sports, from backpacking to skiing to weightlifting.

332 **Coudoux, Yogi.** *Breathing Life: The Yogi Coudoux's Pranayama Yoga Techniques.* New York: Carnot USA Books, c2004. Translation of: *Respire la Vie.*

333 **Coulter, H. David.** *Anatomy of Hatha Yoga: A Manual for Students, Teachers, and Practitioners.* Honesdale, PA: Body and Breath, 2001.

Drawing on years of research and experience, Coulter offers a comprehensive, in-depth study of the anatomy and physiology of hatha yoga that should serve as an excellent reference work for years to come. He provides simple and concise explanations that answer many of the how and why questions that surface when one first undertakes a yoga practice. The highly detailed medical and scientific terminology will be more familiar to health professionals, but the descriptions are clear enough to enable general readers to appreciate how yoga works with the body's complex architecture. Individual chapters cover movement and posture, breathing, abdominal and pelvic exercises, standing postures, backbends, forward bends, twisting postures, headstand, shoulderstand, relaxation, and meditation. With special emphasis on musculoskeletal, nervous, respiratory, and cardiovascular systems, the author gives precise explanations of the mechanics of over 80 poses, modifications for different levels of ability, useful methods to avoid strain or injury, and specific instructions for coordinating the breath with each posture to maximize benefits and improve practice. Reviewer Michael J. Alter wrote, "It will be years, if ever, before anything comes close to surpassing it." Includes an informative introduction, photographs of poses, glossary, and detailed anatomical illustrations. Well indexed. Bibliography. Coulter, a long-time yoga practitioner, earned a doctorate in anatomy, conducted grant-funded neuroscience research, and studied at the Himalayan Institute.

334 **Cousens, Gabriel.** *Spiritual Nutrition: Six Foundations for Spiritual Life and the Awakening of Kundalini.* Berkeley, Calif.: North Atlantic Books, c2005. Originally published as: *Spiritual Nutrition and the Rainbow Diet.* Boulder, Colo.: Cassandra Press, c1986.

A guide to eating and living in a way that enhances kundalini, the potent energy that is usually dormant in human bodies, with references to the Torah, Kabbalah, Essene, and yogic traditions. Glossary. Bibliographic references.

335 **Coward, Harold.** *Jung and Eastern Thought.* Albany, N.Y.: State University of New York Press, 1985. Also, available electronically through NetLibrary.

This book explores Jung's relationship with Eastern traditions and the extent of their influence on his thought and work. Although many psychologists in the West reject Yoga as a valid form of psychology, C. G. Jung did not do so. In *Psychology and the East,* he wrote, "There is good reason for yoga to have many adherents. It offers not only the much-sought way, but also a philosophy of unrivalled profundity. Yoga practice is unthinkable, and would also be ineffectual, without the ideas on which it is based. It works the physical and the spiritual into one another in an extraordinarily complete way." Jung collaborated with many of the leading writers, scholars, and Indologists of his time to develop his ideas about Eastern thought and he found that Yoga philosophy confirmed many of his own theories about the psychology of inner experience. Sonu Shamdasani calls this book "the most useful overall study of Jung and Indian thought" (*The Psychology of Kundalini Yoga: Notes of the Seminar Given in 1932 by C. G. Jung,* Princeton University Press, 1996). Contents: Jung and Eastern cultures — Jung's encounter with yoga — The influence of yoga on Jungian psychology — Where Jung draws the line in his acceptance of yoga — Jung's criticism of yoga spirituality / John Borelli — Jung and Indian thought: conceptual comparisons — Jung and Karma — Jung and Kundalini — Mysticism in Jung and yoga — Prakrita and the collective unconscious: Purusa and self / J. F. T. Jordens — Praba and libido: Prajna and consciousness / J. F. T. Jordens — C. G. Jung and Eastern religious traditions: An annotated bibliography / John Borelli. Coward founded and served as director of the Centre for Studies in Religion and Society at the University of Victoria, British Columbia.

336 _____. *Yoga and Psychology: Language, Memory, and Mysticism.* Albany: State University of New York Press, 2002. Available electronically through NetLibrary.

This book presents ideas refined by the author over twenty-five years of research and writing. Part I explores the contributions of Patañjali's *Yoga Sutras* to the philosophy of language of Bhartṛhari (sixth century C.E.) and Part II focuses on the relationship between Patañjali and contemporary Western psychology. "From a comparative perspective, it is noteworthy that during the past decades contemporary philosophy and psychology have refocused attention on 'mind' and 'consciousness'—topics that occupied the central focus in Yoga theory and practice." He goes on to develop ideas of critical difference between Eastern and Western thought in regard to human nature—the West maintaining that humans are psychologically imperfect, flawed beings and the *Yoga Sutras*, and Eastern thought in general, maintaining the opposite. Reviewer J.S. Krüger noted, "Like Coward's previous comparative studies, this work is exemplary in its scrupulous, detailed analysis, balanced comparison and clarity of presentation ... it does make an excellent contribution to understanding the issues at stake." Contents: Āgama in the Yoga Sūtras of Patañjali—The yoga psychology underlying Bhartṛhari's Vākyapadīya—Yoga in the Vairāgya-Śataka of Bhartṛhari—Freud, Jung, and yoga on memory—Where Jung draws the line in his acceptance of Patañjali's yoga—The limits of human nature in yoga and transpersonal psychology. Bibliography.

337 **Cozzi, Steven**. *Gray Mist at Dawn: The Story of Kriya Yoga's Hidden Master, Sri Shellji*. Bloomington, IN: AuthorHouse, 2002.

Account of the life of Shelly Trimmer, a Western Yogi and direct disciple of Paramahansa Yogananda.

338 **Crangle, Edward Fitzpatrick**. *The Origin and Development of Early Indian Contemplative Practices*. Wiesbaden [Germany]: Harrassowitz, 1994.

Examines contemplative practices in early Vedic scriptures, the *Upanishads*, and Buddhist Pali suttas.

339 **Crawford, Collette**. *Prenatal Yoga*. Seattle: Holistic Life Productions, 1996.

340 **Criswell, Eleanor**. *How Yoga Works: An Introduction to Somatic Yoga*. (1st ed.) Novato, CA: Freeperson Press, 1987.

Criswell emphasizes adding a "somatic dimension" to yoga practice in which awareness of what is happening within the body deepens mind/body integration, maximizes benefits, and transforms the postures into meditative experiences. The first part of the book is constructed as a manual for yoga practice, including discussion of goals, ethical principles, basic postures and breathing exercises, progressive relaxation, concentration, and meditation. The second part is a highly detailed guide to the physiology of somatic yoga and how asanas and meditative states work. She discusses the "crucible" of the evolving self to which biochemical changes that accompany muscular effort, changes in the balance of oxygen and carbon dioxide through specific breathing patterns, length of time postures are held, the effect of the difference in flow of gravity, and altered patterns of thought all contribute. Focus on slow movement, pausing between postures to sense effects, and internal visualization set somatic yoga apart from styles of yoga which work with continuous flow or heat generating practices such as Ashtanga. While not as exhaustive as Coulter's *Anatomy of Hatha Yoga*, Criswell does an admirable job of leading the reader through the intricacies of the relationship between yogic practice and human physiology, and this book will be of interest to anyone who wishes to know why the body responds as it does to yoga practice. An index would be a useful addition to this informative, insightful work. Illustrated. Bibliography.

341 **Crowley, Aleister**. *Eight Lectures on Yoga: Being The Equinox, Volume III, Number Four*. (2nd revised ed.) Scottsdale, AZ: Issued by the O.T.O. in association with New Falcon Publications, 1991. Reprinted 1994. Also, Tempe, AZ: Issued by the O.T.O. in association with New Falcon Publications, 1998 / Phoenix, Ariz.: Falcon Press, 1985 (Introduction by Israel Regardie). Originally published: London: Ordo Templi Orientis, 1939.

Crowley first encountered yoga in Mexico in 1900 where he learned methods for quieting the mind and deep concentration. From the start, he believed that the science and philosophy of yoga had universal significance and application beyond the culture in which it originated. He continued his studies on a later trip to Sri Lanka (accounts of which are included in *The Confessions of Aleister Crowley*) and wrote about yoga throughout his life. These lectures, in which he hoped to demystify yoga and bring "the light of common sense to the subject," were written in 1937 and cover the eight limbs of yoga (yama, niyama, āsana, prāṇāyāma,

pratyāhāra, dhārāna, dhyāna, samādhi). He punctuates the talks with his distinctive irreverent and absurd humor as he attempts to make his subject comprehensible and appealing to his audience, but there is great insight here as well. Repeatedly he says he finds it difficult to render Sanskrit terms into English and, when discussing the yamas, Crowley feels his audience may squirm under notions of "control." Yama, he says, "is mostly negative in its effects. We are imposing inhibitions on the existing current of energy, just as one compresses a waterfall in turbines in order to control and direct the natural gravitational energy of the stream." He weaves astrology, mathematics, physics, and Qabalah into the conceptual framework of Yoga, and offers a lucid explanation of Sanskrit etymology. Bibliographical references. Foreword to the Second edition by Hymenaeus Beta (William Breeze), Frater Superior O.T.O. and editor of many of Crowley's works.

342 _____. *Gems from the Equinox: Instructions by Aleister Crowley for His Own Magical Order* / Edited by Israel Regardie. Phoenix, Ariz.: Falcon Press, 1982. Reprinted 1986.

The Equinox, published twice a year by Crowley between 1909 and 1914, contained a wide assortment of short stories, poetry, plays, instructions in meditation and yoga, occult material, reviews, and recommended reading. Section III of this book contains his writings on types of yoga, asana, pranayama as well as various exercises in concentration devised by Crowley.

343 _____. *Magick: Liber ABA, Book Four. Parts I–IV.* York Beach, ME: Samuel Weiser, 1994. Reprinted 1997. Also, *Magick.* New York: Samuel Weiser, 1981. Reprinted 1992 / London, England; New York: Arkana; York Beach, ME: Samuel Weiser, 1989 / London: Arkana, 1991 / *Magick and Mysticism: Being Book Four Commented, Part II.* [Nashville, TN]: Society Ordo Templi Orientis International, c1982.

This work includes Crowley's introductory treatise on yoga and meditation and provides a concise commentary on the eight-limbed path of yoga.

344 _____. *Yoga and Magick: Being Book Four Commented, Part I: (Being The Oriflamme Volume VI N° 1).* [S.l.]: Printed by Society Ordo Templi Orientis International O.T.O, c1982.

Here Crowley takes a simple and pragmatic approach to the eight limbs of yoga and methodically describes techniques of mental discipline to still the mind and achieve samadhi. Crowley speculates that not only the Buddha, but also Christ, Mohammed, and other spiritual leaders went off and learned to meditate during those gap periods in their lives for which no record exists, and they subsequently based their teaching on what they experienced during that time. He explains yama (control), niyama (good works), asana (the steady posture is conducive to meditation), pranayama (slow, regular breath), mantra (an aid to focus thought), and pratyahara (checking the rise of thought) as the preparatory stages to meditation that predispose the practitioner to mental calm. He discusses the profound influence of the body on consciousness and points out that in dharana, as the mind begins to concentrate, five categories of disturbances must be overcome: physical sensations, interruptions based on events immediately preceding the meditation, reverie or daydreams, awareness of degree of control, and auditory experiences from unknown sources. Chief among difficulties in describing samadhi are the limits of language. "This phenomenon usually comes as a tremendous shock. It is indescribable even by the masters of language.... All the poetic faculties and all the emotional faculties are thrown into a sort of ecstasy by an occurrence which overthrows the mind..." causing some to "wallow in oceans of gush." Crowley repeatedly warns students against attributing objective reality or philosophical validity to anything they do not experience directly themselves in practice. Annotations by Marcelo Motta interpret some of Crowley's remarks and place them in historical context.

345 **Cummins, Shelley Lynne.** *Peaceful Journey: A Yogi's Travel Kit.* Hauppauge, NY: Barron's Educational Series, 2001.

This book includes instructions for simple postures and stretches to relieve travel fatigue and stress, meditations, and information on aromatherapy. Two accompanying compact discs present breathing techniques and mantras to aid meditation.

346 **Cunningham, Annalisa.** *Gentle Yoga for Healing: Mind, Body, Spirit.* New York: Sterling, 2003.

Presents a "total nourishment" approach to yoga practice with instructions for asanas, breathwork, relaxation, and meditation combined with information on nutrition, massage, and visualization

that is intended to serve as an adjunct to natural healing processes. The book has a clear, open layout with 35 postures illustrated in large color photographs.

347 _____. *Stretch & Surrender: A Guide to Yoga, Health, and Relaxation for People in Recovery.* Cambridge, Mass.: Rudra Press, c1992. Published as: *Healing Addiction with Yoga: A Yoga Program for People in 12-Step Recovery.* Forres, Scotland: Findhorn Press, 2003.

A useful and inspiring book that offers ways to integrate hatha yoga, meditation, affirmations, relaxation techniques, proper nutrition, and aerobic exercise into an effective 12-step recovery program. Illustrated.

348 _____. *Yoga Vacations: A Guide to International Yoga Retreats.* Santa Fe, N.M.: John Muir Publications; Northam [England]: Roundhouse, 1999.

Collects information for over 100 yoga retreats in America and fifteen other countries including typical daily schedule, types of yoga offered, and menu options.

349 **Currie, Barbara**. *10-Minute Yoga Workouts: Power Tone Your Body From Top to Toe.* London: Thorsons, 2002.

Step-by-step instructions for asanas. Suitable for beginners, but includes a section of advanced sequences. Illustrated.

350 _____. *10 Minutes in the Morning: The 28-Day Yoga & Diet Plan.* London: Thorsons, 2004.

351 _____. *Fabulous Shape Forever: Yoga, the Ultimate Shape System.* London: Chameleon, 1997. Published as: *Yoga Workout: Having a Fabulous Shape Forever.* Buffalo, NY: Firefly Books, 2002 / Willowdale, Ontario: Firefly Books, 2002. Also, *Barbara Currie's Yoga Workout: Having a Fabulous Shape Forever.* London: Andre Deutsch, 2002.

A guide to Hatha Yoga written with genuine enthusiasm. Ten lessons, ranging from easy to advanced, combine instructions for poses, breathing techniques, stretching, tips on nutrition, and relaxation methods.

352 _____. *Look 15 Years Younger: The 15-Minute-a-Day Yoga Plan.* London: Thorsons, 2003.

353 **Cushman, Anne** and **Jerry Jones**. *From Here to Nirvana: Yoga Journal's Guide to Spiritual India.* New York: Riverhead Books, 1998. Reprinted 1999. Published as: *From Here to Nirvana: The Essential Guide to the Yogis and Gurus, Ashrams and Temples of Spiritual India.* London: Rider, 1999.

As well as answering numerous questions about yoga schools, ashrams, temples, and monasteries in India, authors include highly practical travel information. Contents: Welcome to India — How to use this book — Why go to India? — Going to the source — Getting there and getting around — Indian philosophies and religions — Nirvana — Andhra Pradesh — Bihar — Himachal Pradesh — Karnataka — Kerala — Maharashtra — Orissa — Punjab — Rajasthan — Tamil Nadu — Uttar Pradesh — West Bengal. Glossary. Cushman is a yoga teacher and senior editor at *Yoga Journal* and Jones, a yoga practitioner, has studied in India.

354 **Dakshinamurthy, Swami.** *Yoga.* (2nd ed.) Madurai: Siddhasramam, 1988.

355 **Dalal, A. S.** *Psychology, Mental Health, and Yoga: Essays on Sri Aurobindo's Psychological Thought Implications of Yoga for Mental Health.* (1st ed.) Ojai, Calif.: Institute of Integral Psychology; Wilmot, WI: Distributed in the U.S. by Lotus Light Publications, 1991. Also, Pondicherry [India]: Sri Aurobindo Ashram Press, 1991.

Examines the interface of Integral Yoga and depth psychology, with numerous quotations from the writings of Sri Aurobindo. Intended for students and practitioners of yoga who have an interest in modern psychology as well as students and professionals seeking more information about Sri Aurobindo's psychological thought and concepts of mental health. Bibliographical references.

356 **Dalal, Nergis**. *Yoga for Rejuvenation: Revitalizing Techniques of the Yogis.* Wellingborough [England]: Thorsons, 1984. Also, New York: Thorsons Publishers: Distributed by Inner Traditions International, 1984 / Hyderabad, India: Disha Books, c1992.

This small handbook provides information on basic postures, pranayama, kriyas, diet, relaxation, and mudras, with an emphasis on the many health benefits of steady practice including increased flexibility, strengthened endocrine and nervous systems, and slowing of the aging process. Outlines a 10-week program for beginners. Postures are illustrated with simple, often imprecise line drawings which are potentially misleading.

357 **Daniélou, Alain**. *Yoga: Mastering the Secrets of Matter and the Universe.* Rochester, Vt.: Inner

Traditions International, c1991. Originally published as: *Yoga: The Method of Re-Integration*. London: Christopher Johnson, 1949.

A thoughtful, concise treatise on yoga with a unique point of view. One very interesting aspect of the book is the way the author liberally weaves in quotations from original Sanskrit source texts, many of which are reproduced in the Appendix, demonstrating how the *Yoga Upanishads* and various commentaries on the *Yoga Sutras* addressed different topics. Chiefly concerned with five traditional paths — Hatha Yoga, Raja Yoga, Mantra Yoga, Laya Yoga, and Shiva Yoga — it also includes chapters on Karma Yoga, Jñana Yoga, Bhakti Yoga, Kundalini Yoga, Asparsha Yoga, the guru, as well as detailed discussions of the subtle body, chakras, and the siddhis. Appendix D contains a listing of the main Sanskrit treatises on Yoga. The book contains a few illustrations and twenty-one asanas are briefly described, but it is not a manual. An index would have improved what is otherwise an excellent book. Daniélou lived in India for many years and wrote a number of books on Indian philosophy and culture.

358 **Das, S. K. (Sri Krishna).** *The Ancient Science of Breathing: Svara Vijnana: For Health, Prosperity, Peace and Knowledge of Future with Essentials of Kundalini Yoga for Advanced Meditation.* New Delhi, India: UBS Publishers, 2001.

Contents: Introduction: Cosmic intelligence — Nadis (subtle pathways) — Prana (vital breath) — Basic rules for movement of breath — Five tattvas (elements): akasa, vayu, agni, jala, and prthivi — Utilization of svara vijnana (science of breathing) — Mantra sadhana and importance of svara — Magic of yogic breathing — Astrological predictions from svara vijnana — Symptoms of impending death — Kundalini Yoga, Cakrabheda Yoga or Siddha Yoga or Laya Yoga: summary details in concise form about energy centers (cakras) in subtle body — Bibliography.

359 _____. *Glimpses of Divine Light: Treasury of Important Yoga Systems and Their Secret Techniques.* (2nd ed., revised and enlarged) New Delhi: Intellectual Publishing House, 1981. Published as: *Divine Light: Yoga Systems with Their Secret Techniques.* New Delhi: New Age Books, 2002.

Contents: Important Yoga systems and secret techniques — The aim in life — The practice of divine life — Preparation for inward journey — Karma Yoga — Bhakti Yoga — Japa Yoga — Dhyana Yoga — Ajapajapa Yoga — Samarpana (self-surrender) — Purna Yoga — Sahaja Yoga (easy Sadhana) — Hatha Yoga — Patanjali's Ashtanga Yoga — Jnana Yoga — Vichar Yoga (self-inquiry) — Life and teachings of Bhagavan Sri Ramana Maharshi — Transcendental meditation (TM) — Anapanasati Yoga — Turiya Yoga (Nirvikalpa Yoga) or choiceless awareness — Surat Shabda Yoga or Anahata — Kriya Yoga — Kundalini Yoga, Chakrabheda Yoga or Siddha Yoga or Laya Yoga — Tantra Yoga — Yantras and charms — Preksha Dhyana — Invocations and miscellaneous. Bibliography.

360 **Dasgupta, R. K., editor.** *Swami Vivekananda: A Hundred Years Since Chicago: A Commemorative Volume.* Belur, West Bengal, India: Ramakrishna Math and Ramakrishna Mission, 1994.

Partial contents: What made Vivekananda attend the Parliament of Religions / Swami Tyagananda — Swami Vivekananda's bhārat parikramā / Swami Mumukshananda — The disciple as the master saw him / Abhaya Dasgupta — Realization, religion, and renunciation: interconnections in the life and teaching of Swami Vivekananda / Francis X. Clooney — Chicago and its impact: Swami Vivekananda's influence on American religion and philosophy / Pravrajika Prabuddhaprana — The Chicago lectures of Swami Vivekananda and his unique social philosophy / Santwana Dasgupta — The Parliament of Religions and the impact of Vivekananda viewed from contemporary Western perspective / Nemai Sadhan Bose — Swami Vivekananda at the Parliament of Religions: India's early response / Sankariprasad Basu — The Upanisadic basis of Swami Vivekananda's thought / Swami Smaranananda — Swami Vivekananda's contribution to moral philosophy: ontological ethics / Swami Bhajanananda — Physics and Swami Vivekananda / Nimai C. Mukhopadhyay. Appendices include Swami Vivekananda's addresses to the Parliament of Religions in Chicago in 1893. Bibliography.

361 **Dasgupta, Surendranath.** *A Study of Patanjali.* (2nd ed.). Delhi: Motilal Banarsidass in association with Indian Council of Philosophical Research, 1989. Originally published: Calcutta: University of Calcutta, 1920.

An introduction to the yogic system of thought contained in Patanjali's *Yoga Sutras.* Contents: Introductory: Beginning with puruṣa and prakṛti — Puruṣa and the gunas in Sāṅkhya-yoga cosmogony — Cosmic evolution: an analysis — Theo-

ries of evolution and God — Ethical doctrines — Lead to salvation: ethical practices — Yogic conduct of life — Analysis of miscellaneous doctrines — Sphoṭavāda: semantic theory — Recapitulation.

362 _____. *Yoga as Philosophy and Religion.* Delhi: Motilal Banarsidass, 1987. Also, London: Routledge, 2000 / Mineola, N.Y.: Dover Publications, 2002. Originally published: London: Kegan, Paul, Trubner; New York: E. P. Dutton, 1924.

A classic guide to the philosophy of Patañjali and the work of his commentators. Expanding on the ideas presented in *A Study of Patanjali,* Dasgupta examines the philosophical, psychological, cosmological, ethical, and religious foundation of yoga, and compares the essential features of Raja Yoga with other yoga systems. Contents: Yoga metaphysics — Prakṛti — Purusha — The reality of the external world — The process of evolution — The evolution of the categories — Evolution and change of qualities — Evolution and God — Yoga ethics and practice — Mind and moral states — The theory of karma — The ethical problem — Yoga practice — The yogāṅgas — Stages of samadhi — God in Yoga — Matter and mind. Mircea Eliade studied with Dasgupta, a Sanskrit scholar and a professor Philosophy.

363 _____. *Yoga Philosophy in Relation to Other Systems of Indian Thought.* Delhi: Motilal Banarsidass, 1996. Reprinted 2004. Originally published: [Calcutta, India]: University of Calcutta, 1930.

Of this book, originally submitted as Dasgupta's doctoral thesis at the University of Calcutta, James Bissett Pratt wrote, "The deep Sanskrit scholarship and the wide reading in Western philosophy with which Professor Dasgupta is equipped is a constant source of astonishment to the reader, and the author's ability to translate Eastern thoughts into Western terms makes this book one of great helpfulness to the Western philosopher." (*Journal of Philosophy,* vol. 28, no. 4) Contents: Introduction — The germs of the Sāṃkhya and Yoga philosophy in the earlier Upanishads — Yoga and Patañjali — The guṇa theory — Some important ontological problems in the light of the guṇa theory — The theory of soul — Yoga cosmology — Yoga physics — Sāṃkhya atheism and Yoga theism — Yoga psychology — Yoga ethics — The Yoga practice.

364 **Datey, K. K.** and **M. L. Gharote, Soli Pavri.** *Yoga and Your Heart.* [Mumbai, India]: Jaico Publishing House, 1999.

A practical guide on the use of yoga for dealing with stress and reducing the risk of heart disease.

365 **Datta, Siri.** *Open Your Heart with Kundalini Yoga.* London: Thorsons, 2003.

This introduction to the techniques of kundalini yoga includes instructions for postures, mudras, mantras, pranayama, bandhas, and meditations interspersed with quotations from Yogi Bhajan. The small b&w photographs are somewhat shadowy and not as helpful as illustrations found in many other books.

366 **Davila, Caesar Augustus, Rev.** *The Keys to Thy Kingdom: Concentration and Meditation.* (1st English ed.) [S.l.]: Center for Yoga and Christianity, c1988.

A Catholic priest offers a balanced consideration of methods used in both Eastern and Western spiritual traditions to make the mind one-pointed and to reach self-realization. Addresses many questions that arise in the minds of Christians regarding use of yogic techniques to prepare the body for meditation and draws comparisons between meditation and contemplative prayer. Rev. Davila displays depth of knowledge of the Bible and Upanishads in his discussions of the convergence of philosophy and faith. Contents: What is concentration? — Preparing the physical body for concentration — Concentration exercises — Where to seek God — The supreme law of prayer — Prayer formula — Reflective prayer — Meditation: contemplative prayer — How to meditate — Mantric meditation in Christian mysticism — Distractions during meditation — Results of meditation — Samadhi, ecstasy, nirvikalpa, samadhi.

367 **Davis, Jeff.** *The Journey from the Center to the Page: Yoga Philosophies & Practices as Muse for Authentic Writing.* New York: Gotham Books, c2004. Available electronically through NetLibrary.

An interesting exploration of the link between mind/body/imagination and the ways in which yogic principles and techniques can be used to enhance the writing process through improved concentration, focus, and self-discipline.

368 **Davis, Kellye.** *The Bliss Principle: 5 Easy Ways to Reduce Stress.* New York: CDS Books, 2005.

Descriptions of simple postures, breathing techniques, and meditation exercises combined with recipes and interior design suggestions. Illustrated.

369 **Davis, Roy Eugene.** *The Eternal Way: The Inner Meaning of the Bhagavad Gita, a New Comprehensive Commentary in the Light of Kriya Yoga.* Lakemont, Ga.: CSA Press, 1996.

370 _____. *Life Surrendered in God: Handbook to New Era Discipleship: The Science of Kriya Yoga.* Lakemont, Ga.: CSA Press, c1990. Published as: *Life Surrendered in God: The Philosophy and Practices of Kriya Yoga, with Extensive Commentary on Patanjali's Yoga Sutras.* Lakemont, Ga.: CSA Press, c1995. Also, Delhi: Motilal Banarsidass, 1997.

Described as a handbook for disciples attuned to the Kriya tradition, this book presents a practical approach to yoga with an emphasis on self-discipline, meditation, and study. Part One provides a philosophical overview of Kriya Yoga, with discussion of types of yoga, consciousness, the guru-disciple relationship, and activity of kundalini. Part Two offers an extensive commentary on the *Yoga Sutras.* Part Three presents a few basic postures, meditation techniques, and lifestyle guidelines. Glossary. An index would be a helpful addition. Davis, a teacher of Kriya Yoga, founded the Center for Spiritual Awareness, and was a disciple of Paramahansa Yogananda.

371 _____. *Paramahansa Yogananda as I Knew Him: Experiences, Observations, and Reflections of a Disciple.* Lakemont, Ga.: CSA Press, 2005.

372 _____. *The Path of Light: A Guide to 21st Century Discipleship and Spiritual Practice in the Kriya Yoga Tradition.* Lakemont, Ga.: CSA Press, c1998. Also, Delhi: Motilal Banarsidass, 1999.

Part One presents basic teachings and practices of Kriya Yoga as given by Paramahansa Yogananda. Kriyas are designed to purify the mind and ego and are described as intentional actions used to resist and remove mental and physical conditions which blur, distort, and limit awareness. Part Two includes a full translation of Patanjali's *Yoga Sutras* with commentary ("I.1. Now, instruction in yoga [samadhi] in accord with an established tradition, begins. I.2. Yoga [samadhi] is realized when fluctuations in the individualized field of awareness cease because of having been restrained and returned to their origins. I.3. When fluctuations in awareness cease, the seer [the perceiver, the true Self] abides in its own nature.") Part Three is an introduction to the *Bhagavad Gita.* The book concludes with a brief summary of the lineage of teachers in the Kriya Yoga tradition. Extended and detailed glossary.

373 _____. *The Philosophy & Practice of Yoga.* Lakemont, Ga.: CSA Press, 1983.

A thorough, readable examination of the nature of spirituality and yogic paths to higher consciousness. Davis discusses principles underlying the phenomenal world and writes, "A person begins to yearn for liberation when he begins to realize that the outer realms have to do with relativities and forever change.... We learn, through study and experience, to direct the attention and the life currents within so that the desire for fulfillment can be neutralized and balanced internally. In this manner, we learn that fulfillment is never to be had on a permanent, unchanging basis in the outer world." Supplies information about types of yoga, noting that the various systems are compatible and differences are simply a matter of emphasis. As well as demonstrating a dozen basic poses, Davis discusses body cleansing processes, mudras, bandhas, pranayama, mantras, and methods to establish a regular practice. He takes a forgiving attitude toward asana practice. "One should always remain within the boundaries of personal capacity. It is not necessary for one to duplicate perfectly the poses as illustrated; the useful thing will be to assume them as nearly as one is able." However, he insists on the necessity of serious intent and high resolve and the importance of following all eight steps outlined in Raja Yoga in order to achieve final success in meditation and attain samadhi or enlightenment. "The progress of a person will be equal to the motivation and the practice." Offers insights into the guru/disciple relationship and the ways in which a true guru can encourage spiritual progress or point out self-deception in the disciple. Includes biographical sketches of seers and saints in the yogic tradition, including Babaji, Lahiri Mahasaya, Sri Yukteswar, Paramahansa Yogananda, Swami Sivananda Saraswati, Ramana Maharshi, Swami Muktananda Paramahansa, Ananda Mayi Ma, Shankaracharya, and others. Illustrated. The book would be made more useful with the addition of an index.

374 _____. *Surrendered Love, Redeeming Grace.* Lakemont, Ga.: CSA Press, c1993.

Includes an overview of yoga philosophy and practice, recollections of Davis' meetings and experiences with Paramahansa Yogananda, and descriptions of encounters with spiritual masters in India.

375 _____. *This Is Reality.* Lakemont, Ga.: CSA Press, 1983.

An imprecise rendering of the *Yoga Sutras* with explanatory text.

376 **Davis, Yen Chu** and **George Davis**. *Naked Yoga*. San Francisco, CA: Yen Chu Davis and George Davis, c2004.

Over four dozen asanas for the naturist with minimal instructions. Illustrated in b&w photographs.

377 **Dayananda Sarasvati, Swami**. *Hatha Yoga for Meditation*. New York: SYDA Foundation, c1981.

378 **Deason, Suzanne**. *Yoga Conditioning for Weight Loss: Safe, Natural Methods to Help Achieve and Maintain Your Ideal Weight*. Emmaus, PA: Rodale: Distributed in the book trade by St. Martin's Press, c2003.

Suggests that a mindful approach to life which is a result of regular yoga practice will help one establish a new relationship with food and eating. Includes instructions for over two dozen poses in addition to information on food allergies and cravings, the mind/body connection, breathing techniques, meditation, and nutrition. Illustrated.

379 **Déchanet, Jean**. *Christian Yoga*. Turnbridge Wells [England]: Search Press, c1984. Translation of *La Voie du Silence*. Paris: Desclée de Brouwer.

Presents an easy and accessible form of Hatha Yoga with the aid of simple diagrams, techniques for breath control, and concentration exercises.

380 **Deepak, Yogi**. *Siddhas in the Himalayas: A Journey and Search by a Truth Seeker*. Delhi: Atma Ram, 2001.

381 **Del Pe**. *Hidden Dangers of Meditation and Yoga: How to Play with Your Sacred Fires Safely*. (1st ed.) The Woodlands, TX: MDP Global Resources, 2005.

The title of this book is overly sensational and the content tends to be self-promotional, with numerous testimonials from clients and students (identified by initials only) interspersed throughout the text. Del Pe offers meditation techniques to awaken the faculties of "instinctive, emotional, concrete mental, abstract mental, and psychic intelligences." He reviews core values of a modern yogic lifestyle and goes on to caution readers about things like "spacey meditation syndrome" and awakening kundalini without enough "Divine light to alchemize the kundalini energy" which can lead to hypertension, abnormal tissue growth, excessive sex drive, or emotional crises. Readers should be wary of his outlandish claims for quick trips to samadhi that combine breathing techniques, simple exercises, and "letting go." Illustrated.

382 **De Michelis, Elizabeth**. *A History of Modern Yoga: Patañjali and Western Esotericism*. New York; London; Continuum, 2003. (Paperback ed.) 2005.

A comprehensive and authoritative study of the modernization of yoga, its transmission to the West, and its relationship to Hinduism. Modern yoga is defined as "certain types of yoga that evolved mainly through the interaction of Western individuals interested in Indian religions and a number of more or less Westernized Indians over the last 150 years." A pivotal moment in this history occurred when Swami Vivekananda spoke at the 1893 Parliament of World Religions in Chicago. De Michelis points out that Vivekananda reformed and reshaped yoga for his American audience, but perhaps his guru, Ramakrishna, expected nothing less when he sent Vivekananda out into the world. She expertly establishes the historical and ideological evolution of yoga against a background of intense political and social unrest taking place in India in the early part of the twentieth century. After sorting the development of modern schools of yoga into categories — Modern Psychosomatic Yoga, Modern Denominational Yoga, and Modern Meditational Yoga — she focuses attention on B. K. S. Iyengar and the lineages from which his yoga emerged as an example of Modern Postural Yoga, arguably the most familiar form of yoga to Westerners. A valuable work not only for students and scholars but also for practitioners who seek a deeper understanding of the history of yoga in the last century. Contents: Roots of modern yoga — Religious foundations of modern yoga — Vivekananda and the emergence of neo-Vedāntic occultism — "God-realization" and "Self-realization" in neo-Vedānta — Vivekananda's Rāja Yoga (1896): modern Yoga formulated — Twentieth-century developments of modern yoga — Theory and practice of Iyengar Yoga — Conclusion: modern postural yoga as healing ritual of secular religion. Bibliography. De Michelis is Director of the Dharam Hinduja Institute of Indic Research at the University of Cambridge.

383 **Denison, June M.** *Joyful Yoga*. Fort Myers, FL: Joyful Publications, c2001.

Hoping to remove the intimidation factor from practice, Denison uses students of all ages and sizes

from her classes as models in this book, each of them smiling or laughing as they demonstrate completed poses and modifications. Includes concise instructions for dozens of poses, ten practice sequences, and suggestions for modifying postures with use of props. Illustrated with b&w photographs with some amusing candid shots at the end.

384 **Desai, Amrit.** *Kripalu Yoga: Meditation in Motion.* (2nd ed., rev. & enlarged) Lenox, MA: Kripalu Yoga Fellowship, 1985. Originally published: Summit Station, PA: Kripalu Yoga Fellowship, 1981.

Desai describes how personal experiences and his relationship with his guru led him to develop Kripalu yoga, a style of yoga that works toward mind-body harmony by combining traditional hatha yoga practices with awakening prana and appropriate lifestyle modifications. Individual postures are not discussed. Includes information about Kripalu Center in Massachusetts.

385 _____. *Kripalu Yoga: Meditation in Motion. Book II, Focusing Inward.* Lenox, MA: Kripalu Publications, c1985. Reissued 1992.

Includes step-by-step instructions for 20 postures plus Sun Salutation, details on coordinating the breath with each movement, tips for proper body alignment, use of micro-movements to remove hidden tensions, warm-up exercises, bandhas (locks), and four routines. Also discusses the classical context of Kripalu Yoga, kundalini awakening, pranayama, ways to identify mental habits that prevent concentration, how Kripalu Yoga differs from Ashtang Yoga, and diet. Illustrated. Bibliography.

386 _____. *Wisdom of the Body: Selections from the Writings of Yogi Amrit Desai.* Lenox, MA: Kripalu Center for Yoga and Health, 1984.

387 _____. *Working Miracles of Love: A Collection of Teachings.* Lenox, MA: Kripalu Publications, c1985. Reprinted 1990.

Contents: Introduction — Love: a flight from addiction to freedom — Guru and disciple: relationship of love — God is energy — Kundalini Yoga through shaktipat — Shaktipat Kundalini Yoga — Frequently asked questions — Instant cosmic consciousness? — Gurudev — About Kripalu Center.

388 **Desai, S. M.** *Haribhadra's Yoga Works and Psychosynthesis.* Ahmedabad [India]: L. D. Institute of Indology, 1983.

A collection of three lectures delivered by Desai in 1973. Haribhadra is thought to have composed his works during the latter part of the eighth century C.E., at about the same time that Śaṅkarācārya was promulgating Advaita Vedānta. The first lecture, "Haribhadra, Jainism and Yoga," offers a synopsis of Haribhadra's life and work, including *Yogaviṃśaka*, *Yogaśataka*, *Yogabindu*, and *Yogadṛṣṭisamuccaya*. Of the *Yogaddṛṣṭisamuccaya*, scholar Feuerstein has said it is a very useful introduction to the yogic path from the Jaina perspective. The second lecture, "Haribhadra's Synthesis of Yoga," discusses Haribhadra's work in comparison with Patanjali's *Yoga Sutras*. The third essay, "A Model for Yogic Psychosynthesis Today," looks at Haribhadra's work in relation to a modern understanding of psychology. Bibliographical references.

389 **Desai, Shanti.** *Yoga: Holistic Practice Manual.* Ocean City, NJ: Shanti Yoga Institute, 2004.

390 **Desikachar, Kausthub.** *The Yoga of the Yogi: The Legacy of T Krishnamacharya.* Chennai, India: Krishnamacharya Yoga Mandiram, 2005.

Weaving together his own knowledge of yoga with stories and recollections about his grandfather, Desikachar presents a loving and fascinating portrait of Tirumalai Krishnamacharya — a *paripurna* yogi, a complete yogi. Desikachar writes that he hopes this book will serve to clear up misconceptions and clarify issues about yoga for this generation of students and teachers and also introduce the work of Krishnamacharya to those who know little or nothing about the man who had such a profound influence on the practice and spread of yoga in the twentieth century. Opening with a description of the physically demanding world in which yoga originated ("...the first people to practice yoga did not need an exercise regimen"), he continues with a thought provoking discussion of the philosophy of Patanjali's *Yoga Sutra*, stressing that the underlying concept of the *Yoga Sutra* is one of interrelatedness. It is a holistic system that addresses all aspects of the human at the same time — the physical body, the intellect, the personality, the emotional body, and the breathing body. Patanjali introduces the concept of *viniyoga*, which is yoga appropriate for the student, in Yoga Sutra III.6 and the *Yoga Rahasya*, an important yoga text written by the tenth century sage Nathamuni and rediscovered by Krishnamacharya, elaborates on the idea of personalizing practice. The yoga of

Krishnamacharya carefully follows the teachings of the ancient texts. "Teach what is appropriate to the student," he always said. Krishnamacharya stirred up considerable controversy by teaching yoga to Westerners — and women in particular — which was considered by some at the time to be a serious break with tradition. Noting that a teacher should be able to judge what kind of yoga a student requires and to teach accordingly, Desikachar identifies the six categories into which the ancient masters divided yoga based on individual needs and intentions and the various ways they may be combined: *srsti krama* (focus on physical, mental, psychological growth), *siksana karma* (focus on perfection, useful for teachers), *raksana krama* (focus on maintenance of health, relief of stress, rejuvenation), *adhyatmika krama* (focus on nourishing spiritual life), *cikitsa krama* (focus on use of yoga in physical, mental, emotional healing), *sakti krama* (use of yoga by a select few to enhance *sakti* or *siddhi*, special powers). Concluding chapter contains essays by Indra Devi, Pattabhi Jois, B. K. S. Iyengar, and T. K. V. Desikachar as well as a number of Krishnamacharya's students. Includes photographs and archival materials never published before. An index would enhance the next edition of this wonderful book.

391 Desikachar, T. K. V. *The Heart of Yoga: Developing a Personal Practice.* Rochester, VT: Inner Traditions International, 1995. (Rev. ed.) 1999.

With great depth of knowledge of the principles contained in ancient texts and in a style that is clear and encouraging, Desikachar presents the means to develop a complete and regular practice tailored to fit the individual. Describes methods for linking breath and movement and for understanding how breath sounds inform us of limitations in poses. He finds evidence in ancient texts that support breathing techniques that fill the upper chest first, thereby expanding the chest and lengthening the spine, and letting the breath flow down into the rest of the lungs. This is the reverse of common belly breathing techniques which are taught in many classes today. Discusses proper sequencing to build up to difficult postures, counterposes, or "neutralizing postures" used to ensure that no tensions are carried into the next posture, methods for choosing postures suited to one's needs, abilities, and goals, and ways to incorporate pranayama and meditation into practice. Asserting that when practice becomes mechanical we are no longer doing yoga, Desikachar describes modifications and variations intended not only to adapt yoga to match physical capabilities, but to encourage attentiveness. Includes a detailed discussion of the yamas, the attitude we have toward things and people outside ourselves, and niyamas, how we relate to ourselves inwardly. Presents Patanjali's *Yoga Sutras* in the original Sanskrit with transliteration, translation, and commentary by the author, along with the *Yogāñjalisāram*, verses written by Krishnamacharya that distill the essence of his teaching. Includes glossary, pronunciation guide, and many photographs of Krishnamacharya demonstrating postures.

392 _____. *Patanjala Yoga Darsanam.* Chennai, India: Krishnamacharya Yoga Mandiram, 1985.

A pronunciation guide to the *Yoga Sutras* of Patañjali. Aphorisms are broken down into smaller words and the sutras are marked with the appropriate chant notations. Includes a short composition by Sri Krishnamacharya on Patañjali.

393 _____. *The Yoga of Healing.* Chennai [India]: EastWest Books, c1999.

T. K. V. Desikachar and surgeon Dr. Arjun Rajagopalan lead a series of dialogues with specialists in eight systems of healing — allopathy, ayurveda, homeopathy, acupuncture, pranic healing, reiki, yoga and psychoanalysis — in which they discuss the intrinsic healing power of the various systems, their different approaches to sickness, and their limitations. Concluding chapters discuss the healing potential of yoga in treating specific conditions, such as asthma, backache, headache, and high blood pressure. Illustrated.

394 _____. *The Yoga of T. Krishnamacharya.* Madras [India]: Krishnamacharya Yoga Mandiram, 1982.

Presents edited versions of talks given by Desikachar at the annual meeting of the Union Européenne des Fédérations Nationales de Yoga in 1982. The first section includes three talks in which he discusses the work of Krishnamacharya, his father, as teacher, physician, and yogi. He provides many examples of the depth of his learning, power of his concentration, and his knowledge of Āyurveda, the Indian system of medicine. He also touches on Krishnamacharya's insistence on adapting the teaching of yoga to the needs of the student, the practice of vinyāsa, the importance of prāṇāyāma,

thoughts on nādī, kundalinī, dhyāna, and the *Yoga Sūtras*, and his many contributions to the teaching of yoga. Concluding chapter focuses on mental activity, states of consciousness, and paths to peace and happiness.

395 ____ with **Kausthaub Desikachar** and **Frans Moors**. *The Viniyoga of Yoga*. [Chennai, India]: Krishnamacharya Yoga Mandiram, 2001. Reprinted 2003, 2004.

"The choice is to discard or adapt." This is the answer given by T. K. V. Desikachar when he ponders whether or not the ancient discipline of yoga can continue to be valuable and relevant in a world that has changed so dramatically from the one in which the practice originated. Viniyoga, as expounded by Patanjali in *Yoga Sutra* III.6. and taught by Krishnamacharya and his descendants, is not a style but rather an approach to yoga that involves choosing the appropriate tools and adapting yoga to meet individual abilities, needs, and situations. Part One of this book presents dozens of asanas organized around six broad categories which are based on movement of the body, flow of breath, and function: samasthiti (focus on correct alignment of the spine), pascimatana (focus on the abdominal region; movement of trunk toward the legs), purvatana (focus on chest and upper body; back moves away from the legs), parsva (lateral movement of the spine), parivritti (spinal twists), and viparita (inversions). Each section presents correct technique, adaptations or modifications of postures, and suggestions for designing a personalized program. The authors repeatedly emphasize the importance of proper breathing in asana practice and the fact that poses should not be reduced to a single position of the body, because each involves important intermediate positions that must be performed with attention. Hence the description of each pose includes precise instructions for coordinating inhalations and exhalations as well as the sequencing of movements that take one from the starting point through the key posture and back. Counterposes are discussed and illustrated. Part Two deals with pranayama and includes seven breathing techniques (ujjayi, nadi sodhana, surya bedhana, anuloma ujjayi, viloma ujjayi, pratiloma ujjayi, and sitali) as well as information on ratios, methods to facilitate counting, visualization, mantras, and proper posture. Of special interest are the sections on "Applications" which describe appropriate postures and breathing techniques for a variety of situations and health conditions (for example, a healthy 23-year old man who wants to maintain health, a 71-year old woman with shoulder pain and hypertension, a 33-year old pregnant woman). The photographs illustrating postures are small, but the layout is clean and open with just a few postures per page and plenty of white space. Includes a glossary of asana names in Sanskrit and English.

396 ____ with **Martyn Neal**. *What Are We Seeking?* Chennai [India]: Krishnamacharya Yoga Mandiram, 2001.

This book draws on the teachings of Krishnamacharya to discuss the search for happiness, function of the mind, and yoga practice.

397 ____ with **R. H. Cravens**. *Health, Healing and Beyond: Yoga and the Living Tradition of Krishnamacharya*. New York: Aperture, 1998. Also, New York: Aperture; London: Robert Hale, 2001.

"Among my father's enduring contributions was his ability to express his theory and practice of yoga in concrete, practical terms." Krishnamacharya was profoundly influential in stimulating the practice of yoga in India and popularizing yoga in the West in the twentieth century. Elements of his methods have become widely known through the work of his students B. K. S. Iyengar, Pattabhi Jois, and Indra Devi. Although Krishnamacharya earned degrees in philology, logic, divinity, and music, he turned away from an academic life in order to teach yoga instead. In this biography, his son, an accomplished teacher himself, tells the story of his well-known father, his philosophy of yoga, and how he endeavored during his long life to interpret and adapt ancient teachings to make them suitable to contemporary life. Throughout the book, Desikachar weaves together fascinating recollections of his father with explanations of his father's teaching. He includes his own commentary on Patanjali's *Yoga Sutras* and the yoga system as well as sections on the benefits of chanting and purposes of meditation. Illustrated.

398 Devanand Saraswati, Swami Guru. *Born to Win*. Jackson Heights, N.Y.: USA Devanand Yoga Cultural Center, [1994?]

A slender volume in which the author discusses the physical and mental benefits of mantra yoga meditation, but provides few specifics about techniques other than to point out that mantras must be given to an aspirant by a qualified teacher who

will match the specific vibrational frequency of a mantra with individual needs and stage of spiritual development.

399 Devaraj, T. L. *Health & Longevity Through Ayurveda, Yoga & Nature Cure.* New Delhi: Sterling Publishers, 2003.

Discusses the origins of yoga and how yoga relates to Ayurveda, Sun Salutation (Surya Namaskara) and selected basic postures, pranayama (breath control), internal cleansing, nasal therapy, trataka (eye exercises), and nadis (channels of prana, the life force). Bibliography.

400 Devereux, Godfrey. *15-Minute Yoga: Yoga for a Busy World.* London: Thorsons, 2000.

Presents step-by-step instructions for simple, short practice sequences with information on anatomy, benefits, and practical concerns such as proper environment and establishing a personal practice. Devereux's tone is encouraging throughout the text as he describes different routines designed to energize, ground, open, rejuvenate, balance, or center the practitioner. Illustrated. Devereux served as director of yoga at The Life Centre in London and established the Windfire Yoga Retreat.

401 _____. *Dynamic Yoga: The Ultimate Workout That Chills Your Mind as It Charges Your Body.* London: Thorsons, 1998.

Two distinctive features of this comprehensive guide to the author's blend of Iyengar, Viniyoga, and Ashtanga Yoga are 1) the two-page spreads which show the completed posture on the left and small photographs depicting the various stages of each posture on the right and 2) precise, easy-to-follow instructions for coordinating breath with each movement as one enters, energizes, holds, and leaves the posture. Along with complete instructions and clear illustrations for 78 postures, Devereux explains how yoga works and the benefits and techniques of Dynamic Yoga, including detailed discussion of asana, bandhas, vinyasa, pranayama, drushti ("While they are five from the outside, from the inside they are one.") The book concludes with graphic representations of the Pacifying, Foundation, and Preparatory Dynamic Yoga series and six short practice sequences. An excellent resource for students at all levels. Glossary.

402 _____. *Elements of Yoga.* London: Thorsons, 2002. Previously published: Shaftesbury, Dorset [England]: Rockport, MA: Element, c1994. Reprinted 1997.

Yoga is "a crucible of spiritual experience, from which religions emerge. On a practical level, it is a methodology which accesses the depths of human nature and penetrates the subtleties of mind and matter." Devereux is clearly someone who has delved deeply into the practice of authentic yoga and this very thorough book offers insights into the more subtle and potent elements of yoga. In clear, accessible language he discusses the history, philosophy, and diversity of yoga and traces its modern development. He explains the relevance of the eight limbs of classical yoga, emphasizing how the yamas and niyamas must be the foundation and guiding principles in practice. Twenty-one postures are described in precise detail in addition to pranayama, bandhas, mudras, and meditation. Practice comes to life as Devereux explains principles of movement and attention and categorizes techniques according to properties of the elements. Air techniques have to do with free flowing breath and openness; fire techniques generate and direct internal energy; water techniques generate softness, ease, and fluidity; earth techniques bring stability and grounding; space techniques direct and focus attention inward. Although the many benefits derived from a purely physical yoga are valid, they are limited, and Devereux encourages readers to create a full practice with a goal of harmonization of mind and body. However, he points out that any path of yoga "undertaken with sincerity will eventually elucidate the wisdom of Jnana Yoga, inspire the awe and devotion of Bhakti Yoga, encourage the selfless service of Karma Yoga, instill the deep communion of Raja Yoga, establish the stability and power of Hatha Yoga, and release the sexual/spiritual energy (kundalini) of Tantra." Includes the author's translation of the *Yoga Sutras.* Glossary. The 2002 edition is essentially an expanded version of the earlier edition enhanced with striking b&w photographs in place of drawings.

403 _____. *Hatha Yoga.* London: Thorsons, c2001.

An excellent guide to a physically and psychologically safe, effective hatha yoga practice. "We waste so much energy when we try to force our body into positions for which it is not ready, or try to impose rhythms and qualities on our breath for which it is not prepared.... Equally wasteful is to allow the mind to wander away from what we are doing. Daydreaming is the antithesis of yoga." Explains how the principles of Patanjali's yoga are

applied in hatha yoga and defines three fundamental principles that apply to every asana: foundation, core, and dynamic. Engaging the foundation of the body is essential to finding stability in the pose. Keeping the core passive and receptive maintains comfort in the pose. The deepest expression of the pose is achieved when the whole body is unified into a single energetic and structural dynamic. Devereux provides detailed, concise instructions for 15 sequential lessons on double-page spreads and gives particular attention to the bandhas, what he refers to as the heart of every yoga posture. Large, color photographs illustrate the poses and clear instructions for synchronizing breath with body movement are provided in a simple, creative use of boldface type. Although the lessons in this book are designed to take determined students from beginning levels to accomplished self-practice, they equally will benefit more experienced students.

404 **Devi, Indra**. *Yoga for You*. Salt Lake City, Utah: Gibbs Smith, 2002. Originally published as: *Yoga for Americans: A Complete 6 Weeks' Course for Home Practice*. Englewood Cliffs, NJ: Prentice Hall, 1959.

"The original number of yoga postures described in the old texts reached eighty-four thousand, but I doubt that there is a single yogi today who knows them all." In an easy, conversational style, the author presents a 6-week course that will help to establish a yoga practice. Describes neck and eye exercises, breathing techniques, and instructions for over 30 postures, their benefits, and recommendations for sequencing. This "yogic prescription for right living" is designed for beginners, but includes useful advice and insights of value to anyone practicing yoga. Indra Devi studied with Sri Krishnamacharya and was the first Westerner to teach yoga in India. She taught and lectured on yoga around the world and died in 2002 at the age of 102. Illustrated with line drawings. This book has been translated into many languages.

405 _____. *Yoga: The Technique of Health and Happiness*. Bombay, India: Jaico Publishing House, 1984.

406 **Devi, Nischala Joy**. *The Healing Path of Yoga: Time-Honored Wisdom and Scientifically Proven Methods that Alleviate Stress, Open Your Heart, and Enrich Your Life*. New York: Three Rivers Press, 2000.

Identifies the ways in which a complete yoga practice promotes healing and disease prevention. In addition to providing instructions for performing asanas, she includes information on breathwork, visualization, deep relaxation, meditation, diet, and suggestions for incorporating yoga into one's life. Author served as director of teacher training for the Integral Yoga Institutes and has worked closely with Dr. Dean Ornish and Dr. Michael Lerner to develop yoga programs.

407 **Devi, Vani**. *Yoga Sequences*. Newbury, Berkshire: Kool Kat Publications, 2003.

"An asana is a physical posture that begins with effort and is held in a state of balance and concentration." This is a helpful guide to combining postures that should help beginning students develop a personal practice. In addition to traditional sequences (Sun Salutations, hero sequence, Five Tibetan Rites) presents a variety of original routines with good information on cautions and contraindications. Illustrated with drawings. Vani Devi is the spiritual name of Kate Oppel.

408 **Devore, Elizabeth**. *Natural Avenues of Yoga: A Totally Refreshing Experience*. [Greenwood, SC: Elizabeth Devore], c1982.

Enthusiastically describes and demonstrates twenty poses, but in grainy, overexposed photographs that do not always illustrate good alignment.

409 **Dillman, Erika**. *The Little Yoga Book*. New York: Warner Books, 1999.

Pocket-sized handbook provides quick reference for practice that is especially useful for beginning levels.

410 **Dingle, Edwin John**. *Breathing Your Way to Youth: A Treatise on Correct Breathing and Eating: The Natural and Faultless Method to Achieve Perfect Health — Material Success — Harmony and Happiness — Rejuvenation and the Art of Living: Complete Course in Scientific and Spiritual Breathings, Mastery on the Physical, Mental and Spiritual Planes of Life*. Kila, MT: Kessinger, 1998. Available electronically through ebrary. Originally published: New York: Mentalphysics School of Wisdom, c1931.

411 **Dinsmore-Tuli, Uma**. *Feel Confident*. London: Dorling Kindersley, 2002. Also, (1st American ed.) New York: DK Publishing, 2002.

This handbook was created in association with the Yoga Biomedical Trust as part of the "Yoga for

Living" series. Provides instructions for two dozen basic postures plus preliminary stretches, breathing techniques, relaxation, meditation, mudras, and seven practice routines that are designed specifically to build confidence, self-assurance, and inner strength. The color photographs are small, but effective; the models demonstrate excellent form.

412 _____. *Perinatal Pranayama: Yoga Breathing Practices for Pregnancy, Birth and Postnatal Recovery.* London: Sitaram & Sons Publishing, 2001.

Includes valuable information on safe breathing practices for all stages of pregnancy with detailed instruction for a range of techniques, including mantras and humming, birthing breath, and a postnatal recovery breath. Dinsmore-Tuli trains perinatal yoga teachers for the Yoga Biomedical Trust.

413 _____. *Postnatal Recovery and Baby Yoga.* London: Sitaram & Sons Publishing, 2000.

Designed for yoga teachers, this book will also be useful for new mothers interested in integrating a gentle, postnatal practice with baby yoga.

414 **Dinyer, Eric**. *Effort and Surrender: The Art and Wisdom of Yoga.* (1st ed.) Kansas City, MO: Andrews McMeel Publishing, c2004.

The images seem to vibrate in these graceful, sepia-rich photographs in which the models intertwine with waves of energy. Quotes from yogis, writers, spiritual teachers, and ancient texts on facing pages. Not an instruction manual, but a creative reflection of mind and body moving as one. Dinyer, a yoga practitioner, is an artist/illustrator.

415 **Diwakar, Ranganath Ramachandra**. *Yoga: The Science of Sciences and Gandhi as Yogi.* New Delhi: Gandhi Peace Foundation, 1988.

416 **Doeser, Linda**. *The Yoga Directory.* Dublin: Newleaf, 2003. Also, Edison, N.J.: Chartwell Books, 2003.

Designed as a starter manual with information about types of yoga, guidelines for practice, benefits, therapeutic uses of yoga, contraindications, and poses to avoid with certain medical conditions. Presents several warm-up exercises, over 60 poses, with clear instructions and photographs illustrating progressive stages of each pose, and a variety of routines. Poses are graded according to level of difficulty. Spiral-bound to open flat with conveniently tabbed sections. Illustrated. Glossary.

417 **Dollar, Cindy** and **Susanna MacKenzie Euston**. *Yoga Your Way.* (1st ed.) New York: Lark Books, c2004.

A well-conceived and useful guide to customizing a home practice with 44 poses and 31 sequences presented in a unique split-page format. The pose pages on the right are numbered and include step-by-step instructions, benefits, cautions, duration, variations, and tips. The illustrations are clear and annotated with key adjustments to achieve proper alignment. Sequence pages on the left illustrate the practice in miniature and include page numbers for easy reference to individual poses. "Practice Selection" charts serve as a guide in designing sessions according to personal needs and schedules. Glossary. Spiral binding.

418 **Doorly, Mary Rose**. *Yoga & Health with Mary Rose Doorly.* Dublin: Gill and Macmillan: RTE, 1990.

419 **Doornekamp, Eric**. *The Great New Zealand Walk: Nine Steps to Health.* Paraparaumu [New Zealand]: Lotus Yoga Centre & Retreat, 1987.

420 _____. *Yoga Humor.* Paraparaumu [New Zealand]: Lotus Yoga Centre & Retreat, 1999.

Cover subtitle: *A Guide to Help You Smile Instead of Frown During Your Yoga Practice.*

421 **D'Orazio, Veronica**. *Gardener's Yoga: Bend & Stretch, Dig & Grow.* Seattle, WA: Sasquatch Books, c2006.

"Instead of yoga acting mostly as a form of physical damage control after the aches and pains of gardening had set in, I began to see how clearly yoga could prevent further injury, bolster my strength and flexibility in the garden, and act as a gentle reminder to breathe mindfulness into the physical work a garden demands." Instructions for 21 postures, with benefits and modifications, illustrated with vivid watercolors.

422 **Dosajh, N. L.** *Psychotherapy, Including Yoga Therapy: The Science of Mental Healing.* (2nd ed.) Chandigarh [India]: Sanjiv Publications, 1983.

423 **D'Souza, Gregory**. *Teresian Mysticism and Yoga.* Mangalore, India: G. D'Souza, 1981.

Contents: Saint Teresa: an introduction to her life and writings — Teresa on mystical experience — Preparation for mystical experience — Mystical experience of the Orison of Quiet — The Orison of Union — The accidental phenomena of mysticism — A brief survey of Teresian mysticism —

Teresian mysticism and yoga — An estimate of Teresian mysticism — Mysticism: what it means — A chronological survey of St. Teresa's life. Revision of the author's doctoral dissertation *Mystical Experience in Saint Teresa of Avila* (University of Mysore, 1979). Bibliography.

424 **Duchamp, Lyne**. *Psychosomatic Illness and Yoga Therapy*. New Delhi: South Asian Publishers; Berkeley, Calif.: Distributed in the US and Canada by Folklore Institute, c1984.

This book deftly examines the mechanistic model of illness prevalent in Western medicine, the tendency to treat symptoms and ignore interrelationships, and the yogic emphasis on integration which presents a way to maintain and enhance physical and mental health. The term psychosomatic was first used in the early twentieth century and, despite the growing recognition of the importance of emotional factors in illness, Duchamp writes that many physicians remain unaware of psychosomatic principles and the necessity of understanding the connections between the gross and subtle forces in the body. Instead, they focus on single causes and pharmacological or surgical remedies. "The medical practitioner has not yet learned to direct the creative energy within man's physical organism, and without such skill he cannot heal the whole patient." Duchamp provides an overview of the development of yoga, brief descriptions of several of the most important systems and chief concepts, and compares theories of personality in modern depth psychology and classical Yoga. Enough information on anatomy is provided to make the health benefits of yoga perfectly clear, and the section on the chakras is especially illuminating. Based on research compiled for the author's master's thesis in addition to her experience as a nurse and yoga practitioner. Glossary. Bibliography.

425 **Duggal, Satyapal**. *Teaching Yoga*. Bombay: The Yoga Institute, 1985.

426 **Duncombe, Betsy**. *Night and Day: Poems on Yoga and Balance*. Freedom, Me.: Azul Verde Press, c1999.

Body and mind unite in this slender volume of poems and instructions for poses. Illustrated with tiny, hazy photographs.

427 **Dunne, Desmond**. *Yoga Made Easy*. London: Souvenir, [1994].

428 **Dunne Kirby, Connie** and **Robert Dunne Kirby**. *The Art of Sensual Yoga: A Step-by-Step Guide for Couples*. New York: Plume, 1997. Published as: *Yoga for Lovers*. London: Smith Gryphon, 1997.

Instructions for a wide range of partner poses intended to enhance lovemaking by developing mutual trust, receptivity, and understanding. Illustrated with artfully out-of-focus photographs.

429 **Durgananda, Swami**. *Samata Samashti Dharma Yoga Instructor Manual*. Sorrento, Vic. [Australia]: Samata Yoga International, [2001]

430 _____. *Why Am I*. Toorak, Vic.: Samata Yoga Australia, [undated]

Swami Durgananda stresses a nondenominational, spiritual point of view in this simple guide to yoga philosophy and psychology in which she interprets the teachings of Raj Sawindar Pal through personal anecdotes and legends.

431 **Dutta, Deepti**. *Sāṁkhya: A Prologue to Yoga: A Study of its Development Through Ancient Texts*. Madhupur: Kapil Math; New Delhi: Khama Publishers, 2001. Also, Delhi: Motilal Banarsidass; Borehamwood [England]: Motilal, 2002.

432 **Dworkis, Sam**. *Recovery Yoga: A Practical Guide for Chronically Ill, Injured, and Postoperative People*. New York: Three Rivers Press, c1997.

Introduces simple, safe postures, breathing exercises, relaxation and meditation techniques which can be practiced by anyone with limited mobility. Includes numerous practice tips, cautions, and information on use of props. Illustrated with line drawings. Dworkis, a yoga practitioner and teacher, relates his personal experience of coping successfully with multiple sclerosis.

433 _____ with **Peg Moline**. *ExTension: The 20-Minute-a-Day, Yoga-Based Program to Relax, Release, and Rejuvenate the Average Stressed-Out Over 35-Year-Old Body*. New York: Poseidon Press; Distributed by Simon & Schuster, c1994.

434 **Dykema, Ravi**. *Yoga for Fitness and Wellness*. (1st ed.) Belmont, CA: Thomson/Wadsworth, c2006.

A well-written, authoritative source that offers insight, instruction, and encouragement. In addition to demonstrating over 40 postures, Dykema discusses the history and evolution of yoga, different lineages and traditions, yoga morals, ethics, and discipline, selecting the right class and

teacher, and training to become a yoga teacher or yoga therapist. Translating Hatha Yoga as the "yoga of balancing energy," he clearly explains the physiology of breath and effects on the nervous and circulatory systems, the theory of the koshas (energy bodies), and the anatomy of the chakras and kundalini. It is sometimes difficult for beginning students to understand mudrās, kriyās, and bandhas, but Dykema suggests considering them "as extra dials and switches on your body's control panel. These dials increase your abilities in two ways: they give you more control over *how much* energy is flowing in your body and they give you more capacity to *control* your energy flow." Includes numerous useful tips on getting into and out of poses, keeping the breath easy, safe and unsafe ways to do yoga, modifying postures, and adapting āsanas to specific needs (e.g., chronic pain, pregnancy, back pain, overweight). Provides Sanskrit names and pronunciation in addition to the English. Illustrated. Glossary. Bibliography. Dykema, a member of the faculty at Naropa University, helped design a Bachelors of Arts degree in Traditional Eastern Arts with a concentration in Yoga.

435 **Edmonds, Trevor**. *Yoga Health Techniques*. Auckland, N.Z.: Trevor Edmonds, 1981.

436 **Edwards, Marc**. *Reiki, Yoga, Meditation & Yagyas: New Age Practices: Techniques for Living in the New Millennium*. [Philadelphia, PA]: Xlibris, 2005.

437 **Eliade, Mircea**. *Yoga: Immortality and Freedom* / Translated from the French by Willard R. Trask. London: Arkana, 1989. Also, London: Routledge, 1988 / (9th printing) Princeton, N.J.: Princeton University Press, 1990. Originally published: *Le Yoga: Immortalité et Liberté*. Paris: Librairie Payot, 1954.

"With a rigor unknown elsewhere, India has applied itself to analyzing the various conditionings of the human being. We hasten to add that it has done so not in order to arrive at a precise and coherent explanation of man (as, for example, did nineteenth-century Europe when it believed that it explained man by his hereditary or social conditioning), but in order to learn how far the conditioned zones of the human being extend and *to see if anything else exists beyond these conditionings*. Hence it is that, long before depth psychology, the sages and ascetics of India were led to explore the obscure zones of the unconscious." This is a comprehensive, detailed study of the historical development and practice of yoga, from its origins in ancient India through the twentieth century by a world renowned scholar of comparative religion. Eliade believes Yoga permeates all of Indian religious thought and in this book he delineates four basic and interdependent concepts at the core of Indian spirituality: 1) karma—the law of universal causality that creates cycles of rebirth; 2) maya—the veil of illusion, endured by humans in their ignorance and delusion; 3) nirvana—the state in which desire ends, ultimate Truth, enlightenment; and, 4) yoga — effectual techniques for controlling the mind and gaining understanding of Self. "Thanks to Patañjali, Yoga, which had been a 'mystical' tradition, became a system of philosophy." Based on years of research and study and travel in India, this pioneering work has been translated into many languages. Contents: The doctrines of Yoga — Techniques for autonomy — Yoga and Brāhmanism — The triumph of Yoga — Yoga techniques in Buddhism — Yoga and Tantrism — Yoga and Alchemy — Yoga and aboriginal India. Bibliography.

438 **Ellen, Virginia**. *Activation of the Sacred Seals*. San Jose, Calif.: ToExcel; Lincoln, NE: IUniverse.com, c2000.

439 **Ellis, George**. *The Breath of Life: Mastering the Breathing Techniques of Pranayama and Qi Gong*. North Hollywood, Calif.: Newcastle, 1993.

Includes instructions for 12 breathing exercises, 20 postures, and recommendations for breathing techniques designed to alleviate a variety of health problems.

440 **Erdman, Mardi**. *Undercover Exercises: Turn Everyday Activities into Fitness and Fun*. Englewood Cliffs, N.J.: Prentice-Hall, c1984.

In an encouraging voice, Erdman describes ways to adapt yoga postures to use in a wide variety of daily situations, including grocery shopping, yard work, driving, standing in line, cooking, and all kinds of jobs. Discusses body alignment, spinal extension, stress management, and safety concerns. Bibliography.

441 **Evans, Mark**. *Instant Stretches for Stress Relief: Instant Energy and Relaxation with Easy-To-Follow Yoga Stretching Techniques*. London: Lorenz Books, 1996. Also, New York: Barnes & Noble Books, 2001. Published as: *Stretch: A Practical Guide to Stress-Free Living*. London: Southwater; Owing

Mills, MD: Distributed in the USA by Ottenheimer Publishing, c2000.

A practical guide to simple, yoga-based exercises to release tension, open up different areas of the body, relieve headache, improve posture, or improve flexibility. Includes tips for travelers and office workers. Clearly illustrated with color photographs.

442 _____. *The Peaceful Arts: Meditation, Yoga, Tai Chi, Stretching.* London; New York: Hermes House, 1999. Also, London: Lorenz, 2000.

443 _____. *Yoga, Tai Chi, Massage Therapies & Natural Remedies: Natural Ways to Health, Relaxation and Vitality: A Complete Practical Guide.* London; New York: Hermes House, 2002.

444 **Everett, Jill**. *Pilates + Yoga.* London: Carlton, 2003. Reissued 2004.

445 **Evola, Julius**. *The Yoga of Power: Tantra, Shakti, and the Secret Way.* (1st U.S. ed.) Rochester, VT: Inner Traditions International, 1992. Translation of: *Lo Yoga Della Potenza: Saggio sui Tantra.* Rome: Edizioni Mediterranee, 1968.

This thoroughly researched book examines the origin and meaning of Tantra, the history of Tantrism in Hindu culture, and its relation to other forms of yoga. Evola looks at all aspects of practice including experience of the subtle body, techniques to awaken kundalini, maithuna (sacred sexual intercourse), and the path of the left hand. Rejecting the stereotype of Hindu spirituality that is characterized by asceticism and withdrawal from the world, he reminds that Tantrism is a path of action, of practical realization, and of direct experience. He also rejects importing Tantrism in its original form to the Western world, but believes there is much value for the Westerner in Tantrism's fundamental ideas about liberation. In the introduction, translator Guido Stucco provides background information on the multifaceted and controversial Evola. "During his life he was a nonconformist thinker who never fit any preestablished mold. Posthumously his works have become inspirational to young generations sympathetic to neofacsism and in search for an ideological guru ... it would hardly do justice to the complexity of his thought to dismiss him as merely a fascist and a racist, without taking a close look at the arguments he employed. Today he remains a significant, though not prominent, figure in the cultural milieu." Glossary. Bibliographical references.

446 **Fairechild, Diana**. *Office Yoga: A Quickie Guide to Staying Balanced and Fit in the Work Environment.* Maui: Flyana Rhyme, 1999. Also, Anohola, Hawaii: Flyana Rhyme, 2001.

447 _____. *Office Yoga: At Your Desk Exercises.* Anahola, Hawaii: Flyana Rhyme, 2001.

448 **Falloon-Goodhew, Peter**. *Boost Energy.* London: Dorling Kindersley, 2002. Also, (1st American ed.) New York: DK Publishing, 2002.

This handbook was created in association with the Yoga Biomedical Trust as part of the "Yoga for Living" series. Provides instructions for two dozen basic postures plus preliminary stretches, breathing techniques, relaxation, meditation, and seven practice routines that are designed specifically to increase mental and physical energy. The color photographs are small, but effective; the models demonstrate excellent form.

449 _____. *Stay Young.* London: Dorling Kindersley, 2002. Also, (1st American ed.) New York: DK Publishing, c2002.

This handbook was created in association with the Yoga Biomedical Trust as part of the "Yoga for Living" series. Provides instructions for twenty-six basic postures plus preliminary stretches, breathing techniques, relaxation, meditation, and seven practice routines that are designed specifically to tone and strengthen muscles, improve flexibility, and promote well-being. The color photographs are small, but effective; the models demonstrate excellent form.

450 **Farhi, Donna**. *The Breathing Book: Good Health and Vitality Through Essential Breath Work.* New York: Henry Holt, 1996. Also, East Roseville, N.S.W. [Australia]: Simon & Schuster, 1997.

"Most of us remember the exuberance of our own early youth when we breathed with relaxed open bellies and as a result had an almost limitless supply of energy. Then we began to learn and develop poor breathing patterns." Farhi writes that most Westerners are "internally illiterate" and inattentive to their breath. She offers reliable information about the ways in which breathing affects respiratory, cardiovascular, neurological, gastrointestinal, muscular, and psychic systems as well as the resulting effects on energy levels, concentration, sleep, and memory. Calling this a "how-to-undo" book, she uses questions, inquiries, and exercises to highlight ways to overcome restrictive holding patterns, eliminate poor breathing habits,

and recover the vitality of breath. Encouraging trust in body-based perception, she describes ways to make correlations between sensations in the body and emotional states. Includes breathing exercises designed for couples and guides for dealing with specific health conditions, such as allergies, arthritis, asthma, pregnancy and childbirth, constipation, depression, fatigue, headaches, insomnia, and sinusitis. Enhanced with inspirational quotations from writers, artists, philosophers, and ancient texts. Illustrated. Bibliography.

451 _____. *Bringing Yoga to Life: The Every Day Practice of Enlightened Living.* (1st ed.) San Francisco: HarperSanFrancisco, c2003. Also (1st HarperCollins pbk. ed.) San Francisco: HarperSanFrancisco, 2004.

"In recent times the practice of *asana* or hatha yoga has become synonymous with the practice of Yoga. This is unfortunate. The perfection of *asanas* was never meant as the goal of Yoga practice, nor will standing on your head for an hour signal some major achievement on your spiritual path. This misconception is understandable given our obsession with form and our desire to have some kind of concrete evidence of attainment." This is a thoughtful, beautifully written book about all that distinguishes yoga from mere stretching and fitness exercises. Flashes of humor, compassion, and truth illuminate the text as Farhi delves into the meaning of Patanjali's *Yoga Sutras* and explains how to create an authentic, effective "life practice." She explains how intention affects practice and how to uncover one's true motivation for practicing yoga, how to deal with obstacles and distractions, and ways to make yoga relevant to one's life. Exploring the intersection between body, mind, and breath, she shares insights about methods to bring full attention to practice rather than "the smear of consciousness that is the product of the untrained mind." She brings a new perspective to the idea of advanced practice in characterizing it as any practice that "brings us back toward our self. In this definition, what is advanced has no outward form." Anyone interested in deepening their practice will return to this book again and again. Bibliographical references.

452 _____. *Yoga Mind, Body & Spirit: A Return to Wholeness.* New York: Henry Holt, 2000. Also, New York: Owl; Maidstone: Amalgamated Book Services, 2000 / Dublin: Newleaf, 2001.

This book is a comprehensive guide to the philosophy and practice of hatha yoga. After posing the question "What is yoga?" in Part I, Farhi goes on to discuss the yamas, niyamas, and the purposes of asanas. She identifies seven moving principles or patterns that govern movement in our bodies — breathing, yielding, radiating, centering, supporting, aligning, engaging — and stresses their importance in guiding yoga practice. Being attentive to these dynamic internal connections enable one to enliven practice and move beyond mechanical repetition. She explains the cellular, musculoskeletal, fluid, organ, and neuroendocrine body systems and elaborates on their particular relevance in yoga. Presenting a new perspective on alignment, she writes it is "not a static position we hold but a cooperative relationship between parts of the body." Part II offers detailed instructions and illustrations for 75 postures and is divided into sections that individually deal with standing postures, sitting postures, back bends, arm balances and upside-down poses, restorative postures, and breathing practices. Especially helpful are the tips on reading the body in order to make adjustments and improvements and practical advice about equipment needs and creating a practice space. This excellent book would be made even more useful with the addition of an index. Farhi is a movement therapist and well-known international yoga instructor.

453 **Farrar, Jean**. *Yoga for Pets.* Palm Springs, Calif.: Finlayson Publications, c1989. Also, Bloomington, IN: AuthorHouse, 2004.

454 **Faulds, Danna**. *Go In and In: Poems from the Heart of Yoga.* Greenville, Va.: Peaceable Kingdom Books, 2002.

455 _____. *One Soul: More Poems from the Heart of Yoga.* Greenville, Va.: Peaceable Kingdom Books, 2003.

456 _____. *Prayers to the Infinite: New Yoga Poems.* Greenville, Va.: Peaceable Kingdom Books, 2004.

457 **Faulds, Richard**. *Kripalu Yoga: A Guide to Practice On and Off the Mat.* New York: Bantam Books, 2006.

This lively, stimulating guide is a perfect introduction to Kripalu Yoga. When students first begin to practice postures, they are primarily concerned with proper placement of arms, legs, head, and torso. Does it look right? This book offers a way to learn how to align the body from the inside

rather than from the outside. Some of the attributes that distinguish Kripalu Yoga include an emphasis on body and breath awareness, tailoring practice to individual needs, activating prana (life force), healthy lifestyle, application of yoga principles to daily life, and the experience of meditation-in-motion, "a state of deep inner absorption that can occur in either the flow of yoga postures or in moments of physical stillness." Part One of the book discusses the basic principles of yoga. Part Two presents two balanced routines (Sun Series and Moon Series). Part Three details the many physical and mental health benefits of yoga. Part Four discusses tapping into the innate wisdom of the body and integrating yoga principles into all aspects of life. Part Five provides instructions for additional warm-ups and 51 postures ranging from easy to challenging. Faulds explains how to explore a pose with micromovements, how to use the breath as a tool to detect tight areas in the body and convince them to open, and how to be attentive to sensations that arise during practice. Interspersed throughout the book are instructions for a variety of simple exercises that help one work with areas of chronic tension, elongate the spine, practice different breathing techniques, experience the subtle body, develop a posture flow, or learn to relax both the mind and the body. Illustrated with b&w photographs. Bibliography.

458 **Fedosoff, Janie**. *Your Guide to Yoga: 25 Yoga Postures, Breathing & Nutrition, Relaxation & Meditation.* Toronto: Coles Publishing, c2000.

459 **Fenlon, Marian**. *Yoga: Journey to Health.* Brisbane [Australia]: Boolarong, 1988.

460 **Fenton, Norma**. *Easy Yoga for Stiff Joints.* Horsham, Vic. [Australia]: Norma Fenton, c1985.

461 **Festival of Yoga (1994: Mangrove Mountain, NSW, Australia)**. *A New Beginning: Satsangs from the Festival of Yoga, Mangrove Mountain, May 1994, with Paramahamsa Niranjanananda and Guest Speakers.* Gosford, NSW, Australia: Satyam Graphics, 1994.

462 **Fetcho, David**. *Hatha Yoga: Simply Physical Exercise?* Berkeley, Calif.: Spiritual Counterfeits Project, c1982.

"The meaning here could not be more plain. The techniques of hatha are given to prepare a person's consciousness for the subtler metaphysics of raja yoga." In this two-page leaflet, Fetcho argues that hatha yoga practiced for purely physical benefits outside the context of a spiritual discipline is dangerous.

463 **Feuerstein, Georg**. *The Bhagavad Gita: Its Philosophy and Cultural Setting.* Wheaton, Ill.: Theosophical Publishing House, 1983. Originally published as: *Introduction to the Bhagavad-Gītā.* London: Rider, 1974.

Feuerstein calls the Gītā "a living witness to the ever-present, though often undermined, trend in Indian thought to do justice to the organic wholeness and complexity of life" and, in this book, he succeeds in his goal to bridge the gap between academic studies of the Gītā and the popular condensed versions which flood the market. He argues for a contextual approach to the study of ancient scriptures rather than one that is purely philological or antiquarian in treatment. He sorts through diverse claims about the origin of the Gītā and traces the etymology of names. The Gītā is "held to be the textbook of theistic Yoga *par excellence.*" The term *yoga* has many connotations in the Sanskrit language, and Feuerstein points out that in the Gītā the term refers to both the process and the goal of self-integration. He discusses the role of yoga doctrine in the epic and includes a useful table which outlines the various ways the term is used in the text. The fact that the Gītā is associated with a crisis situation is one reason among many why Feuerstein believes it has relevance to the world today. This is an expert and accessible introduction to this great work. Contents: Introduction — The historical significance of the Gītā in Indian thought — The date of the Gītā — Vyāsa: poet and philosopher — The Mahābhārata — The historical setting — The dramatis personae of the Gītā — Principles of interpretation — The symbolism of the epic — Essential doctrines — The reality beyond the one and the many — The Self: creative centre of the human personality — The edifice of the world — Man: the Janus-faced being — Yoga: path of transformation — The ethics of Kṛṣṇa — The goal: emancipation as Self-awakening in God — Appendices: The conversation between Aṣṭāvakra and Vandin — God: unity in diversity (diagram) — The structure of the world (diagram) — The stratification of Indian society (diagram) — Kṛṣṇa: teacher of dharma. Bibliography.

464 _____. *The Deeper Dimension of Yoga: Theory and Practice.* Boston, MA; London: Shambhala, 2003.

"Yoga, of course, is so much more than postures, and its real power lies in the domain of mind training and self-transformation." This book explores the philosophy and practice of yoga in 78 very readable, informative, and insightful essays that guide readers to the spiritual underpinning of the practice. Some of the many topics covered include forty types of yogic paths described in Sanskrit literature, guidelines for selecting a teacher, styles of Hatha Yoga, spiritual discipline, role of the guru, obstacles to yoga practice according to Patañjali, the sacred syllable OM, breath, ethical foundations of practice, reflections on specific poses, the higher stages of practice, and the unique challenges of life in the modern world in an essay on confronting terrorism. In a bibliographical essay Feuerstein categorizes and describes the main Sanskrit texts of Yoga. He points out that yoga instructors have an obligation to understand and communicate the profound moral and philosophical teachings of the system; they do their students a great disservice if they merely present yoga as a fitness program. About one third of the essays were previously published in *Sacred Paths* (Larson Publications, c1991), some were taken from the Web site of the Yoga Research and Education Center (YREC), and the remaining essays were written for this volume. Bibliography. Feuerstein, a widely respected scholar and longtime yoga practitioner, has written many books on yoga and Indian culture.

465 _____. *The Encyclopedic Dictionary of Yoga.* (1st ed.) New York: Paragon House, 1990. Also, London: Unwin Paperbacks, 1990.

Feuerstein documents the range and depth of the yoga tradition with extensively cross-referenced, substantial, but not overwhelming, entries on history, concepts, important texts, various schools and branches, practices, psychology, teachers and other key figures, and the interaction of yoga and other philosophies and traditions. Entries are conveniently arranged in English alphabetical order and there are illustrations throughout. The "Orientation for the Lay Reader" recommends a number of topics to serve as starting points for readers who are unacquainted with the complex subject of yoga. Includes a Note on Transliteration and Pronunciation of Sanskrit. To a large extent, the contents of this work are duplicated in *The Shambhala Encyclopedia of Yoga* (1997). An excellent reference text for general readers, but one which Indologists and scholars will also find useful. Received the "Choice Outstanding Academic Book Award" in 1992.

466 _____. *The Philosophy of Classical Yoga.* Rochester, VT: Inner Traditions International, 1996.

This book is a scholarly study of key concepts in classical Yoga. Using an historical approach, the author discusses the complexity and etymology of Sanskrit terms and offers a fresh interpretation of Patanjali's *Yoga Sutras.* He attributes the weakness of many other interpretations to "semantic naïveté" and the failure to take context into account. Determined to move away from the influence of Vyāsa's commentary on the *Yoga Sutras*, the *Yoga-Bhāsya*, Feuerstein finds connections in Patanjali's work to earlier teachings and sources. Demonstrating a deep knowledge of yoga texts, he disputes the arguments of earlier scholars who claimed that Classical Yoga is strictly derived from and dependent upon Classical Sāmkhya. He charts the "autonomy of the technical vocabulary" of Classical Yoga with examples of words that do not appear in the *Sāmkhya-Kārikā* and traces the history of distortions in meaning that has persisted through centuries of interpretations of Patanjali's work. Reviewer Francis Humphries wrote, "Feuerstein is a stimulating writer. He quotes the Sanskrit sources intelligently and at length and has a critically tempered enthusiasm for yoga philosophy which is inspiriting in this unspiritual age" (*Bulletin of the School of Oriental and African Studies, University of London*, vol. 44, no. 2). Bibliography.

467 _____. *Sacred Paths: Essays on Wisdom, Love, and Mystical Realization.* Burdett, NY: Published for the Paul Brunton Philosophic Foundation by Larson Publications, c1991.

A collection of beautifully written essays which explore the wisdom of the yogic sages who designed a variety of different approaches to reach the goal of spiritual maturity. Contents: What is Yoga?— "That art thou": the essence of nondualist Vedanta — East comes West: a historical perspective — In praise of study — Science studies Yoga — The path of wisdom (jnana-yoga) — The way of self-transcending action (karma-yoga) — "Worship me with love" (bhakti-yoga) — The kriya-yoga of Patanjali — Faith and surrender: a new look at the eightfold path — Talking with Patanjali — The history of hatha-yoga — The evolution of posture (asana) — The serpent power (kundalini-shakti) and spiritual life: in dialogue with Lee Sannella,

M.D.—Taraka-yoga: the path of light—Yantra yoga: the path of geometric visualization—The art of purification (shodhana)—What is meditation?—Silence is golden: the practice of mauna—Sex, asceticism, and mythology—The jewel in the lotus: sacramental sexuality—Is nonharming (ahimsa) an old-fashioned value?—The practice of live eco-yoga—Die while you live: last-hour yoga—Immortality and freedom: India's perspective—Living in the dark age (kali-yuga). Bibliography. Foreword by Stephan Bodian.

468 _____. *The Shambhala Encyclopedia of Yoga.* Boston; London: Shambhala Publications, 1997. Also, Boston: Shambhala, 2000.

An indispensable, comprehensive up-to-date reference work on yoga, its history, concepts, important texts, various schools, practices, and psychology compiled by one of the world's leading yoga scholars. "Designed to inform rather than overwhelm the lay reader," the 2000-plus entries vary in length but are concise and easy to understand. The book is arranged in English alphabetical order and extensively cross-referenced. Sanskrit terms are clearly defined and the author includes a Note on Transliteration and Pronunciation. Highly useful both for quick reference and as a tool for deeper study. Many of the entries in this work appeared in the *Encyclopedic Dictionary of Yoga* (1990), and either one of these remarkable resources should always be in available print. Illustrated. Bibliography.

469 _____. *The Shambhala Guide to Yoga.* Boston, Mass.: Shambhala Publications, 1996. Also, Braille ed., 1996.

An accessible, informative overview of the yoga tradition and philosophy. Topics covered include the principal branches of yoga, meditation, breath control, postures, diet, mantras, kundalini energy, and the teacher-student relationship. Special attention is given to particular and chronically misunderstood topics such as Tantra. Bibliography.

470 _____. *Tantra: The Path of Ecstasy.* Boston, Mass.: Shambhala Publications,

"Feuerstein has attempted a daunting task, defining Tantric Yoga drawn from Hindu and not Tibetan Buddhist sources. To do this, he has assembled a wide-ranging compendium of Hindu, Tantric, and Shaivite texts almost impossible to find in one place elsewhere. To plunge into this book is to find yourself rushing down the sacred River Ganges through the heart of India. Like a sophisticated travelogue, it brings into sharp focus the rich tapestry of the Indian ecstatic life and the exotic practices of Tantric Yoga that take place, metaphorically, on the banks of this Queen of rivers. The inner eye is challenged with mystical beasts bathing in the waters; holy men daubed in ashes undertaking bizarre and often previously never-before-seen Tantric rituals; the inner ear is filled with the rhythmic, pulsating chant of Om, and all its associated Sanskrit sounds; the senses are awash with meditative visions. It is a passage through Indian spiritual life that may be too sophisticated for the casual tourist, although for those who have passed this way before, it is a comprehensive and provocative commentary on the basic and advanced precepts of Tantric yoga. Written with literate modesty and erudition, this book is an invaluable resource" (*Publishers Weekly*, June 29, 1998).

471 _____. *Wholeness or Transcendence? Ancient Lessons for the Emerging Global Civilization.* (Revised and expanded ed.) Burdett, NY: Published for the Paul Brunton Philosophic Foundation by Larson Publications, 1992. Originally published as: *The Essence of Yoga: A Contribution to the Psychohistory of Indian Civilisation.* London: Rider, 1974.

In the foreword, Colin Wilson writes, "This may look like a book on Yoga and Buddhism, but its perspective is essentially that of [Jean] Gebser, and its originality lies in its Gebserian approach, which looks upon India's civilization—its spirituality, notably Yoga—as a particular form of consciousness." Contents: Spirituality and the mythic structure of consciousness—The transcendence of consciousness—Unification as a bipolar process—Life as suffering—Escaping the cycle of life and death—The ascetic flight from time—The alchemy of renunciation—Dismantling the ego-personality—The crisis of inner awakening—Initiation as spiritual rebirth—The path from multiplicity to unity—The Puritan ethic—The denial of eros—Self-discipline as energy management—The immobilized body—The transformative function of the breath—The tortoise-like withdrawal of attention—The one-pointed consciousness—The vertical path of absorption—The ecstatic consciousness: going beyond subject and object—Allurement through magical powers—The final leap into transcendence—The goal: perfect isolation—From transcendence to wholeness—The

yogin on the battlefield — Love, human and divine — Liberation in the embodied state — Integral breakthroughs in Mahayana Buddhism — The Tantric revolution — The secret teaching of the indestructible body. Bibliography.

472 _____. *Yoga: The Technology of Ecstasy.* Los Angeles: Jeremy Tarcher, c1989. Also, Wellingborough: Crucible, 1990.

Feuerstein brings the great depth of his scholarship to the history and complexity of yoga and makes the subject matter clear and accessible to the nonspecialist. Opening chapters discuss the basic features and purposes of the various branches of yoga, including Raja-Yoga, Hatha-Yoga, Jnana-Yoga, Bhakti-Yoga, Karma-Yoga, Mantra-Yoga, Laya-Yoga. The guru-disciple relationship is examined in detail as are the origins and development of yoga in ancient India and the relationship of yogic ideas and practices to other Hindu schools of thought. While Yoga is a philosophy and science of direct experience and recorded insights were the exception, some yoga literature has survived and the author describes all of the most important texts, including quotations to further illuminate what Mircea Eliade has called "the living fossil." Distinguishes the teachings contained in Classical and Post-Classical Yoga literature with special focus on the tenth century *Yoga-Vasishtha.* While some scholars identify Patanjali with the grammarian of the same name who lived in the second century B.C.E., Feuerstein believes "both the contents and terminology of the *Yoga-Sutra* suggest the second century C.E. as a probable date for Patanjali." He offers many insights into the controversy and debate that emerged over Patanjali's philosophical system. The chapter on Tantra-Yoga explains how it emerged as a response to the schools of renunciation in Indian spirituality. He discusses the twilight language (sandhya-bhasha) whose symbolism can confound the uninitiated and corrects common misunderstandings about the nature of Tantra practice. Feuerstein repeatedly calls for further research into all aspects of the biomechanics of yogic experiences. Modern scientists "...have formulated broad quantum-physical interpretations of reality that converge in many respects with traditional Eastern ideas about the fundamental structure of the world: The universe is a single and ultimately unimaginable sea of energy in which differentiated 'forms' appear and disappear." Includes transliteration and pronunciation of Sanskrit terms. Foreword by Ken Wilber. Bibliography and chronology.

473 _____. *The Yoga Tradition: Its History, Literature, Philosophy, and Practice.* Prescott, AZ: Hohm Press, 1998. (Unabridged, New Format ed.) 2001. Also, New Delhi: Bhavana Books, 2002 / Delhi: Motilal Banarsidass Publishing, 2002.

This 500-page reference work from one of the world's foremost authorities on yoga covers the evolution of yoga from its early beginnings thousands of years ago. Provides in-depth information about its many forms, such as Raja-Yoga, Hatha-Yoga, Jnana-Yoga, Bhakti-Yoga, Karma-Yoga, Mantra-Yoga, and Integral Yoga, and includes new translations of important yoga texts, such as the *Yoga Sutra* and the *Yoga Vasishtha.* The explanations of scholar-practitioner Feuerstein are clear and easily understood by the non-specialist, for example, "The locks (bandhas) are special bodily maneuvers that are designed to confine the life force within the trunk and thereby stimulate it." Contents include: The wheel of yoga — Yoga and other Hindu traditions — Yoga in ancient times — The whispered wisdom of the early Upanishads — Yoga in Buddhism — The history and literature of Patanjala-Yoga — The nondualist approach to God among the Shiva worshippers — The Vedantic approach to God among the Vishnu worshippers — Yoga and *Yogins* in the Puranas — The yogic idealism of the Yoga-Vasishtha — God, visions, and power: the Yoga-Upanishads — The esotericism of medieval Tantra-Yoga — Yoga as spiritual alchemy: the philosophy and practice of Hatha-Yoga. Foreword by Ken Wilber. Illustrated. Includes a detailed annotated chronology, glossary, extended bibliography, index, and note on the transliteration of Sanskrit words.

474 _____, **editor.** *Teachings of Yoga.* Boston & London: Shambhala, 1997.

Anthology of excerpts from yoga texts, both ancient and modern, intended to provide an understanding of the essential teachings of yoga. Bibliography.

475 _____, **editor.** *Yoga Gems.* New York: Bantam Books, 2002.

Quotations from master yogis, contemporary writers, practitioners, and key texts of the yoga tradition arranged by theme, such as first steps on the path, taming the emotions, dealing with suffering, creating joy, embodying the spirit, developing self-

discipline, and meditation and prayer. A good, accessible introduction to the philosophical underpinnings of yoga practice. Bibliographical references.

476 ____ and **Jeanine Miller**. *The Essence of Yoga: Essays on the Development of Yogic Philosophy from the Vedas to Modern Times.* (1st Inner Traditions ed.) Rochester, VT: Inner Traditions International, 1998. Originally published as: *A Reappraisal of Yoga: Essays in Indian Philosophy.* London: Rider, 1971. Also, *Yoga and Beyond: Essays in Indian Philosophy.* New York: Schocken, 1972.

"In Yoga metaphysical questions play a minor role. To the yogin philosophy is never the final object; his aim is to actually 'experience' that which for Kant was the everlasting object of human mind, the reality beyond the phenomenal world." This thoughtful work traces the development of Yogic thought and practices and offers a reappraisal of the ways in which the Ṛgveda is fundamental to the study of Yoga. Throughout, authors point out evidence of prejudice and lack of understanding in early translations and interpretations of the Ṛgveda and endeavor to bring the ancient text to life. In the first essay, Feuerstein discusses the eight limbs of Classical Yoga and the stages of samādhi (ecstasy, liberation). The second essay lays out their method for interpreting the Vedas and looks at the identity and achievements of the ṛṣis. The utterances of the ṛṣi "embody the quality of his vision, truth. This was automatically accepted for the Hebrew prophets, but somehow true spiritual greatness was tacitly denied for the Vedic sages." In the "The Hymn of Creation" and "The Keśin Hymn," Miller offers a detailed word analysis of the texts and discusses the difficulties involved in interpretation. Sanskrit words often have broad connotations, with specific meaning dependent upon context, and there are no clear equivalents in English. She mistrusts deductive reasoning as a sole method to understand something that was created through intuitive insight. In another essay, Miller shows how Agni ("the flame divine, the life blood of the universe, the mighty force at work within all things") heralds the Upaniṣadic ātman as well as the Tantric kuṇḍalinī. Feuerstein examines the theory of the kleśas, or causes of suffering, in Patanjali's philosophy and states that an understanding of suffering is basic to Indian thought and to any study of Yoga. He looks at the ways in which causes of sorrow can be eliminated through the radical change of mind gained through the later stages of yoga practice, dhyāna and samādhi. The final essay demonstrates underlying similarities in the teachings of medieval mystic Meister Eckhart, the *Upaniṣads*, and the *Bhagavad Gita*. Bibliographical references.

477 ____ and **Larry Payne**. *Yoga for Dummies.* New York: Hungry Minds, 1999. Also, New York: Wiley, 1999 / Foster City, CA: IDG Books Worldwide; London: Transworld, 1999 / Philadelphia, PA: Running Press, 2001.

Clear, concise, easy-to-understand guide to all aspects of yoga practice, especially suited to beginners, but useful for all levels of experience. Feuerstein, one of the world's pre-eminent scholars of Indian philosophical-religious texts, clearly demonstrates his versatility in this book for the *For Dummies* series. Contents: Yoga 101: what you need to know — Ready, set, Yoga! — Prep before pep — Relaxed like a noodle: the fine art of letting go of stress — Breath and movement simplified — What to do when: the importance of sequencing — Sitting made easy — Standing tall — Steady as a tree: mastering balance — Absolutely abs — Looking at the world upside down — Easy 'round the bends — Twist but don't shout — Dynamic posture: the sun salutation — Recommended routines — Designing your own Yoga program — "Prop art": the why and how of simple props — Yoga throughout the day — Sex and Yoga make good bedfellows — Meditation and the higher reaches of Yoga — Yoga for special situations — Ten tips for a great Yoga practice — Ten great places in the U.S.A. to discover Yoga — Ten good reasons to practice Yoga. Appendix includes information about Yoga organizations in America and abroad, teacher training programs, Web sites, and more. Sanskrit terms clearly explained. Illustrated. Bibliography. Foreword by Lilias Folan.

478 ____ and **Stephan Bodian, editors.** *Living Yoga: A Comprehensive Guide for Daily Life.* New York: G. P. Putnam's Sons, 1993. Also, New York: J. P. Tarcher/Perigee, 1993.

A compilation of the best articles "published during the past decade" in *Yoga Journal* including contributions by Omraam Mikhaël Aïvanhov, Joan Borysenko, Ram Dass, Larry Dorsey, Donna Farhi Georg Feuerstein, Daniel Goleman, Thich Nhat Hanh, Judith Lasater, Joanna Macy, Richard C. Miller, Mary Pullig Schatz, Swami Vivekananda, John Welwood, Ken Wilber, and others. Illustrated.

479 Fic, Victor M. *The Tantra: Its Origins, Theories, Art, and Diffusion from India to Nepal, Tibet, Mongolia, China, Japan, and Indonesia.* New Delhi: Abhinav Publications, 2003.

Contents: The meaning of Tantra — The Non-Aryan origin of the Tantra — Theory of creation — Sakti and its potencies — Maya creates illusions — Brahma-cakra: the cosmic oscillation — Kundalini Yoga theory — Kundalini Yoga practice — Desire and meditation — The role of mantras — The role of yantras — Main schools of Hindu Tantrism — The origin of Buddhist Tantra — The Vajrayana school — The Sahajayana — The Kalacakrayana — The Mantrayana — Interaction of the Buddhist and Hindu Tantras — Diffusion of the Hindu and Buddhist Tantras — The Northern route — The Southern route. Bibliography.

480 Fields, Gregory P. *Religious Therapeutics: Body and Health in Yoga, Āyurveda and Tantra.* Albany, NY: State University of New York Press, c2001. Also, Delhi: Motilal Banarsidass, 2002. Available electronically through NetLibrary.

In this scholarly and very accessible study, Fields explores differing concepts of body/mind in Indian and Anglo-European traditions and the relationships between body, health, healing, and spirituality as evidenced in the practices of Āyurveda, classical Yoga, and Tantra. While examining the roots of each system, he offers compelling arguments for the relevance of Indian views of the body and human potential that were developed thousands of years ago. "The close relationship between healing and religion is well substantiated in the Indian tradition, where liberation is often construed as return to the unimpaired state of one's true nature. This is reflected in the Sanskrit terms for health, svāsthya, 'self-abiding.'" The chapter on classical Yoga looks at Yoga in the Vedas, the *Upaniṣads*, and the *Bhagavadgītā* and discusses the respective psychophysical and religious therapeutic dimensions of each of the eight limbs of Yoga. In the chapter on Tantra, Fields refers to sexuality in Tantra, kundalini yoga, and uses of yantra (visual symbols), but concentrates on the forms, efficacy and healing powers of mantra. Throughout the book, he offers careful consideration of the etymology of Sanskrit terms. Reviewer S. Cromwell Crawford wrote, "The work is timely and important. Its massive scholarship presents a forceful case for recognizing the contemporary relevance of Indian religious therapeutics ... fascinating and lucid." Glossary of Sanskrit terms. Bibliography.

481 Filkow, Sharada and **Mayana Williamson.** *The Salt Spring Experience: Recipes for Body, Mind and Spirit.* Toronto: Macmillan Canada, 2001.

Recipes, asanas, and information on Ayurveda from Salt Spring Centre of Yoga on Salt Spring Island, British Columbia. Contents: From the kitchen: more recipes from the Salt Spring Centre — Yoga philosophy and practice: more than standing on your head — Asanas: the yoga postures — Ayurveda: one size does not fit all — In the spirit of play: activities for fun and self-discovery. Illustrated. Bibliography.

482 Filliozat, Jean. *Religion, Philosophy, Yoga: A Selection of Articles.* (1st ed.) Delhi: Motilal Banarsidass, 1991.

"The papers, in their ensemble, reveal Filliozat's medical training and experience (he practiced for seventeen years, till 1947) in two respects: an uncompromisingly scientific, indeed diagnostic, attitude toward the data of 'religion,' and a remarkable curiosity vis-à-vis medical and 'psychological' phenomena little credited in many accounts of Indian mysticism.... Jean Filliozat anticipated many of the trends of post-World War II Indology — witness his deep and abiding trust in the authenticity of the Indian tradition, from brahmin pundit to wild recluse." — Edwin Gerow (*Journal of the American Oriental Society*, vol. 115, no. 1). The subject of Part One is the history of religions while Part Two deals with yoga philosophy and psychology. Contents: Charity in Indian thought — Vaiṣṇava devotion in the Tamil country — About the religion of Bhartṛhari — The contribution of the study of Indian religions — Aśoka and the spread of Buddhism — The Śaiva āgamas — The dates of Bhāgavatapurāṇa and Bhāgavatamāhātmya — Self-immolation by fire and the Indian Buddhist tradition — Docetism in Christianity and in India — The giving up of life by the sage: the suicides of the criminal and of the hero in Indian tradition — Traditional religions and modern cultures — The Veda and ancient Tamil culture — The respect of life in Buddhism — Echoes of Sufism in India — Indian religions and the psychology of their historians — Puṇya and its semantic field — The historical and the present life of the Veda — On "ocular concentration" in yoga — The origins of an Indian mystical technique — The unconscious in Indian psychology — The Western inter-

pretation of Indian thought — Continence and sexuality in Buddhism and in the disciplines of yoga — The limits of human power in India — Thought and efficiency in ancient India — Yoga and its underlying doctrine — The nature of yoga in its traditions — The conception of time and space in the Indian world — The Oedipus complex in a Buddhist Tantra — The psychological theories of India — Visions of the spiritual seekers of India — Science and yoga I and II — Yoga and psychotropic substances — Psychic tensions and yoga. Translated from the French by Maurice Shukla; introduction by Pierre-Sylvain Filliozat. Filliozat was a medical doctor who studied Indo-European languages, held many prestigious positions in French academia, and headed the Institut Français de Pondichéry.

483 **Finestone, Jeanne.** *A Girl's Guide to Yoga: Over 30 Poses to Practice Anywhere.* Hauppauge, NY: Barrons Educational Series, 2004.

This book is intended for teenage girls and covers descriptions of basic poses as well as information about terminology, beginning a practice, cautions, and a glossary. Illustrated with cartoon drawings.

484 **Finger, Alan.** *Yoga Zone Introduction to Yoga: A Beginner's Guide to Health, Fitness, and Relaxation.* New York: Three Rivers Press, 2000. Also, New York: Random House International; London: Hi Marketing, 2000.

An in-depth beginner's guide to yoga practice. Author and his father, Mani Finger, a wounded World War II veteran, developed an idiosyncratic style of yoga called ISHTA Yoga (Integrated Sciences of Hatha, Tantra, and Ayurveda), which is a blending of the many different methods and teachings of the Indian yogis with whom they both studied and worked while living in South Africa. ISHTA is also Sanskrit for "individual" or "personalized." Introductory chapters distill important key concepts and practices from ancient texts and offer background information on the history and philosophy of yoga. "First and foremost, yoga is a science (not a religion)," states Finger, emphasizing that yoga is a mental as well as a physical discipline. He explores different kinds of yoga (Hatha, Viniyoga, Iyengar, Ashtanga, ISHTA) and the benefits one can expect from practice. Following chapters offer clear, concise descriptions of over 40 asanas with variations and instructions for 20- and 40-minute series. Sections on pranayama include breathing exercises and describe ways to decode messages embedded in breathing patterns and how to free the breath from restrictions. In order to link breath to movement and invigorate the postures, "always let the breath begin just ahead of the body's movements and let the movement of the body end when the breath has finished its inhale or exhale." Closing chapters discuss distinctions between relaxing and relaxation — that which produces a state of complete physical, mental, and emotional rest — and include two simple variations of yoga nidra. Fully illustrated. Glossary. Master yogi Alan Finger founded the Yoga Zone studios and Be Yoga studios in New York City.

485 _____ with **Al Bingham** and **Elizabeth Royles Parker**. *Yoga Zone Yoga for Life: An Intermediate Guide to Health, Fitness, and Relaxation.* New York: Three Rivers Press, c2004.

The *Intermediate Guide* continues and expands upon the earlier book, *Yoga Zone Introduction to Yoga*, and it is packed with valuable, useful information. Finger describes ways to deepen practice by letting the core principles of yoga guide daily activities to make life " a purpose-driven journey rather than one born of a knee-jerk reaction." Quickly dispelling the idea — common among beginners and anyone focused solely on physical benefits — that the goal of yoga is to assume difficult poses effortlessly, he writes, "Rather, it necessitates developing a deepened awareness of the body, mind, breath, and the world around us. Attaining awareness is much more difficult than the most challenging asana, but it is truly rewarding." Over 2,000 years ago, Patanjali identified nine impediments to practicing yoga: illness, dullness, doubts, carelessness, fatigue, inability to resist distractions, erroneous perception, lack of conviction, and instability. These same impediments exist today and this book offers suggestions for overcoming them. Finger explains how stress becomes chronic and overrides the relaxation response and then introduces an asana series specifically designed for stress reduction in which each posture builds upon the previous one. Each pose is carefully illustrated and instructions include variations and alignment cues to aid in safely moving into, out of, or staying in the pose. In Down Dog "do not lock your elbow joints; instead, keep the elbows slightly bent, to make sure you are using your muscles, rather than your joints, to hold your weight." A second asana series includes instructions for postures designed to build core strength. Breathing

techniques described include alternate nostril breathing, Paramahansa Yogananda's Kriya Yoga Breath, and ujjayi pranayama and meditation techniques include Prana Ahuti Kriya, a balancing meditation, and additional practices that enable one to explore identity and the senses. He deftly defines the five koshas and ways to focus asana practice upon them and discusses the chakras, karma, and the yamas and niyamas, actions that enable one to transcend the ego. The book closes with a short restorative yoga series. Glossary. Illustrated. Bibliography.

486 _____ with **Katrina Repka**. *Chakra Yoga: Balancing Energy for Physical, Spiritual, and Mental Well-Being.* (1st ed.) Boston; London: Shambhala, 2005.

According to Finger, the chakras are "an indispensable framework for self-exploration" and yoga is the best way he knows to put aside the constant pressures of daily life and return to a state of equilibrium of body and mind. In this book, he provides detailed instructions for specific asanas, meditation practices, and mantras aimed at understanding the main chakras and bringing the system into harmony. Includes numerous helpful tips on finding correct alignment in each pose and concludes with a full daily practice in addition to ten-minute mini-practices to balance the energy in a specific chakra. Illustrated. Accompanied by a compact disc of guided meditations. Contents: Introduction: What is Yoga?— What are the chakras?— Finding roots: Muladhara, the earth chakra — Discovering flow: Svadhishthana, the water chakra — Illuminating gems: Manipura, the fire chakra — Harmonizing emotions: Anahata, the air chakra — Communicating with your spirit: Vishuddha, the space chakra — Accessing your intuition: Ajna chakra, commander of the elements — Radiating power: Sahasrara chakra, beyond the elements — Mantra and Yantra — A final word of encouragement — Appendix: Putting it all together.

487 _____ and **Lynda Gellis Guber**. *Yoga Moves with Alan Finger.* New York: Simon & Schuster, c1984.

An excellent guide to basic yoga practice with step-by-step instructions for over two dozen postures, variations, and partner poses in addition to information on breathing, benefits, and cautions. Illustrated with large, clear b&w photographs.

488 **Finney, Sumukhi**. *The Yoga Handbook.* New York: Barnes & Noble Books, 2004.

Contents: Introduction — Yoga schools and styles — What is Yoga?— Paths of Yoga — Hatha Yoga — Yoga nidra (deep relaxation) — Pranayama (breathing practices) — Dhyana (meditation) — Yogic diet — Yoga all day and every day — Spread the love. Illustrated. Bibliography.

489 **Fishman, Loren** and **Carol Ardman**. *Relief Is in the Stretch: End Back Pain Through Yoga.* New York: W. W. Norton, c2005.

Discusses major causes of back pain and applies yoga postures to specific conditions, including musculoskeletal pain, herniated disc, pinched nerves, arthritis, sacroiliac joint problems, spinal stenosis, piriformis syndrome, complications from pregnancy, and recovery from back surgery. In addition to those seeking relief from back problems or guidance on use of asanas as a preventative measure, this book will also be useful to yoga teachers. Illustrated. Bibliography. Fishman is a specialist in rehabilitation medicine and yoga practitioner.

490 **Flora, Mary Ellen**. *Chakras: Key to Spiritual Opening.* Everett, WA: CDM Publications, c1993. (2nd ed.) 1998.

491 _____. *Kundalini Energy: The Flame of Life.* Everett, WA: CDM Publications, c1998.

492 **Folan, Lilias M.** *Lilias, Yoga, and Your Life.* New York: Collier Books, 1981. Also, (Braille ed.) New York: Macmillan, 1981.

Folan, a popular yoga teacher, offers a range of postures and breathing exercises that can be modified to meet the varying needs of athletes, performing artists, office workers, pregnant women, children, elderly students, and persons with physical disabilities or health problems. Describes basic building blocks for shoulder and pelvic areas to develop strength and flexibility that will carry into many postures. Emphasizing the importance of warm-ups and preconditioning, she includes many exercises to ensure strong, dynamic, safe postures. Dozens of postures are explained, including anatomical details and variations. Section on yoga during pregnancy includes interviews with Judith Lasater and Frederick LeBoyer. Ideally suited for beginners, but useful for all levels for adding awareness and depth to practice. Generously illustrated. Bibliography. Folan has conducted yoga workshops and seminars around the world, made numerous

videos, and hosted long-running television programs.

493 _____. *Lilias! Yoga Gets Better with Age.* [Emmaus, Pa.]: Rodale, c2005. Also, Emmaus, Pa.: Rodale; Godalming [England]: Melia [distributor], 2005.

A great book for anyone who finds it difficult to keep up with more vigorous, physically demanding yoga classes or who may be experiencing discomfort or even injury because they are not getting the information they need on how to modify poses as flexibility diminishes. Folan organizes the book around the concept of the koshas, the five distinct layers of the body — beginning with the most dense layer that is the physical body and working up to the subtle — and presents a program that includes postures, breathing, meditations, visualization, and relaxation to work through and open up each of the layers and develop the wisdom body. Warm-ups are emphasized and instructions for postures are clear and easy to follow, often employing an effective technique that alternates muscle contraction and passive stretching to ease into postures. Includes an extended section on partner yoga as well as suggested routines and information on props. Readers will respond to the friendly, encouraging voice that has characterized her teaching for decades. Foreword by Richard Miller. Illustrated. Bibliography.

494 **Forrest, Torre.** *I Am the Sky.* Santa Barbara, CA: Art of Living Foundation, c2001.

Large, color photographs of children demonstrating yoga poses with great enthusiasm.

495 **Forstater, Mark** and **Jo Manuel.** *The Spiritual Teachings of Yoga.* London: Hodder & Stoughton, 2002. Also published as: *Yoga Masters: How Yoga Theory Can Deepen Your Practice and Meditation.* New York: Plume, 2002.

Essays and translations combine in an elegantly written, but down-to-earth, guide to yoga philosophy and practice. In the opening chapters, Forstater goes beyond a common definition of yoga as that which joins or unites and relates yoga to harnessing of power, a definition which concurs with Jean Varenne's ideas about yoga in *Yoga and the Hindu Tradition.* "The image of horses pulling chariots is a familiar one in Indian scriptures, and as early as the sixth century B.C.E. the Hindu rishis, or sages, used this image of horse and chariot in a symbolic way to represent the nature of the human mind, its wayward impulses and desires." He continues with a skillful examination of the origins, philosophical foundation, and purpose of Yoga. In the second part, Manuel provides new versions of three important yoga texts. Contents: Yoga as a living philosophy — A view from above — The aim of Yoga — Yoga as a tool — Patanjali's Classical Yoga system — How we see the world — The Ashtanga system — Ethical and spiritual training — Physical training: asanas — Breath control: pranayama — Meditation — The origins of Yoga — The Upanishads: the secret teachings — The search for wholeness — A conversation with God — The last word — Yoga's sacred scriptures — The secret teachings: selections from the Upanishads — The Bhagavad Gita (the Celestial Song) — The Yoga Sutras.

496 **Fox, Molly.** *Molly Fox's Yoga Weight Loss Program: The Stress-Free Way to Get the Body You Love.* Avon, Mass.: Adams Media, c2004.

497 **Francina, Suza.** *The New Yoga for People Over 50: A Comprehensive Guide for Midlife and Older Beginners.* Deerfield Beach, Fla.: Health Communications, 1997. Available electronically through NetLibrary.

Although change in the body is an unavoidable and natural condition of ageing, it does not have to be one of debilitating deterioration. This book includes step-by-step instructions for asanas with ample information for modifications and safe use of props to accommodate various physical conditions and levels of flexibility. Includes inspiring, encouraging interviews with middle-aged and older yoga practitioners, some of whom are well-known. Two interesting features are the useful tips for teaching older students and a section on understanding the anatomy of the spine. Illustrated with photographs of many vibrant, age-appropriate models. Bibliography. Francina is a certified Iyengar yoga instructor with many years of experience.

498 _____. *Yoga and the Wisdom of Menopause: A Guide to Physical, Emotional, and Spiritual Health at Midlife and Beyond.* Deerfield Beach, Fla.: Health Communications, 2003.

Combines helpful medical research on menopause and stories from women (including well-known yoginis) who have experienced the ways in which yoga can reduce or eliminate common symptoms associated with menopause and support physical and emotional health during this transition period. Incorporates use of props in the instruc-

tions for a well-rounded practice that should be appropriate for both beginning and experienced students. Contents: Introduction: welcome to yoga and the wisdom of menopause — The yoga of menopause: alternatives to hormone therapy — Yoga and the endocrine system — Yoga for pelvic health during perimenopause and menopause — The power of hot flashes — Yoga builds healthy bones — Yoga for coping with cancer — Yoga for a woman's heart — Yoga and the wisdom of menopause practice guide. Illustrated. Bibliography.

499 **Francis, P. G.** *Yoga: The Amazing Life Science (Incorporating Yoga for Thought Power).* Whitefish, MT: Kessinger, 2005.

500 **Francis, Timothy C.** *Patanjali's Steps of Yoga: A New Interpretation of the Yoga Sutra of Patanjali.* Sturminster Newton [England]: Wessex Aquarian, 1997.

501 **Fraser, Tara.** *Astanga Yoga for You: The Step-by-Step Guide to Power Yoga at Home for Everybody.* London: Duncan Baird Publishers; New York: Distributed in the United States by Publishers Group West, 2005. Published as: *Total Astanga.* London: Duncan Baird Publishers, 2005.

An expert guide to the primary series of Astanga yoga, including Sun Salutations and the finishing sequence. Fraser demonstrates each posture in large, clear color photographs and provides concise, easy-to-follow instructions. Helpful sidebars explain how beginners can modify the more challenging postures. Fraser is founder and co-director of the London yoga center Yoga Junction and a Diploma Course Tutor for The British Wheel of Yoga.

502 _____. *The Easy Yoga Workbook.* London: Thorsons, 2003. Also, London: Duncan Baird Publishers, 2003.

Presents a well-rounded program based on 20 postures, with easy-to-follow instructions, clear, color illustrations, and modifications (called here "solutions") for the less flexible or experienced. Helpful side panels list the benefits of each pose and appropriate cautions. Accompanied by a compact disc with Fraser's verbal instructions. An excellent resource for beginning students. Bibliography.

503 _____. *Total Yoga: A Step-by-Step Guide to Yoga at Home for Everybody.* London: Thorsons, 2001. Published as: *Yoga for You: A Step-by-Step Guide to Yoga at Home for Everybody.* London: Duncan Baird Publishers, 2001. Reprinted 2003.

This is a substantive, well-designed guide for students at any level of ability or flexibility that aims to help readers incorporate yoga into daily life. Provides instructions and clear, color photographs of models capably demonstrating over 30 poses, suggestions for sequencing, and easy modifications. Students are shown how to progress to more challenging postures as strength and flexibility increase. Includes a chapter on diet, which deals with vegetarianism, fasting, and the Ayurvedic approach to food, and a good discussion of the various schools of yoga. A chapter called "The Vital Breath," with instructions for breathing exercises, meditation techniques, and partner yoga, concludes the book. Bibliography.

504 _____. *Yoga: Exercises and Inspirations for Well-Being.* London: Duncan Baird Publishers, 2002. Reprinted 2003. Also, New York: Sterling Publishing, 2003. New York: Barnes and Noble Books, 2003.

Explores ways in which yoga concepts and practice can be incorporated into daily life. Discussions of the origins of yoga, the moral principles underlying practice, simple postures, breathing and meditation exercises, and suggestions on diet are augmented with inspiring quotations. Illustrated.

505 **Frawley, David.** *From the River of Heaven: Hindu and Vedic Knowledge for the Modern Age.* Salt Lake City, Utah: Passage Press, 1990. Reprinted 1991. Also, Delhi: Motilal Banarsidass, 1992 / Wilmot, Wisconsin: Lotus; Enfield [England]: Airlift, 2001.

Contents: Hindu and Vedic knowledge in the modern age — The eternal teaching: Sanatana Dharma — Nature's medicine: Ayurveda — The science of light: Vedic astrology — Vedic social science: the spiritual basis of culture — Sanskrit: the power of mantra — Karma and the science of rebirth — Universal forms of worship: temples, puja and homa — Vedic cosmology: the multidimensional universe — Dharmic philosophies: theories of truth — The paths of yoga — The source teachings: the Vedas, Puranas, and Tantras. Glossary of Sanskrit terms. Bibliography.

506 _____. *Gods, Sages and Kings: Vedic Secrets of Ancient Civilization.* Salt Lake City, Utah: Passage Press, 1991. Also, (1st Indian ed.) Delhi: Motilal Banarsidass, 1993. Reissued 1999.

A fascinating study in which Frawley carefully re-examines Vedic literature, symbolism, and practices and proposes the idea of Indian and Himalayan locations as the ancient home of world civilization. Tracing the idea of yoga in Vedic literature, he concludes that Vedic knowledge and Yogic knowledge are identical; Veda encompasses the theoretical while Yoga is the practice or application. "In the course of nearly twenty years of study, whenever I found something in the Vedas that appeared superstitious, primitive or irrational, I have never just accepted it as such. I always looked deeper as to whether such apparent primitiveness may merely reflect my own lack of understanding of the background or orientation of the ancient mind. So doing, I found that what may appear to be a deficiency in the ancients is usually a lack of empathy and insight in the modern mind which distorts the ancient language according to the superficial framework of modern thought. It is our own failure to understand the ancient language of mantra, myth and symbol that causes us to see ancient teachings as primitive." Contents: Ancient history from the vision of the seers — The image of the ocean: the maritime nature of Vedic culture — The Saraswati River: the homeland of Vedic civilization — The land of the seven rivers: the greater Vedic land — From the *Rig Veda*— From the *Brahmanas* and *Puranas*— Hindu astronomy: the knowledge of precession — Breaking through the barrier of time: astronomical references in the *Rig Veda*— Vedic religion: the Yogic basis of civilization — Ancient Aryan culture — The peoples of the Middle East — The greater world culture — Appendices: Vedic cosmology — Vedic civilization — The Yuga theory of Sri Yukteswar. Includes maps. Glossary. Bibliography. Foreword by Vyaas Houston. Frawley is an internationally known yoga and meditation teacher, Sanskrit scholar, and expert in Ayurvedic medicine.

507 _____. *Neti: Healing Secret of Yoga and Ayurveda.* (1st ed.) Twin Lakes, WI: Lotus Press, 2005.

A detailed, practical guide to the traditional yogic method for nasal irrigation. Begins with background information on Yoga and Ayurveda, referred to as the sister science of Yoga, and continues with a discussion of how the neti pot can be used in treating a variety of health problems by opening and cleansing channels in the head and reducing the need for antibiotics and sinus medications. Outlines the major cleansing practices recorded in Hatha Yoga manuals, including dhauti (stomach cleansing), vasti (lower intestinal track cleansing), neti (sinus cleansing), trataka (eyes), nauli (stimulation of abdominal area), and kapalabhati (rapid breathing exercises). For anyone who has felt blockages or pressure in the head as a result of practice, Frawley points out that inverted postures, like headstand and shoulderstand, bring energy to the head and sinuses which can sometimes result in sinus blockages by moving mucus into the region. In addition, pranayama emphasizes deep breathing and requires that the nostrils be clear to be fully effective. Routinely cleansing the nasal cavity with the neti pot clears the passages and facilitates all breathing exercises. Contact information for supplies, Ayurveda centers, and training opportunities are listed at the back. Glossary. Bibliography.

508 _____. *Tantric Yoga and the Wisdom Goddesses: Spiritual Secrets of Ayurveda.* Salt Lake City, Utah: Passage Press, 1994. Reprinted 1996. Also, Delhi: Motilal Banarsidass, [1996] / (2nd ed.) Twin Lakes, WI: Lotus Press, 2003.

A lucid and highly informative introduction to the Tantric tradition in which Frawley corrects many common misconceptions about Tantric philosophy and practice. Part One covers the background of Tantra, Western perceptions of Tantra, traditional Hindu views of Tantra, and different levels of Tantric teachings and practices. In Part Two, Frawley examines the mantric and meditation teachings of the Dasha Mahavidya, or Ten Wisdom Forms of the Goddesses, the personifications of the feminine aspect of the Divine who represent creation on all levels. "They reveal the inner workings of both the universe and the psyche, once the veil of appearances is pulled down. They represent the deeper truths of life hidden behind our attachment to the outer forms of things. Their messages are sometimes inspiring and sometimes frightening because they represent life itself, but they are always instructive to those who are looking for something beyond the ordinary realm." Part Three focuses on the practical with information about Tantric yoga practices and the ways Ayurvedic medicine can facilitate their efficacy. The book concludes with a comparison of Hindu and Buddhist Tantric systems. In the foreword, Georg Feuerstein recommends the book and calls Frawley "a walking encyclopedia when it comes to

Hindu metaphysics and spirituality." Includes a glossary of key Sanskrit terms and guide to pronunciation. Illustrated. Bibliography.

509 _____. *Yoga and Ayurveda: Self-Healing and Self-Realization.* Twin Lakes, WI: Lotus Press; Enfield: Airlift, 1999.

"Yoga and Ayurveda are sister sciences that developed together and repeatedly influenced each other throughout history." Frawley draws on his extensive knowledge of Vedic tradition to explore the history of Ayurveda, Hatha Yoga, and Kundalini Yoga, the ways in which they are connected, and their relevance in modern life. As a complete and transformational approach to health and well-being, he recommends proper diet, herbs, asana, pranayama, and meditation practice. Contents: Yoga and Ayurveda: the sciences of self-realization and self-healing — Dharma and Tattva: the universal philosophy of Yoga and Ayurveda — The three gunas and mental nature — The dance of the doshas: Ayurvedic constitution and Yoga — The paths of yoga — The soul and its different bodies — Prana, tejas and ojas: secrets of Yogic alchemy — Agni Yoga: harnessing the inner fire–Secrets of the five pranas — Kundalini and the chakras: awakening the subtle body — The nadis: the channel systems of mind and prana — Yogic and Ayurvedic diets: similarities and differences — Preparing soma: herbs for the practice of Yoga — Asana: Yoga postures for health and awareness — Methods of pranayama — Pratyahara: the forgotten limb of Yoga — Mantra purusha: the person of sound — Meditation and the mind — Appendices: The Vedic connection — Endnotes — Sanskrit glossary — Sanskrit pronunciation key — Bibliography. Foreword by Georg Feuerstein.

510 _____. *Yoga and the Sacred Fire: Self-Realization and Planetary Transformation.* (1st ed.) Twin Lakes, WI: Lotus Press, 2004.

"According to Yoga philosophy, life, mind and consciousness are different frequencies of light. They are inner powers of light, just as matter and energy are outer powers of light. The entire universe, animate and inanimate, is a tapestry of light, an overflowing of the ocean of light into both inner and outer dimensions.... The problem is that we look upon light only as a material force, not as a power of consciousness." This book is about the relationship of Yoga to Agni, the Vedic sacred fire of the soul, and the means to awaken the inner light or fire not only in the individual, but in the species as well. Frawley was deeply influenced by Sri Aurobindo's study of the Vedas and his consideration of yoga as a tool of immense evolutionary potential, and a central theme in this book is how yoga is truly a "labor of the soul." He is interested in raising yoga practice from a fixation on the personal self to a transformative process that takes place on a planetary level. Exploring the metaphorical use of fire and flame in diverse mystical traditions and meditation practices, he brings new understanding to the ways in which the outer forms of light in the natural world are expressions of the inner light of consciousness. The eight limbs of yoga, each of which develops a particular aspect of our being, are presented as eight yogic fires, and Frawley suggests ways to keep the fires clear, balanced, and functioning properly to facilitate individual well-being and hasten our spiritual development. Glossary. Bibliography. Foreword by Subhash Kak.

511 _____ and **Sandra Summerfield Kozak.** *Yoga for Your Type: An Ayurvedic Approach to Your Asana Practice.* Twin Lakes, WI: Lotus Press, 2001.

"Yoga is much more than a great exercise system. Yoga has extraordinary healing potential for both body and mind. Yoga addresses not only structural imbalances in the body, like bone and joint problems, but also organic dysfunctions, including hormonal and immune system disorders. In addition — particularly through its meditation methods — Yoga treats nervous system disorders, emotional tension and psychological difficulties of all types from stress to psychosis." In this book, Frawley explains why hatha yoga should be practiced with attention to one's dosha (Ayurvedic composition) in order to reap the full benefits, and he offers methods to create a practice that will promote doshic balance. Clearly written and well-illustrated, including photographs of well-known yoga instructors, such as Angela Farmer, Sharon Gannon, Judith Lasater, David Life, Erich Schiffmann, and Victor van Kooten. Contents: How to use this book — Yoga for your type — Classical Yoga and asana practice — Ayurveda and Yoga — Constitutional types — What asana does — Ayurvedic effects of asana practice — Advancing your practice — Getting started — Description of asanas: how to perform them and their ayurvedic effects — Adapting your program — Two types of asana programs for your type — Instant change programs for each doshic type — Long term dosha reduction

programs for each doshic type — Energetics of asana practice: advanced material — Glossary of Sanskrit terms — Glossary of Asana names–Bibliography. Foreword by Judith Lasater. Vedic scholar Frawley, named Vamadeva Shastri in 1991 and recognized in India as a *Vedacharya* or teacher of the ancient wisdom, has taught and lectured around the world.

512 **Frediani, Paul** and **Subhash Ranade, Avinash Lele.** *Ayurveda and Marma Therapy: Energy Points in Yogic Healing.* Twin Lakes, WI: Lotus Press, 2003. Also, Twin Lakes, WI: Lotus; Enfield [England]: Airlift, 2004.

In traditional Ayurvedic therapies, *marmas* (vital points) are the equivalent of acupuncture points. "Marmas are also an important aspect of the science of Yoga, with which Ayurveda is closely connected. Yoga not only has a sophisticated system of physical postures, it also recognizes the power of Prana or the life-force, which is reflected through the marma points on the surface of the body. An understanding of marmas can add greater efficacy to any level or type of yoga practice whether using the body, the breath or the mind." Authors discuss 107 marma points in the body, their properties, function, and methods of treatment, including massage, meditation, and yoga practice.

513 _____. *Surf Flex: Flexibility, Yoga, and Conditioning for the Ultimate Surfing Experience.* New York: Hatherleigh Press, c2001.

514 **Freedman, Miriam** and **Janice Hankes.** *Yoga for Busy People: Simple 10-Minute Exercises.* London: Vega, 2002. Previously published as: *Yoga at Work: 10-Minute Workouts for Busy People.* Shaftesbury, Dorset [England]; Rockport, Mass.: Element, 1996.

515 **Fremantle, Chloë.** *Yoga Practise Handbook.* London: Still Publishing, c2000.

This book is a useful supplement to regular class instruction. Rather than offering directions for individual asanas, Fremantle organizes the book around categories of postures (supine, kneeling, standing, squatting, inverted, head balances, shoulder balances, back arches, sitting, twists) and discusses benefits in each area, appropriate counterposes, modifications, tips for proper alignment, and coordinating breath. Ample space is provided for the reader to make notes and create a personalized workbook. Illustrated with small line drawings.

516 **Frenz, Albrecht.** *Yoga in Christianity.* Madras [India]: Christian Literature Society, 1986.

The question of whether yoga conflicts with religious faith is troubling to some Christians. In this small pamphlet, Frenz examines the relevance of Yoga to Christianity and proposes that being a serious student of yoga is compatible with Christian religious truth, a position that is based largely on his own conviction that faith in God is central to the philosophy outlined in the *Yoga Sutras.* Furthermore, he reassures readers that Christian Yoga does not lead to Hinduism, but remains a Christian expression of life. He focuses on the experiences of Christian mystics, including Meister Eckhart, Sadhu Sundar Singh, Valentin Weigel, Jakob Böhme, and Michael Hahn, and compares the stillness achieved through yogic disciplines that allows one to listen to the divine within to the quietude that enables the Holy Spirit to become active within the soul. He suggests that the very meaning of the word yoga, that is "yoking," can be understood as yoking the activity of the body and spirit to the word of God. Frenz is interested in the universalism of yoga and quotes extensively from the *Upanishads, Bhagavad Gita,* and the Bible to support his argument that yoga is compatible with Christian faith. Frenz, theologian and Indologist, served as a visiting professor of German at Madurai Kamaraj University in India.

517 **Friedeberger, Julie.** *The Healing Power of Yoga: For Health, Well-Being and Inner Peace.* New Delhi, India: New Age Books, 2004.

518 _____. *Office Yoga: Tackling Tension with Simple Stretches You Can Do at Your Desk.* London: Thorsons, c1991. Also, Delhi: Motilal Banarsidass, 2003.

Includes 60 simple, safe, yoga-based stretching and breathing exercises which can be performed in a seated position.

519 **Friends of Yoga.** *Diploma Awards.* [Barwell, Leicestershire: Friends of Yoga], 1982.

A directory of yoga teachers in Great Britain.

520 **Frost, Gavin** and **Yvonne Frost.** *Tantric Yoga: The Royal Path to Raising the Kundalini Power.* York Beach, ME: Weiser Books, 1989. Also, Delhi: Motilal Banarsidass, 1994.

Authors bring a Wiccan perspective to their interpretation of Tantric disciplines. After providing background information on the various paths of Tantric yoga, they describe rituals, meditations,

mantras, and exercises for activating each chakra and raising latent kundalini energy.

521 **Fuller, J. F. C.** *Yoga: A Study of the Mystical Philosophy of the Brahmins and Buddhists.* Delhi, India: Sri Satguru Publications, 1988. Originally published: London: William Rider & Son, 1925.

An interesting, occasionally didactic, examination of the theory and practice of yoga. With abundant references to ancient Sanskrit texts and the teachings of master yogis, draws comparisons between the methods of yoga and other systems, such as Christian mysticism, Buddhism, and magic. Contents: The agnostic position — The Vedanta — Attainment by yoga — The yogas — The conditions of yoga — Hatha Yoga — The constitution of the mystical body — The mudras — Raja Yoga — The doctrines of Buddhism — The noble eightfold path — An analysis and summary. John Frederick Charles Fuller, a British general and author of many books on military history, studied mystical thought and also became a member of the British Union of Fascists.

522 **Fuller, Lee.** *Yoga for People with Special Needs: A Handbook for Teachers.* [Austin, Texas: Texas Woman's University], 1983.

Bound photocopy of a professional report containing guidelines and resource materials to help physical education teachers and others use yoga as a medium of instruction for special populations.

523 **Gach, Michael Reed** with **Carolyn Marco.** *Acu-Yoga: Self Help Techniques to Relieve Tension.* Tokyo: Japan Publications; distributor, Kodansha International/USA, through Harper & Row, 1981.

Combines yoga asanas, breathing techniques, and stimulation of acupressure points and meridians to achieve greater health. Offers methods to treat back problems, circulation, colds, depression, eye problems, fatigue, headaches, hypertension, indigestion, insomnia, neck and shoulder tension, sinuses, spinal disorders, and more. Instructions for over 70 postures and exercises. Illustrated.

524 **Galbraith, Paul.** *Reversing Ageing the Natural Way.* McKinney, TX: Magni Group, c1993. Also, Melbourne, Victoria, Australia: Thomas C. Lothian, 1993 / London: Thorsons, 1998.

Discusses the mechanism and effects of ageing with recommendations for yogic postures, breathing techniques, proper nutrition, and lifestyle changes to effectively slow down the ageing process. Includes a 20-minute routine specifically designed to promote regeneration. Illustrated with small b&w photographs.

525 **Ganapathy, T. N.** and **K. R. Arumugam.** *The Yoga of Tirumular: Essays on the Tirumandiram.* Eastman, Québec [Canada]: Babaji's Kriya Yoga and Publications, 2005.

The 3,000 verses of the *Tirumandiram* deal with "all aspects of life ... dharma, artha, kāma, mokṣa, tapas, yoga, jñāna, siddhi, buddhi, mukti, planets, days, the art of breathing, mantra, tantra, yantra, cakras, meditation, medicine, etc. In short, it is a Tamil encyclopedia of philosophical and spiritual wisdom rendered in verse form." The authors attempt to present a clear explanation of the contents of the *Tirumandiram* for Western readers.

526 **Gaṇapatimuni, Vāsiṣṭha.** *Sri Ramana Gita: Being the Teachings of Bhagavan Sri Ramana Maharshi* / Composed by Vasistha Ganapati Muni; with Sanskrit commentary Prakasha, of T. V. Kapali Sastriar; English rendering S. Sankaranarayanan. Tiruvannamalai: Sri Ramanasramam, 1998.

Presents the philosophy of Ramana Maharshi, revered modern saint, in the form of questions and answers compiled by Ganapati Muni, a close disciple. "Most of the queries belong to the period of 1916 and 1917 when the Sage of Arunachala was least communicative. It is to the credit of the questioners that by their seriousness of purpose and sincerity of aspiration they could draw the Maharshi out...." The commentary, Prakasha, originally published in 1946, includes both English translation and Sanskrit text. This book is thorough and comprehensive, but for a simpler introduction to Maharshi's teachings, see *The Spiritual Teaching of Ramana Maharshi* (Boston: Shambhala: 1988) or *Be As You Are: The Teachings of Sri Ramana Maharshi* (London; Boston: Arkana, 1985).

527 **Gangesvarananda, Swami.** *Vedas: A Way of Life from Yadnya (Sacrifice) to Yoga (Union).* (1st ed.) Nasik, Maharashtra State, India: Matoshri Rampyaribai Sarda Satkarya Nidhi, 1982.

528 **Gannon, Sharon** and **David Life.** *The Art of Yoga.* New York: Stewart, Tabori & Chang, c2002.

Gannon and Life demonstrate challenging postures of Jivamukti Yoga in over 100 large, inspiring, sometimes playful, beautifully photographed images. According to the dust jacket, the quotations that accompany the b&w photographs come from ancient Sanskrit texts as well as the authors'

own commentary and observations, but in the book the specific source is not always clearly indicated. Forewords by Ravi and Anoushka Shankar; photographs by Martin Brading.

529 _____ and _____. *Jivamukti Yoga.* New York: Ballentine Books, 2002.

"Jivamukti Yoga is our attempt to reintegrate the physical, psychological, and spiritual aspects of yoga for Western practitioners." Enriched with quotations from ancient texts, spiritual teachers, musicians, philosophers and writers, this book succeeds beautifully in presenting Gannon's and Life's brand of yoga. A central concern is making the roots, history and philosophy of yoga accessible so that the reader will understand that yoga is not simply an efficient exercise program, but a means to attain enlightenment, "the state in which everything fits together." They deal with both the inner and outer yoga practices by relying heavily on ancient Sanskrit scriptures — the source material — and encouraging close attention to all eight limbs outlined in Patanjali's *Yoga Sutras.* The style is clear, friendly, and conversational, while displaying broad and deep knowledge. They do not instruct in individual asanas as many other books do, but instead focus on vinyasa krama, the art of sequencing asana postures. The book also gives instructions for specific techniques for pranayama (called "breath restriction"), kriya (cleansing practices), and meditation, and contains an interesting chapter on Nada Yoga, the yoga of deep inner listening. Acknowledging that the notion of guru can be a mysterious concept to many, they offer insights into the guru/disciple relationship that have particular relevance for Western readers and they discuss personal experiences with Swami Nirmalananda, Shri Brahmananda Sarasvati (Ramamurti S. Mishra), and Shri K. Pattabhi Jois. They encourage inter-religious understanding and tolerance, the practice of chanting, a vegetarian lifestyle and, in agreement with Shri Pattabhi Jois, they point out, "If you have an interest in liberation, you probably practiced yoga in previous lifetimes." The photographs, which are plentiful and display extraordinary form, could be larger for maximum benefit. Excellent glossary. Bibliography. Foreword by Sting.

530 **Garabedian, Helen.** *Itsy Bitsy Yoga: Yoga Poses to Help Your Baby Sleep Longer, Digest Better, and Grow Stronger.* New York: Simon & Schuster, 2004.

Certified instructor in yoga and infant massage presents over 70 gentle yoga postures and 35 series for parents and caretakers to practice with babies up to two years of age. Includes seven "Magic Poses" to quickly soothe fussy, upset babies. Illustrated.

531 **Gargulinski, Ryn.** *Bony Yoga.* York Beach, ME: Red Wheel/Weiser, 2005.

Wide-eyed, cartoon skeletons demonstrate traditional yoga poses, with commentary.

532 **Garrison, Omar.** *Tantra: The Yoga of Sex.* New York: Julian Press, 1983.

533 **Garton, Jane.** *5 Minute Yoga.* London: Design Eye, 2003.

534 **Gates, Rolf** and **Katrina Kenison.** *Meditations from the Mat: Daily Reflections on the Path of Yoga.* New York: Anchor Books, 2002.

Contains 365 inspirational quotations, many from the *Yoga Sutras,* but also from other yogic scriptures, philosophers, spiritual leaders, musicians, writers, yoga teachers and students, with commentaries by Gates that are intended to support and deepen yoga practice. "The real payoff of a yoga practice, I came to see, is not a perfect handstand or a deeper forward bend — it is the newly born self that each day steps off the yoga mat and back into life." Certified in Kripalu Yoga, Gates was named "Best Yoga Teacher" by *Boston Magazine* in 2002. Bibliography.

535 **Gaudin, Claire** and **Christian Gaudin.** *Yoga & Prāna for Cats.* Paris: Source; Poole [England]: Chris Lloyd, 2000.

536 **Gault, R. Danielle.** *The Well-Tempered Life: Learn How Yoga and Reflexology Can Bring Balance to the Personality Elements.* [Oakville, Ont., Canada: B. & D. Gault, 2004]

537 **Gavalas, Elaine.** *The Yoga Minibook for Energy and Strength: A Specialized Program for a Stronger, High-Energy You.* New York: Simon & Schuster, c2003. Also, London: Simon & Schuster, c2003.

Written for "all of you who are run-down and out of shape and feel tired way too often," this book provides instructions for yoga programs that incorporate hatha yoga, chakra yoga, and vinyasa techniques along with information based on Ayurvedic body type (vata/ectomorph, pitta/mesomorph, kapha/endomorph). Includes information

on the various types of yoga, breathing exercises (pranayama), meditation, and self-massage techniques. Contents: Understanding yoga — Before you begin — Yoga for your body type — Yoga for strength — Yoga for energy — Chakra yoga — Yoga to relieve fatigue. Illustrated.

538 _____. *The Yoga Minibook for Longevity: A Specialized Program for a Healthier, Vital You.* New York: Simon & Schuster, c2003. Also, London: Simon & Schuster, 2003.

Describes an anti-aging hatha yoga program with instructions for dozens of asanas, beginning with very basic poses, that are intended for older, less flexible practitioners. Includes information on modifications, use of props, imagery to enhance practice, and self-massage to release tension. Illustrated with line drawings.

539 _____. *The Yoga Minibook for Stress Relief: A Specialized Program for a Calmer, Relaxed You.* New York: Simon & Schuster, c2003. Also, London: Simon & Schuster, 2003.

Target audience for this book is anyone who suffers from stress-related problems such as anxiety, depression, tension, insomnia, or high blood pressure. Contents: Understanding yoga — Before you begin — Yoga relaxation and breathing — Yoga meditation and mantra — Yoga movement meditation — Restorative yoga — Yoga for emotional wellness.

540 _____. *The Yoga Minibook for Weight Loss: A Specialized Program for a Thinner, Leaner You.* New York: Simon & Schuster, c2003. Also, London: Simon & Schuster, 2003.

Contents: Understanding yoga — Before you begin — Yoga power workout — Yoga for abdominals — Yoga for toning — Gentle yoga — Yoga food.

541 **Gent, John**. *Gent Yoga Systems: A–Z Manual of Explanatory Terms.* Mansfield [England]: John Gent, c2001.

542 _____. *Gent Yoga Systems: Advanced Study Manual, Volumes 1–4.* Mansfield [England]: John Gent, 2002.

543 _____. *Gent Yoga Systems: Eternal Youth Exercises.* Mansfield [England]: John Gent, 2003.

544 _____. *Gent Yoga Systems: Further Study Manual.* Mansfield [England]: John Gent, 2003.

545 _____. *Gent Yoga Systems: Special Study Manual.* Mansfield [England]: John Gent, 2002.

546 _____. *Yoga Seeker.* Mansfield, Notts. [England]: John Gent,

A series of self-published pamphlets appearing between the 1970s and 2001 on all aspects of yoga practice and the author's reflections on Self-realization. Titles in the series include: *Personal Ecology, Discovering the Lost Senses, Exercise of Mind Over Matter, Guide to Nutrition, Understanding Field-Energy, The Mysteries of Oriental Power, Discipline of the Internal Forces, The Living Fire of Yoga, Brain Technology, Energising the Brain, Training for Perfection, Controlling Internal Forces, Mental Illumination,* and *Practical Philosophy.*

547 **Gerstein, Nancy**. *Guiding Yoga's Light: Yoga Lessons for Yoga Teachers.* Chicago, IL: Pendragon Publishing, 2004.

Organized around 56 lessons, this book reviews yogic concepts in straightforward language, provides scripts to use in class, and covers a wide range of topics to introduce to students. In addition to basic asanas and breathing practices, discusses the emotional effects of asana, understanding the Yamas and Niyamas, prana, and functions of the chakras. An excellent teaching tool, this book will also be of interest to students at any level who wish to deepen their practice. It was a finalist for the 2004 Book of the Year Award given by *ForeWord Magazine*, a review publication of independent and small presses.

548 **Gharote, M. L.** *Applied Yoga.* Lonavla, India: Kaivalyadhama S.M.Y.M. Samiti, 1990.

Compiled from lectures on the purpose and practices of yoga given at the Seminars on Yoga organized by the International Center for the Advancement of Research and Education in Vigliano Biellesse, Italy, in 1981. Concludes with brief descriptions of 20 poses illustrated with small b&w photographs. Bibliography.

549 _____. *Yogic Techniques.* Lonavla, India: Lonavla Yoga Institute, 1999.

550 _____ and **Manmath M. Gharote**. *Swami Kuvalayananda: A Pioneer of Scientific Yoga and Indian Physical Education.* Lonavla, India: Lonavla Yoga Institute, 1999.

This biography of Swami Kuvalayananda discusses his life and many contributions in the field of yoga research. Born in 1883, he founded the Kaivalyadhama Yoga Institute in 1924, conducted extensive research on the effects of yoga, wrote critical commentaries on basic texts, taught yoga, and

established a yoga medical center. Illustrated. Bibliography.

551 ____ and **Maureen Lockhart, editors**. *The Art of Survival: A Guide to Yoga Therapy*. London: Unwin Paperbacks, 1987.

Explains the therapeutic use of yoga and its place in contemporary culture.

552 ____ and **V. A. Bedekar**. *Descriptive Catalogue of Yoga Manuscripts*. Lonavla [India]: Kaivalyadhama S. M. Y. M. Samita, 1989.

Locates unpublished source material on yoga, chiefly in Sanskrit. Lists and notes the condition of 688 manuscripts held primarily in Indian libraries, but also in a few international institutions. This project was undertaken by the Philosophico-Literary Research Department of the Kaivalyadhama S. M. Y. M. Samiti under the guidance of Swami Kuvalayananda.

553 **Gherwal, Rishi Singh**. *Great Masters of the Himalayas: Their Lives and Teachings*. Kila, Mont.: Kessinger, 1998. Originally published: 1927.

554 **Ghose, Aurobindo**. *Bases of Yoga*. (9th ed.) Pondicherry [India]: Sri Aurobindo Ashram; [Pomona, Calif.: Auromere-Atmaniketan Ashram, distributor], 1981. Reissued 1993. Also, Twin Lakes, WI: Lotus Light Pub., 1993.

An excellent, accessible introduction to the teachings of Sri Aurobindo compiled from letters written to his disciples. Revered as a sage throughout India, he wrote many significant works on philosophy, ethics, and yoga and he developed Integral Yoga, a methodical approach toward complete transformation of the individual consciousness. In Sri Aurobindo's estimation, the crises in modern society can not be resolved through further technological changes, but only through fundamental inner transformation involving neural change and yoga, called by Sri Aurobindo "condensed evolution."

555 _____. *Essays Divine and Human: With Thoughts and Aphorisms*. (1st ed.) Pondicherry [India]: Sri Aurobindo Ashram, 1994.

This book consists of short prose works and fragments on yoga philosophy and psychology that were written by Sri Aurobindo between 1911 and 1950, but never published during his lifetime. Approximately half of the essays were included in *The Hour of God and Other Writings* (Sri Aurobindo Ashram, 1959) and many others appeared previously in the journal *Sri Aurobindo: Archives and Research*. The concluding chapter, "Notes on the Texts," contains detailed information on titles, dates, manuscript locations, and any problems encountered by the editors in compiling this work. Glossary.

556 _____. *Essays Divine and Human: Writings from Manuscripts 1910–1950*. Pondicherry [India]: Sri Aurobindo Ashram Publication Dept, 1997.

557 _____. *Essays in Philosophy and Yoga: Shorter Works 1910–1950*. Pondicherry [India]: Sri Aurobindo Ashram Publication Dept, 1998.

Consists of short prose works written by Sri Aurobindo and published during his lifetime.

558 _____. *Essays on the Gita*. Pondicherry [India]: Sri Aurobindo Ashram, 1983. Reprinted 1989, 1997, 2000. Also, Twin Lakes, WI: Lotus Light Publications, 1995.

Sri Aurobindo believed that humans have entered into a period of radical transition and the meaning of the *Bhagavad Gita* must not be limited to the spiritual development of the individual alone. He emphasizes that spiritual development must transcend the ego in such a way as to transform all beings and all lives, which is the true essence of karmayoga as he interprets the Gita. This lucid commentary was first published in two series in the monthly review *Arya* between August, 1916 and July, 1920. With Sanskrit text and translation of the *Bhagavad Gita*. This work has been translated into many languages.

559 _____. *The Essential Aurobindo: Writings of Sri Aurobindo* / Edited, with an introduction and a new afterword by Robert A. McDermott. Hudson, N.Y.: Lindisfarne Press, c1987. Also, Great Barrington, MA : Lindisfarne Books, 2001 / Hudson, NY: Lindisfarne; Edinburgh: Floris, c2001 / Great Barrington, MA: Lindisfarne Press; Rochester, VT: Distributed by Inner Traditions International, c1998. Originally published: New York: Schocken Books, 1973.

When Aurobindo, a contemporary of Gandhi, Rabindranath Tagore, and Sarvapalli Radhakrishnan, cautioned biographers that his life "has not been on the surface for men to see" it was understandable since he spent over twenty years in virtual meditative seclusion. However, during that time he continued to correspond with students and disciples and his published writings from that period have been extremely influential. In *The*

Essence of Yoga, Georg Feuerstein wrote of Sri Aurobindo, "There is an immense wealth of outstanding psychological and spiritual discoveries embedded in his voluminous writings, which stand at the watershed of a new era of yogic culture." The selections for this book are arranged in four sections ("Man in Evolution," "Integral Yoga," "Toward a Spiritual Age," and an Epilogue) with brief introductory essays that the editor hopes will make Sri Aurobindo's wide range of teachings not only intelligible to the beginning student, but also appealing to those already familiar with Indian philosophy, religion, and culture. The annotated Guide to Further Reading has been updated from earlier editions and the Afterword ("Imagining the Spiritual Mission of Sri Aurobindo and the Mother") was not part of the first edition. Chronology. Glossary. Bibliography.

560 _____. *The Essential Writings of Sri Aurobindo* / Edited by Peter Heehs. Delhi [India]: Oxford University Press, 1998.

561 _____. *The Four Aids.* (2nd ed.) Pondicherry [India]: Sri Aurobindo Ashram Publication Department, 1995. (1st ed.) 1945.

This pamphlet, handsewn into wrappers, is the first chapter from Part One of *The Synthesis of Yoga.* It outlines the essential conditions of spiritual life, in particular, śāstra (the knowledge of the truths and principles that govern realization), utsāha (patient, persistent action along the lines established by śāstra), kāla (the instrumentality of Time), and the direct example and influence of a teacher or guru. Concludes with extracts from letters written by Sri Aurobindo to his disciples.

562 _____. *The Future Evolution of Man: The Divine Life Upon Earth* / Compiled with a summary and notes by P. B. Saint-Hilaire. Pondicherry, India: Sri Aurobindo Ashram, 1990. Also, (2nd U.S. ed.) Twin Lakes, Wis.: Lotus Press, 2003.

Excerpts from Sri Aurobindo's *The Life Divine, The Human Cycle*, and *The Synthesis of Yoga.* One of Sri Aurobindo's main objectives was to chart the way toward a new level of consciousness and to show how it is possible to compress one's spiritual evolution into a single lifetime. This involved a complete transformation of the individual and, by extension, the structure of society through intense practice of yogic discipline. He spent many years devoted to the confirmation, expansion, and practical application of his spiritual vision.

563 _____. *Gems from Sri Aurobindo.* (1st U.S. ed.) Wilmot, WI: Lotus Light Publications, 1991–1995.

Illuminating quotations, categorized by subject, drawn from his many published works.

564 _____. *The Gita for the Youth: A Compilation From the Writings of Sri Aurobindo* / Compiled by Guru Pershad. Pondicherry, India: Sri Aurobindo Society, 1998.

565 _____. *A Greater Psychology: An Introduction to Sri Aurobindo's Psychological Thought* / Edited by A. S. Dalal. New York: Jeremy P. Tarcher/Putnam, c2001.

Sri Aurobindo's conception of spiritual evolution combines a deep understanding of both ancient wisdom and modern knowledge. He looks not only at what the human person is, but what each person can be. Ken Wilber calls Ghose "India's greatest modern philosopher-sage" and, in the foreword, he comments on the balanced sampling of the writings presented in this book. "Because of its fair and representative nature, its comprehensive examples, and the clarity of Dalal's own commentary, this book is surely the finest overview of Aurobindo's psychological thought now available, and it will likely remain a classic reference for the foreseeable future." Part One consists of selections from Aurobindo's writings which essentially follow a sequential development of thought and Part Two consists of essays in which Dalal attempts to bring out the experimental basis and integral nature of Aurobindo's philosophy. Contents: I. Consciousness the reality — The manifold being — The surface being and the inner being — The inconscient — The subconscient — The outer (surface) being — The inner being; the subliminal (Self) — The psychic being — Purusha and Prakriti: soul and nature — The gunas of prakriti: the three modes of nature — Self, ego and individuality — The superconscient: gradations of the higher consciousness — Liberation and transformation — Validity of supraphysical and spiritual experience — The psychology of faith — States of consciousness — Sleep and dreams — Psychical phenomena — Evolution of mankind: psychological and spiritual growth of society — Towards a greater psychology — II. The nature and methodology of yoga psychology — The scientific study of consciousness: three prerequisites for consciousness research — Consciousness: the materialistic and the mystical views — Sri Aurobindo on the structure

and organization of the being: an integral map for self-discovery — Sri Aurobindo on the self as experienced in yoga — Self, ego and individuality: Sri Aurobindo's Integral view — Sri Aurobindo on human development: a transpersonal perspective. Glossary of names and terms. Bibliographical references.

566 _____. *Growing Within: The Psychology of Inner Development: Selections from the Works of Sri Aurobindo and the Mother.* Ojai, Calif.: Institute of Integral Psychology; Twin Lakes, WI: Distributed by Lotus Light Publications, 1992.

567 _____. *The Hidden Forces of Life: Selections from the Works of Sri Aurobindo and the Mother* / Compiled by A. S. Dalal. (1st ed.) Ojai, CA: Institute of Integral Psychology, c1990. Published as: *The Hidden Forces of Life: Compiled from the Works of Sri Aurobindo and The Mother.* Pondicherry, India: Sri Aurobindo Ashram, 1990. Reprinted 1994.

568 _____. *The Hierarchy of Minds: The Mind Levels: A Compilation from the Works of Sri Aurobindo and the Mother.* Pondicherry [India]: Sri Aurobindo Ashram, 1984.

569 _____. *The Hour of God: Selections from His Writings.* New Delhi: Sahitya Akademi, 1995. Reprinted 2000.

570 _____. *The Integral Yoga: Sri Aurobindo's Teaching and Method of Practice: Selected Letters of Sri Aurobindo* / Compiled by Sri Aurobindo Ashram Archives and Research Library. Twin Lakes, WI: Lotus Light Publications, 1993. Also, Pondicherry [India]: Sri Aurobindo Ashram, 1993.

The letters in this book serve as an excellent introduction to the thought and work of Sri Aurobindo. Born in Calcutta in 1872, he was educated at St. Paul's School, London, and King's College in Cambridge. After his return to India in 1893, he worked at various times as a government official, an advisor to a maharishi, and as a professor. He advocated complete independence for India and became active in the nationalist movement. Sentenced in 1908 to a year's imprisonment for sedition and conspiracy, he turned away from political activism in favor of exploring liberation of an altogether different kind. After taking up the practice of yoga, he went to Pondicherry with the idea of devoting some time to quiet meditation, but he soon felt that his spiritual work required his full attention. During the next four decades, he worked out a system of spiritual development he called Integral Yoga in which he sought to harmonize thinking, feeling, and willing and to use the spiritual path as a means of changing the world and furthering human progress. Together with The Mother (the former Mira Richard), he founded an ashram where the idea that "all life is Yoga" could be applied. Sri Aurobindo chose to limit his contact with others in order to concentrate fully on spiritual practice, but he kept in touch with people in the ashram through letters. Written chiefly in the 1930s, these letters amplify the vision articulated in his many books and discuss personal and world transformation, relate stories from his own life, and provide detailed, practical guidance to Integral Yoga. Glossary of names and terms. Bibliographical references.

571 _____. *An Introduction to the Vedas and the Upanishads: A Compilation from the Writings of Sri Aurobindo* / by Guru Pershad. [Hyderabad, India]: Sri Aurobindo Society, Hyderabad Branch, c1990.

572 _____. *Lights on Yoga.* Pondicherry [India]: Sri Aurobindo Ashram, c1981.

Identifies basic obstacles to practice and offers instruction, insight, and encouragement.

573 _____. *Living Within: The Yoga Approach to Psychological Health and Growth: Selections from the Works of Sri Aurobindo and The Mother* / Compiled with an introduction by A. S. Dalal. (1st ed.) Ojai, Calif.: Institute of Integral Psychology, 1987. Also, Pondicherry [India]: Sri Aurobindo Ashram Publication Department, 1987. Reprinted 1992.

In the extended introduction, Dalal explains levels of consciousness, principles and methods for overcoming psychological disturbances, and maintenance of positive mental health in light of Sri Aurobindo's Integral Yoga. Contents: Introduction — General methods and principles — Disturbances of mind — Disturbances of the vital — Disturbances of the body and physical consciousness — Disturbances of the subconscient — The psychic being and psychological health — Exercises for growth and mastery. Glossary.

574 _____. *The Mind of Light: The Supramental Manifestation Upon Earth.* (2nd enlarged U.S. ed.) Twin Lakes, Wisconsin: Lotus Press, 2003.

A good introduction to Aurobindo's concept of the supramental and his teachings about the spir-

itual transformation of humanity and evolution of consciousness. These essays first appeared in the Aurobindo Ashram's *Bulletin of Physical Education* (later called the *Bulletin of Sri Aurobindo International Centre of Education*) between 1949 and 1950, were subsequently published by the Sri Aurobindo Ashram Press in 1952 under the title, *The Supramental Manifestation Upon Earth*, and then published in 1953 as *The Mind of Light* by E.P. Dutton. Introduction and annotated bibliography by Robert A. McDermott.

575 _____. *More Lights on Yoga.* (4th ed.) Pondicherry [India]: Sri Aurobindo Ashram, 1983. Reprinted 1995.

Extracts from letters written by Sri Aurobindo to his disciples dating primarily from the 1930s.

576 _____. *Our Many Selves: Practical Yogic Psychology* / Compiled and with an introduction by A.S. Dalal. Twin Lakes, WI: Lotus Press, 2002.

577 _____. *The Penguin Sri Aurobindo Reader* / Edited by Makarand Paranjape. New Delhi; New York: Penguin Books, 1999.

Selections from many of the major works of the prolific Sri Aurobindo, including commentaries on the *Vedas*, *Upanishads*, and *Bhagavad Gita*, essays written in the first decade of the twentieth century when India struggled toward independence, and essays that trace the development of Aurobindo's system of Integral Yoga (pūrna-yoga) along with some of his poems, letters, and aphorisms. Sri Aurobindo was a multi-faceted man, fluent in many languages, a political revolutionary, social critic, philosopher, poet, visionary, yogi, and spiritual teacher. In the excellent introduction, the editor writes that this collection is intended to appeal to a wide audience and to enable a critical examination of the man, his work, and his role in twentieth century Indian history. What emerges from this selection of writings is the profound belief Sri Aurobindo maintained in the future of humanity and the evolution of consciousness to a level in which the conflicts, injustices, and divisiveness that plague societies can be overcome. Synthesizing many traditions of Indian spirituality, Sri Aurobindo developed the concept of Integral Yoga to facilitate this transformation of consciousness. "Its object is not personal Mukti [liberation, freedom], although Mukti is a necessary condition of the yoga, but the liberation and transformation of the human being." This transformation will be achieved through changes within the individual, not through political institutions or even philosophy or religion. The editor also invites readers to assess the role of the Mother [the former Mira Richard] in the work and achievements of the Ashram. "Arguably, the Aurobindian project of the spiritual evolution of mankind need not be identified so closely to the persons of Sri Aurobindo and the Mother. Once its validity is recognized independently of their lives and careers, it will be possible to reinterpret and recover its energy and initiative." Chronology, glossary, and bibliography.

578 _____. *Powers Within: Selections from the Works of Sri Aurobindo and the Mothe*r / Compiled with an introduction by A. S. Dalal. Ojai, Calif.: Institute of Integral Psychology; Pondicherry, India: Sri Aurobindo Ashram Publication Department, c1998. Also, (1st Lotus Press ed.) Twin Lakes, WI: Lotus Press, 2002.

579 _____. *The Psychic Being: Selections from the Writings of Sri Aurobindo and The Mother.* Pondicherry [India]: Sri Aurobindo Ashram, 1989. Reprinted 1990. Published as: *The Psychic Being: Soul: Its Nature, Mission, and Evolution.* Wilmot, WI: Lotus Light Publications, 1990.

580 _____. *Quiet Mind: Compilation from the Works of Sri Aurobindo and The Mother* / K. C. Anand [editor]. Pondicherry [India]: Sri Aurobindo Ashram, 1984. Reprinted 1988.

A small book of selected writings and aphorisms focused on the importance of quieting the restless activity of the mind and methods to achieve this. Bibliographical references.

581 _____. *Records of Yoga.* (1st ed.) Pondicherry [India]: Sri Aurobindo Ashram, 2001.

Sri Aurobindo's diary on yoga (1909–1927) in two large volumes compiled from notebooks and his jottings on loose sheets of paper. The special terminology, abbreviations, symbols, and markings he used are explained in a separate section. Detailed and fascinating.

582 _____. *Sri Aurobindo Collected Works.* Pondicherry [India]: Sri Aurobindo Ashram, 1995.

Contents: Vol. 1. Bande Mataram — vol. 2. Essays on the Gita — vol. 3. The Secret of the Veda — vol. 4. Hymns to the Mystic Fire — vol. 5. Upanishads — vol. 6. The Foundations of Indian Culture — vol. 7. The Human Cycle — vol. 8. The Life Divine — vol. 9. The Synthesis of Yoga — vol.

10-12. Letters on Yoga — vol. 13. Essays Divine and Human — vol. 14. The Supramental Manifestation — vol. 15. The Mother — vol. 16. Collected Poems — vol. 17–18. Collected Plays — vol. 19. The Future Poetry — vol. 20. Savitri — vol. 21. On Himself— vol. 22. Letters on Poetry and Art.

583 _____. *Sri Aurobindo: The Complete Works of Sri Aurobindo.* Pondicherry [India]: Sri Aurobindo Ashram Publication Dept., 1997-

584 _____. *The Supramental Manifestation and Other Writings.* (2nd ed.) Pondicherry [India]: Sri Aurobindo Ashram, 1989. Reprinted 1993.

The primary objective in Integral Yoga is to evolve one's ordinary consciousness to the "supramental" level, that is, beyond the normal limits of the human mind, and then bring down the supramental consciousness into all activities of one's life for the benefit of the entire human race as well as the individual.

585 _____. *The Synthesis of Yoga.* Pondicherry [India]: Sri Aurobindo Ashram: Pomona, CA: Auromere [distributor], 1983. Reprinted 1999. Also, Calcutta: M.P. Birla Foundation; New Delhi: Distributors, D. K. Publishers Distributors, 1988 / Silver Lake, Wisconsin: Lotus Light Publications, [1992] / Twin Lakes, WI: Lotus Press, 1996.

"Truth of philosophy is of a merely theoretical value unless it can be lived, and we have therefore tried in *The Synthesis of Yoga* to arrive at a synthetical view of the principles and methods of the various lines of spiritual self-discipline and the way in which they can lead to an integral divine life in the human existence." In this book, Sri Aurobindo discusses the yogic paths of Jnana (knowledge), Karma (work or selfless action), Bhakti (devotion, love) as well as Hatha Yoga, Raja Yoga, and Tantra and describes the methods to combine all elements to transform human existence. In The Yoga of Perfection, Aurobindo writes of the principle "which becomes progressively less obscure, more self-conscient and luminous, more self-possessed in the human being by the opening of all his instruments of knowledge, will, action, life to the Spirit within him and in the world." Contents: Introduction. The conditions of the synthesis — The yoga of divine works — The yoga of integral knowledge — The yoga of divine love — The yoga of self-perfection.

586 _____. *What Is Mind: A Compilation from the Works of Sri Aurobindo and The Mother.* Pondicherry [India]: Sri Aurobindo Society, 1983.

587 _____. *What Is Yoga: A Compilation from the Works of Sri Aurobindo and The Mother.* Pondicherry [India]: Sri Aurobindo Society, 1983. Reprinted 1988.

A small booklet containing essays reprinted from *All India Magazine*, a journal of the Sri Aurobindo Society.

588 _____. *Wisdom of the Gita* / Compiled by M. P. Pandit. (1st U.S. ed.) Twin Lakes, WI: Lotus Light Publications, 1992.

589 _____. *Wisdom of the Gita. Second Series* / Compiled by M. P. Pandit. Twin Lakes, WI: Lotus Light Publications, 1992.

590 _____. *Wisdom of the Upanishads* / Compiled by M. P. Pandit. Wilmot, Wisconsin: Lotus Light Publications, 1988.

591 _____. *The Yoga and Its Objects.* (10th ed.) Pondicherry [India]: Sri Aurobindo Ashram Publication Department, 1994. (1st ed.) 1921.

A small pamphlet, handsewn into wrappers, in which Sri Aurobindo discusses the processes and objects of yoga. He explains that the practices of Hatha and Raja Yoga are mighty, but they are not sufficient to achieve complete liberation. Students are urged to "go higher" and practice Adhyatmayoga, that is, "an absolute self-surrender to the transcendent, infinite and universal Personality" in which every duality is removed and the whole world, seen and unseen, is recognized as "one supreme expression of concealed Wisdom, Power and Bliss."

592 _____. *The Yoga of Sleep and Dreams: The Night-School of Sadhana* / Compiled by A. S. Dalal. Twin Lakes, WI: Lotus, 2005.

593 **Gibbs, Bel.** *Yoga for Children: Stretching and Strengthening Exercises for 3–11 Year Olds.* London: Lorenz Books, c2003.

Believing that it is never too early to begin to practice yoga, Gibbs combines warm-up exercises, basic yoga postures, animal poses, and many creative games in this large-format introduction to yoga for children. Postures are modeled by children clearly enjoying themselves in numerous colorful photographs. Author is a certified yoga instructor.

594 _____. *Yoga for Kids.* London: Southwater, 2005.

595 **Giles, Bill.** *A Trilogy on Yoga.* Deakin, A.C.T.: Samyama Yoga, c2005.

Vol. 1. In Search of Yoga — vol. 2. The Yoga of Happiness — vol. 3. The Yoga of Samādhi.

596 _____ and **Judy Bolton**. *Samyana Yoga: Basic Stretch Series*. Deakin, A.C.T.: Samyama Yoga, 2006.

597 **Gilmore, Ruth**. *Relieve Stress*. London: Dorling Kindersley, 2002. Also, (1st American ed.) New York: DK Publishing, 2002.

This handbook was created in association with the Yoga Biomedical Trust as part of the "Yoga for Living" series. Provides instructions for two dozen basic postures plus preliminary stretches, breathing techniques, mudras, relaxation, meditation, and eight practice routines that are designed specifically to target acute or chronic stress. The color photographs are small, but effective; the models demonstrate excellent form.

598 **Giri, Sadhanananda**. *Yoga: Its Mystery and Performing Art* / translated and edited by Kalyan Bhattacharyea; revised by Subir Kumar Ghosh and Amitansu Roy. (1st International ed.) West Bengal, India: J. Yogashram, 2004.

599 **Gitananda, Swami**. *Who's Who in Yoga World Wide*. Kottakuppam, Tamil Nadu, India: Satya Press, 1991.

Contains the report of the Third Decennial Convocation of Vishwa Yoga Samaj, held January 13–17, 1989, a list of participants, articles on yoga by leading authorities, a directory of yoga teachers, yoga centers and ashrams, prominent organizations, yoga publications, and researchers.

600 _____ and **Meenakshi Bhavanani**. *Yoga and Sports*. Tamil Nadu, India: Satya Press, 1989.

601 **Giubilaro, Gabriella**. *Hatha Yoga*. [S.l.: Gabriella Giubilaro?], c1985.

A simple guide to basic yoga postures with no background information on yoga history or philosophy. Clearly inspired by the author's personal experience with yoga, but poorly organized and illustrated with rough line drawings.

602 *A Glossary of Tantra, Mantra, and Yantra*. (1st ed.) Delhi, India: Sri Satguru Publications, 1995.

An excellent, comprehensive glossary of Sanskrit terms related to yoga, Tantra, mantra, and yantra.

603 **Gnaneswarananda, Swami**. *Yoga for Beginners*. Madras [India]; Bourne End [England]; Sri Ramakrishna Math; Ramakrishna Vedanta Center, 1990.

604 _____. *Yoga for Kids*. London: Southwater, 2005.

605 **Goa, Anita**. *Your Best Body Ever*. New York: McGraw Hill, c2005. Available electronically through NetLibrary.

Combines elements of aerobic and cardio workouts, strength training, and yoga.

606 **Goetinck, Monette**. *Yoga for Children*. Philadelphia, PA: Xlibris, 2004.

607 **Gold, Richard**. *Thai Massage: A Traditional Medical Technique*. Edinburgh; New York: Churchill Livingstone, 1998.

The ancient healing art of Thai massage combines elements of yoga and acupressure, in what is essentially a double-yoga practice, to work with "sen" energy pathways in the body and therapy points located along these lines. This book provides background information on history and philosophy along with practical, step-by-step guidance in techniques, contraindications, and precautions. Illustrated. Bibliography.

608 **Goldberg, Ellen**. *The Lord Who Is Half Woman: Ardhanarishvara in Indian and Feminist Perspective*. Albany, NY: State University of New York Press, 2002.

A detailed study of the significance of the Ardhanarishvara form in temple iconography, haṭhayoga texts and practice, and devotional poetry. The androgynous deity (the half-woman-lord) represents the balanced union of male and female elements. Goldberg points out that while the imagery and metaphors used to explain the processes of haṭhayoga are male-centered and few, if any, of the texts on yoga were written with the female in mind, the ultimate goal is "the recognition of pure or primordial consciousness" where no gender difference remains. She pursues an enquiry into the ways in which the image of the androgyne as a meditational aid in yoga practice offers a way of realizing selfhood in which all differences dissolve.

609 **Gomes, Ignatius**. *Mountaineering Himalayas, Yoga, Spirituality and Health*. (1st ed.) Little Rock, AR: Secret of Happiness Yoga, 2001.

610 _____. *Yoga for Cats and for Humans*. Little Rock, AR: Secret of Happiness Yoga, [2002?]

611 **Gopalakrishna, M. K.** *Pranayama with Postures for Specific Benefits*. Bangalore: Sri Aurobindo Kapali Sastry Institute, 2003.

612 **Gopi Krishna.** *Ancient Secrets of Kundalini (Hidden in Panchastavi).* New Delhi: UBS Publishers' Distributors, 1995. Reprinted 1996, 1997.

"In a delicate machine so intricate and sensitive as the human body, in the whole as also in all its components, how can all the supernormal and bizarre phenomena associated with Kundalini occur without drastically changing its rhythm or causing disorder in its normal working in one way or the other? The point to be remembered here is that the awakening of Kundalini is an activity for which a provision already exists in the human frame, in the same way as there exists a provision in the body of a woman for conception and the bearing of a child. However strange or bizarre the manifestations might be they are then the offshoots of a development for which the organism already stands equipped, as a result of natural processes about which we are still in the dark." Of particular interest is a section on evidence of kundalini practice in various cultures around the world. Contents: Mystical Knowledge — Shiva and Shakti — Mystical experience and modern science — The nature of reality — The inner universe. Includes a translation of the five cantos of Panchastavi. Bibliographical references.

613 _____. *The Awakening of Kundalini.* Flesherton, Ontario: Institute for Consciousness Research; Darien, CT: Kundalini Research Foundation, 1993.

The serpent power known as kundalini-shakti along with the chakras, the centers through which kundalini is said to ascend from the base of the spine to the crown of the head, is one of the most remarkable and simultaneously bewildering features of yogic practices. In this book, Gopi Krishna explains how it figures in our evolutionary future. Contents: Introduction — What everyone should know about higher consciousness — The ancient concept of kundalini — Is meditation always beneficial? — The goal of meditation — The true aim of yoga — The dangers of partial awareness: comments on Alan Watts' autobiography — An interview with Gopi Krishna: On mystical experience, drugs, and the evolutionary processes.

614 _____. *The Evolution of Higher Consciousness.* New Delhi: UBS Publishers' Distributors, c1993.

615 _____. *Higher Consciousness and Kundalini.* Flesherton, Ontario, Canada: F.I.N.D. Research Trust; Darien, CT: Kundalini Research Foundation, 1988. Reprinted 1993.

Contents: The physical aspects of higher consciousness — The nature of mystical experience — Religion and evolution — Yoga and higher consciousness — The problems of miracles and the paranormal — Science and kundalini — Kundalini in the evolution of mankind

616 _____. *Kundalini for the New Age: Selected Writings.* Toronto; New York: Bantam Books, 1988. Published as: *Kundalini: Empowering Human Evolution: Selected Writings of Gopi Krishna.* (1st Revised ed.) New York: Paragon House, 1996.

Of particular interest in this collection are the criticisms Gopi Krishna directs toward Jung's psychological interpretations of Kundalini in which he states that Jung used concepts of Kundalini only in a limited way and as corroboration of his own ideas. "The same thing happened in a seminar held by him on Kundalini, of which a written summary is available in the Jung Institute [see *The Psychology of Kundalini Yoga: Notes of the Seminar Given in 1932 by C. G. Jung,* Princeton University Press, 1996]. None of the scholars present, as evident from the views expressed by them, displayed the least knowledge about the real significance of the ancient document they were discussing at the time." Contents: Kundalini: the guardian of human evolution — About my way of writing — Professor Weizsacker's introduction to the biological basis of religion and genius — The biological basis of religion and genius — Beyond the higher states of consciousness — Is meditation always beneficial? — A paradoxical episode in the life of Gandhi — Accelerating brain evolution — About psychic phenomena, psychology, prana, and Freud — The splendorous Eden in which I live — On meditation — The case of Alan Watts — Writing for future generations — The scientific investigation — Professor von Weizsacker as a thinker of the future — Supernatural powers and physiology — Life is everlasting.

617 _____. *Kundalini: The Evolutionary Energy in Man.* Boston, Mass.: Shambhala, 1985. Reissued 1997.

A fascinating firsthand account of the transformative experiences of kundalini yoga by one of the most well-known and influential twentieth century pioneers in kundalini yoga. James Hillman writes in the commentary, "...Gopi Krishna never felt that what took place was personally his. From the beginning he was a mere instrument; therefore, at the end, he is merely a mouthpiece of a vaster truth.

The degree to which the ego personality takes part in these collective unconscious events determines their final shape. In the West, the mystic or artist to whom the extraordinary happens hammers the impersonal into personal form and presses his own vision upon archetypal patterns. The specific absence of personal form, the characteristic of impersonality, is the mark of the East. Yet, Gopi Krishna's biography is personal and it is just this which makes it unusually contemporary and accessible. Just because this book from another culture is so accessible it meets us more than halfway, addressing to each reader a question about the nature of man. His question is the fundamental one. What could be more important to inquire about than the nature of man, his psyche, his spirit, his body, and the purpose of his consciousness?" Introduction by Frederic Spiegelberg.

618 _____. *Kundalini: The Secret of Yoga.* Flesherton, Ont. [Canada]: F.I.N.D. Research Trust; Noroton Heights, CT: Kundalini Research Foundation, 1990 / Also, New Delhi: UBS Publishers' Distributors, 1992 / Markdale, ON, Canada: Institute for Consciousness Research; Darien, CT: Kundalini Research Foundation, 2000. Published as: *The Secret of Yoga.* New York : Harper, 1972 / Also, Wellingborough, Northamptonshire: Turnstone Press, 1981.

Both instructive and highly readable, this is a critical analysis of the processes of Kundalini Yoga in light of modern knowledge about the human mind and body. "It can be confidently asserted that there is a solid core of truth in the assertions of the ancient authors which has been so exaggerated and embellished that a doubt is cast over the whole system." The far-reaching changes in consciousness described by yogis is possible, but Gopi Krishna points out that it is a formidable task and real success is rare, also noting the many challenges in adapting ancient teachings to our present highly competitive, fast-paced, and discordant world. He explains discrepancies in the accounts of different writers and attempts to reconcile the fantastic claims made about the process, supporting well-reasoned arguments with references to the vast mass of ancient literature on Kundalini in the Tantras, Upanishads, manuals on Hatha Yoga, and Buddhist texts. He explains the physiological basis of kundalini and offers vivid descriptions of the process and the changes that occur in the mental condition of aspirants when the kundalini energy penetrates chakras. Later printings include an index.

619 _____. *Living with Kundalini: The Autobiography of Gopi Krishna.* Boston, Mass.: Shambhala, 1993.

Expanded version of Gopi Krishna's autobiographical account of experiences with kundalini awakening recorded in *Kundalini: The Evolutionary Energy in Man* accompanied by new material drawn from the author's writing. The awakening of kundalini is not simply the arousal of a dormant force within us, as Gopi Krishna explains, it is "actually the start of a new activity by changing the whole system to adapt it to a new pattern of consciousness through changing the composition of the bioenergy or subtle life force permeating the whole body." Glossary.

620 _____. *The Purpose of Yoga.* (2nd ed.) New Delhi, India: UBS Publishers' Distributors, 1993. Reprinted 1994, 1996.

The author argues for the relevance of yoga to contemporary life, equating yoga with the activity of the brain from which all great masterpieces of art, literature, philosophy, science, and spiritual knowledge have originated. Contains chapters on the symbolic meaning of the chakras, prana energy, and an interesting discussion of the phases of consciousness recognized by yogis, namely consciousness in deep sleep, in the dream state, and waking. The fourth state, turiya, is above, beyond, and unlike the three normal patterns. Only after experiencing this higher state of consciousness does one obtain a deeper insight into the other three states and the ability to correctly assess the limitations of the intellect in comprehending the multidimensional universe. Bibliography.

621 _____. *The Secret of Yoga.* Wellingborough [England]: Turnstone, 1981.

622 _____. *Three Perspectives on Kundalini.* Flesherton, Ont. [Canada]: F.I.N.D. Research Trust; Darien, CT: Kundalini Research Foundation, 1991. Also, New Delhi: UBS Publishers' Distributors, 1994.

A compilation of three works previously published in 1978 and 1979. Contents: The real nature of mystical experience — Reason and revelation — Kundalini in time and space.

623 _____. *The Way to Self-Knowledge.* Flesherton, Ont. [Canada]: Institute for Consciousness

Research; Noroton Heights, Conn.: Kundalini Research Foundation, 2001.

624 **Goswami, Shyam Sundar**. *Hatha Yoga: An Advanced Method of Physical Education and Concentration.* London: L. N. Fowler, [undated]

625 _____. *Jesus Christ and Yoga.* New Delhi: Asian Educational Services, 1986.

626 _____. *Layayoga: The Definitive Guide to the Chakras and Kundalini.* Rochester, VT: Inner Traditions, 1999.

An in-depth, scholarly reference work on the complex system of the chakras gleaned from studying hundreds of Sanskrit texts and through direct experience. In the foreword, Georg Feuerstein calls Tantra "body-positive" and writes, "At the heart of Tantra is Kundaliniyoga, and at the core of Kundaliniyoga is Layayoga." Of Goswami's work he writes, "Nowhere else on earth can one find such profound knowledge about esoteric anatomy and the subtle energetic work necessary to achieve full enlightenment ... an extremely valuable gift to genuine Yoga practitioners." Tantrism occupies a unique place in the Yoga tradition and the *Tantras*, the written record of the doctrine, clearly formulate the theory of the subtle body with its complex system of nadis (channels) and chakras (centers) together with that of the kundalini. In Layayoga, techniques are employed to awaken dormant energy in the body and cause it to move upward inside the subtle body. The yogi achieves conscious awareness of the presence of shakti, or cosmic power, and utilizes it for spiritual and bodily transformation. A good introduction for anyone who has been suspicious of or avowedly against Tantra. Contents: My initiation into Layayoga — Layayoga and Ashtaṅgayoga — Layayoga: its significance and method — Kundalini: the coiled power — Mantra: supra-sound power — Bhutashuddhi: purificatory thought-concentration — Bhutashuddhi pranayama: purificatory breathing — Introduction to the system of the chakras — The Waidika system of the chakras — The Tantrika system of the chakras — Exposition of the chakras — Location of the chakras — Physical purification and vitalization — Mental purification and rejuvenation — Posture, breath-control and sense-withdrawal — Practice of dharana — Practice of dhyana — Practice of Bhutashuddhi — Glossary — Note on pronunciation of Sanskrit words and mantras. Illustrated. Bibliography. Author founded the Goswami Institute of Yoga in Sweden and was a disciple of the yoga master Balak Bharati.

627 **Govindan, Marshall.** *Babaji and the 18 Siddha Kriya Yoga Tradition.* Montreal: Kriya Yoga Publications, 1991. Reprinted 2001.

628 _____. *Babaji's Kriya Hatha Yoga: 18 Postures of Relaxation & Rejuvenation.* Eastman, Quebec, Canada: Babaji's Kriya Yoga and Publications, 1999.

Introduction to basic postures, with information about entering, holding, and coming out of the posture, benefits, and cautions. Illustrated with small line drawings.

629 _____. *How I Became a Disciple of Babaji.* St. Etienne de Bolton, Quebec: Babaji's Kriya Yoga and Publications, 1997.

630 **Gowans, Shanti.** *As a Twig Is Shaped: Yoga Education for Children: Education in Consciousness, Resource & Support Material for Teachers.* Australia Fair, Qld.: Meditation Institute, 2005.

631 _____. *Effective Concentration & Study Skills: Key to Success: Applying the Age-Old Yogic Mind-Control Techniques to Acquire Practical Skills on How to Organise and Focus One's Self in Study and Work.* Moorabbin [Victoria, Australia]: Shanti Niketan Yoga Centre, [1992?]

632 _____. *Shanti Gowans' Yoga in Pregnancy with Cathy Gaal.* Moorabbin [Victoria, Australia]: Shanti Niketan Yoga Centre, 1992. Published as: *Yoga for Pregnancy.* Southport, Qld. [Australia]: Inner Peace Publications, 2005.

633 _____. *Stress Ease: Shanti Yoga Exercises to Relax Your Neck & Shoulders.* Southport, Qld. [Australia]: Inner Peace Publications, 2002.

634 **Goyeche, John R. M.** *Yoga for Mind, Body, and Spirit: Details of Practices That Will Help Your Health, Psychological and Spiritual Well-Being.* Toronto: Productive Publications, c2001.

Contents: Yoga: introduction and overview — Taste of yoga — More easy yoga — Yoga for the serious — The one-to-three hour practice session — The health and psychological benefits of yoga — Yoga and spiritual exercise — Yoga: child development and education. Photographic illustrations are distorted and grainy. Bibliography.

635 **Graham, Margaret**. *Keep Moving, Keep Young: Gentle Yoga Exercises.* London: Unwin

Paperbacks, 1988. Also, London: Hodder & Stoughton, 1995 / London: Conker Productions, 2000.

636 **Gratz, Joan C.** *Downward-Facing Frog: Yoga Practices and Etiquette in the Animal Kingdom.* Portland, Or.: Gratzfilm & Print, 2003.

Mildly amusing, somewhat glib cartoons.

637 **Gray, Pauline.** *The Meeting Place: Yoga, Youth and You.* New York: Vantage Press, c1982.

The focus here is on Hatha Yoga. "All Sanskrit has been intentionally omitted... Simplistic to a fault perhaps; but, nonetheless, the book has been designed specifically with the beginner in mind." Includes instructions for warm-up exercises, three dozen postures, and four breathing exercises along with brief information on diet and nutrition. Illustrated.

638 **Greene, Douglas H.** *Reiki-Yoga: The Union of Two Ancient Healing Systems: A Practical Step-by-Step Guidebook.* Washington Depot, CT: Douglas H. Greene, 2005.

639 **Greengrass, Gerry Olin.** *Bow Wow Yoga: 10,000 Years of Posturing.* New York: Jeremy Tarcher/ Penguin, c2003.

Canine yoga for dog-lovers with tongue-in-cheek instructions and amusing drawings.

640 **Greenland, Drew.** *Golfer's Book of Yoga: Bring Your Game to the Next Level.* Greenwich, Conn.: American Golfer; New York: Riverway, 2002.

641 **Greenwell, Bonnie.** *Energies of Transformation: A Guide to the Kundalini Process.* (1st Indian ed.) Delhi: Motilal Banarsidass, 2002.

642 **Griffyn, Sally** and **Michaela Clarke.** *Ashtanga Yoga for Women: Invigorating Mind, Body, and Spirit with Power Yoga.* Berkeley, CA: Ulysses Press, 2003. Published as: *Ashtanga Yoga for Women: Invigorating Mind, Body, and Spirit with Dynamic Yoga.* Alresford [England]: Godsfield, 2003.

Provides information on the purposes of Ashtanga Yoga and methods for linking poses with vinyasa. Step-by-step instructions for the Primary Series illustrated with photographs that include clear information on coordinating breath with asanas. Concluding chapters discuss adjusting Ashtanga Yoga to the cycles of women's lives, including menstruation, pregnancy, and motherhood, as well as ways to prevent injuries. Illustrated.

643 **Grigg, Fred R.** *The Deception of Martial Arts and Yoga.* Palm Beach, Qld. [Australia]: Mandate Ministries, 1986. Reprinted 1990.

644 **Grill, Heinz.** *The Spiritualising of the Body: An Artistic and Spiritual Path with Yoga.* Niefern-Öschelbronn: Lammers-Koll Verlag, 2004. Translation of: *Vergeistigung des Leibes.*

645 **Grilley, Paul.** *Yin Yoga: Outline of a Quiet Practice.* Ashland, Oregon: White Cloud Press, 2002.

"As important as it is to our physical and mental well-being to be strong, it is not muscular strength that gives us the feeling of ease and lightness in the body, it is the flexibility of the joints, the connective tissue." The Meridian Theory, based on the research of Dr. Hiroshi Motoyama, stresses the importance of connective tissue in conducting energy throughout the body. In this book, Grilley describes his method for practicing "yin yoga" in which postures are held for longer periods than most other forms in order to gently stretch and rehabilitate connective tissue. Compares yin and yang aspects of yoga and emphasizes the necessity of practicing both styles to obtain optimum benefits. Two dozen postures described and illustrated. Bibliography.

646 **Grinshpon, Yohanan.** *Silence Unheard: Deathly Otherness in Pātañjala-Yoga.* Albany: State University of New York Press, c2002. Available electronically through SUNY Press E Book Collection and NetLibrary.

Offers a strikingly novel reading of the *Yogasūtra* in which Grinshpon maintains that the work is a complex, unique expression of an otherness and separation that is essentially unattractive for "the integration-bound." In the foreword, David Shulman comments upon the danger of imposing on ancient texts "some prefabricated structure we have inherited and to which, perhaps out of anxiety or lethargy, we continue to cling," and says that this book could change the way classical yoga is understood. Grinshpon disputes the traditional interpretation of the goals of yoga as integration, unification, and connectedness. Acknowledging that it is impossible to ascertain the true intent of a 2,000 year old work, he regards his interpretation as a myth like many others, but he maintains that Patanjali was an intellectual and Sāṅkhya philosopher, not a practicing yogin, who either observed the silent yogin and found "a spiritual hero" and

embodiment of his Sāṅkhya theory of liberation or assembled the *Yogasūtra* from information available from various sources. He finds the most compelling imagery of yoga in its dense silence, disintegration, separation of subject and object, and ultimate dissolution, and he explores the tension between this silence and the various — inherently deficient — verbalizations of yogic experiences. Rather than minimizing the significance of the siddhis (supranormal attainments) as do many commentators, he places them front and center, viewing them as fundamental to the otherness of the yogic universe. "The essence (nature) of the seed of corn lies in its potential to become corn, not in the seed manifested in its pregermination condition. In this context, extreme, latent, and foreign circumstances — such as those created by yogins — may be invaluable for human understanding." In the free translation of the *Yogasūtra* at the end of the book, Grinshpon reorders some of the sutras and he strives to illuminate different levels and voices in the text. Bibliography.

647 **Grönbold, Günter**. *The Yoga of Six Limbs: An Introduction to the History of Ṣaḍaṅgayoga.* Santa Fe, N.M.: Spirit of the Sun Publications, 1996.

Demonstrates that the Ṣaḍaṅgayoga, described in various *Upanishads,* was a significant stage in the history of yoga. It served as an important basis for the well-known eight-limbed Aṣṭāṅga yoga presented in the *Yoga Sutras* as well as achieving high status in Buddhism. Includes an extensive list of Sanskrit texts which mention this yoga.

648 **Groves, Dawn**. *Yoga for Busy People: Increase Energy and Reduce Stress in Minutes a Day.* New York: Barnes & Noble, 2002. Also, San Rafael, Calif.: New World Library; [Emeryville, CA]: Distributed by Publishers Group West, 1995. Available electronically through NetLibrary.

Designed for people with limited time and diminishing physical flexibility, this book focuses on setting realistic expectations and organizing an effective practice sequence. After discussing how yoga postures bring balance to the musculoskeletal system, Groves provides instructions for a few basic postures, with appropriate modifications, along with advice on overcoming resistance, staying motivated, and developing yoga "bits" that help to manage stress and invigorate the body. Illustrated with line drawings. Bibliography.

649 **Grzybowski, Eve**. *Teach Yourself Yoga.* East Roseville, NSW, Australia: Simon & Schuster Australia, 1997.

Written in a personable, accessible style, this introduction to hatha yoga emphasizes the universality and adaptability of yoga. Includes step-by-step instructions for 28 postures and variations along with a 12-week program designed to help beginning students master the basics. Although the b&w photographs are small, the models, who range in age from 34 to 67, demonstrate the asanas perfectly. Includes sound information on origins and types of yoga, advice on establishing a personal practice, physical benefits, and the spiritual dimensions of yoga.

650 **Guber, Tara** and **Leah Kalish**. *Yoga Pretzels: 50 Fun Yoga Activities for Kids & Grownups.* Cambridge, MA: Barefoot Books, 2005.

651 **Gupta, Bhim Sen**. *Divya Chakshu Yoga: Exploring the Divine Eye: Yoga Field of Intuitive Perception.* Chandigarh [India]: Ajit Publications, 1991.

Divya chakshu translates literally as "divine eye," inner seeing, obtainable either as a divine gift or through yogic discipline. Contents: Yoga as a higher experience — The divine eye: eye of enlightenment: yogic or higher perception — Yogic perception: a scientific exposition — Levels and functions of mind-energy — Aim and importance of yogic perception — Yogic perception: inner seeing through the ages — Yoga and modern psychical research — Divya chakshu in the Gita — Yogic powers and inner evolution — Patanjali's treatment of yogic powers — Limitations of parapsychology — Yoga and parapsychological powers — Yogic perception and evolution — My inward venture — Incidents and experiences — Experiments with higher consciousness, I — Experiments with higher consciousness, II — Symbolic factor in yogic perception — Yogic enlightenment: a psycho-evolutionary process — The secret of the divine eye — Creative meditation: man's link to the cosmos and reality — Technique of yogic perception — More light on technique.

652 **Gupta, Jibendra Kumar**. *Sri Aurobindo's Philosophy and Yoga.* Calcutta: Sahityasree, 1983.

653 **Gupta, M. G.** *Dictionary of Indian Religions, Saints, Gods, Goddesses, Rituals, Festivals and Yoga Systems.* Agra, India: M. G. Publishers, 2000.

An instructive, useful 600-plus page reference work that includes etymological information.

654 _____. *Essentials of Yoga: Aspects of Indian Mysticism.* Agra, India: M. G. Publishers, 1999.

A comprehensive treatise on the philosophical basis and practice of yoga in the form of questions and answers. "This work includes, inter alia, analysis of Ashtang Yoga or Rajyoga of Patanjali, bhakti yoga, dhyan yoga, erotic mysticism, Gita yoga, hatyoga, integral yoga, Islamic yoga, japa yoga, jnan yoga, karma yoga, kriya yoga, mantra yoga, mada yoga, naam yoga, pranayama, rajyoga of Brahma Kumaris, samadh yoga, Sankhya yoga, Surat-Shabd-Yoga of the Radhasoamists, tantra yoga, transcendental meditation." Although there is some repetition of information, the book covers a wide range of topics.

655 **Gupta, Yogi.** *Yoga and Long Life.* New York: Dodd, Mead, 1983.

656 **Guptara, Prabhu** and **Amiel Osmaston.** *Yoga—A Christian Option?* Bramcote, Nottingham [England]: Grove Books, 1987.

A slender volume in which a Christian and a Hindu candidly debate the essential nature of yoga and its applicability to Christian life. While acknowledging the depth and richness of both traditions, much attention is paid to incompatibilities between Biblical teaching and Indian philosophy and underlying tensions between Eastern and Western views. Guptara is primarily concerned with correcting misconceptions about yoga and demonstrating its use as an aid in spiritual growth and Osmaston argues that yoga may distort Christian faith. In the concluding section, the question of developing Christian alternatives to yoga is left unresolved.

657 **Gurbin, C. Luke.** *Long Body Tone Yoga (LBTY).* [Canada]: C. Luke Gurbin, c2004.

This small pamphlet collects Gurbin's random thoughts on requirements for good health and fitness as well as his instructions for stretching and strengthening exercises that combine elements from yoga, relaxation, martial arts, and military training.

658 **Gurmukh Kaur Khalsa.** *Bountiful, Beautiful, Blissful: Experience the Natural Power of Pregnancy and Birth With Kundalini Yoga.* New York: St. Martin's Press, 2003. Also, London: Michael Joseph, 2003 / New York: Griffin, 2004.

This guide to a healthy pregnancy and delivery includes instructions for gentle postures, exercises, and meditations, but the emphasis is less on asanas and more on the spiritual and emotional needs of the mother. Contents: The first trimester—The first step of the journey—Pregnancy as a living prayer—Bountiful, beautiful, blissful—The emotional abyss—Morning sickness—The importance of breath—Healing old wounds—Remembering your own birth—Creating a neutral mind—Cultivating patience—Appreciating your partner—Creating a positive picture of pregnancy and birth—Considerations for how and where to birth—The second trimester—A soul arrives—Nourish yourself—Believe in miracles—Revel in the joy—Your most important job—Squatting for strength—The power of touch—Making a healthy environment—Intimacy and your partner—Reconsidering how you will deliver—Birthing at home—Born at the hospital—Birth by C-section—Things to consider about epidurals—Water birth—Strengthening your soul—Learning from your dreams—The third trimester—Time to surrender—The art of (not) sleeping—Trusting your partner—Redefine the idea of pain—Pregnant pause: waiting for the birth—Birth—What laboring women need—Who attends the birth?—Labor—The secret of mothering—Moving through fire—And beyond—Baby in your arms—Advice and options on nursing your baby—Including your community: forty-day celebration—Establishing new roles and traditions—The family bed—Time enough: the transition of the family—The infinite horizon of a mother's love. Glossary. Illustrated. Bibliography. Foreword by Cindy Crawford.

659 _____ with **Carolyn Michon.** *The Eight Human Talents: The Yogic Way to Restore the Balance of Serenity Within You.* (1st ed.) New York: Cliff Street Books, c2000. (1st pbk. ed.) 2001. Also, London: Thorsons, 2001.

In a bright, encouraging voice, Gurmukh Khalsa presents detailed information on using the tools of Kundalini yoga and meditation to work with the chakras. Chakras are compared to the gears of a car and by bringing awareness to the chakras one can effectively shift gears to release energy, remove physical and emotional blockages, and move forward. The strengths ("talents") and shadow side of each chakra are examined in separate chapters accompanied by instructions for simple postures, a wide variety of exercises, and potent meditations to open and balance the energy centers and achieve optimal functioning. Provides in-depth informa-

tion on the effect of mantra, the repetitive sounds used to bring about change in consciousness. There are 84 meridian points along the upper palate and the right combination of sounds stimulates the hypothalamus, thalamus, and pituitary in such a way as to actually change the chemical balance of the brain and produce a meditative state. She brings the lessons to life by sharing personal stories about her own practice as well as those of students. This is not a typical manual, but the information is clearly presented and allows for intensive work with each chakra. Readers can move through the book sequentially or select a single area that needs attention. Illustrated with pencil drawings. Lacks an index. Author, founder of the Golden Bridge Yoga Center, teaches Kundalini yoga, meditation, and prenatal and postnatal care.

660 **Guyot, Félix**. *Yoga for the West.* Whitefish, MT: Kessinger Publishing, 2003.

661 **Hahn, Margaret**. *Beginning Yoga: Omaha Yoga School.* Omaha, Neb.: Pony Creek Press, 1999.

"We teach out of duty — a duty to pass on this tradition, a duty to ensure that this goodness that is yoga stays in the world." Genuine love of yoga is communicated in this small, eloquent book which focuses on an extended series of warm-up exercises which can also evolve into a complete practice. Hahn briefly discusses the importance of training the mind to focus on what the body is doing by first understanding the mechanics of setting up the pose and then allowing sense to take over from thought. In addition, she provides answers to questions commonly posed by beginning students about the origins and philosophy of yoga. Concludes with a section on concentration, meditation, and resting in the inner stillness. Illustrated. Bibliography.

662 **Haich, Elisabeth**. *Sexual Energy and Yoga.* New York: Aurora Press, 1982. Reprinted 1986. Translation of: *Sexuelle Kraft und Yoga.*

Explores stages in the development of consciousness, the nature of sexual energy, and conversion of this energy into higher consciousness by methods of concentrating the mind achieved through yogic postures and breathing exercises. Although Haich does not use the term kundalini, sexual energy is compared to magnetic and electrical energy that can be extended upwards in the body through the chakras (nerve centers) to the higher centers in the brain. Draws on teachings in the Bible as well as mysticism and alchemy of the Middle Ages.

663 **_____, compiler**. *The Day with Yoga: Inspirational Words to Guide Daily Life.* New York: Aurora Press, c1983. Translation of: *Der Tag mit Yoga.*

664 _____ and **Selvarajan Yesudian**. *Self Healing, Yoga & Destiny.* (3rd American ed.) New York: Aurora Press, 1984.

Contents: Yoga and destiny — Yoga and self-healing — How to become a yogi — Yoga in today's struggle for existence — A few words about magic. Haich and Yesudian were strong influences on the rise in popularity of yoga in Germany in the twentieth century.

665 **Hall, Doriel**. *Healing with Yoga: A Holistic Way to Unite Body and Mind for Greater Wellbeing and Serenity.* London: Southwater; New York: Anness Publishing, 2002.

The title is almost longer than the book itself which includes instructions for a few basic postures, breathing techniques, relaxation, suggestions for alleviating specific health problems with yoga, and recommendations for developing a personal practice. Illustrated with small color photographs.

666 _____. *Starting Yoga: A Step-by-Step Programme for Health and Wellbeing.* London: Ward Lock, c1996. Also, London: Cassell Illustrated, 2003.

A beginner's guide to hatha yoga with instructions for postures to increase flexibility, open the body, and work on specific areas needing attention. Hall uses her own names for many postures, such as "bridge peeling" for Setu Bandhasana and "lever twist" for Matsyendrasana. Illustrated.

667 _____ and **Françoise Barbira-Freedman**. *Prenatal Yoga for Conception, Pregnancy and Birth.* London: Lorenz, 2002.

An excellent resource for expectant mothers with valuable, accessible information on the way yoga works and methods to tailor practice for individual needs. Separate sections focus on safe and appropriate yoga for every stage, from conception through the last trimester and preparation for labor. Numerous clear, color photographs illustrate each pose. Written in a tone that is encouraging and supportive, the authors also offer guidance on ways to minimize discomfort during pregnancy. Hall, also known as Swami Dayamurti Saraswati,

is a teacher for the British Wheel of Yoga and Barbira Freedman is a yoga teacher, medical anthropologist, and lecturer in midwifery and women's health.

668 **Hall, Jean.** *Astanga Yoga: Dynamic Flowing Vinyasa Yoga for Strengthened Body and Mind: An In-Depth Guide to the Primary Series for Beginners and Intermediates.* London: Lorenz Books, c2004.

In this well-written, beautifully photographed guide, each pose of the primary series is given a detailed treatment on a single page with concise instructions, step-by-step illustrations, and important information on linking breath with movement, benefits, and methods for modifying or deepening the pose. Hall includes brief, but incisive, information on yoga's history and philosophy, the eight limbs (yamas, niyamas, asanas, pranayama, pratyahara, dharana, dhyana, samadhi), the elements of astanga yoga (vinyasa, ujjayi pranayama, bandhas, and dristi, or gaze point), and chakras. Especially noteworthy are the instructions for Sun Salutation A and B in which each sequence is broken down into discrete, easy-to-follow steps with clear guidance on linking breath and appropriate gaze point. The name of each pose is given in English and Sanskrit. This large format book opens flat for easy viewing during practice. Hall studied with Sri Pattabhi Jois and has conducted astanga yoga workshops around the world.

669 _____ and **Doriel Hall.** *Astanga Yoga and Meditation.* London: Lorenz Books, 2006.

670 **Halliday, A. M.** *Freedom Through Self-Realisation: A Series of Lectures on the Yoga of Self-Knowledge.* London: Shanti Sadan, 1988.

Offers a fresh vision of the values embodied in the *Upanishads* and *Bhagavad Gita* supported with passages from the writings of spiritual teachers, contemporary poets, philosophers, and scientists.

671 _____. *Yoga for the Modern World: Nineteen Lectures on the Relevance of Yoga for Western Society.* London: Shanti Sadan, 2000.

Halliday explores the philosophical and spiritual basis of yoga as presented in the *Upanishads* and *Bhagavad Gita* and argues for the urgent need to apply insights from the ancient teachings to contemporary life. Yoga offers "not a static faith ... but a technique of experimental verification of the truths which it teaches, which can be tested by the individual himself in the laboratory of his own personality." The writing is lucid and presents the essence of the doctrines clearly and free of jargon. Many of these lectures, delivered between 1965 and 1994, previously appeared in *Self-Knowledge*, the journal of Shanti Sadan, a school of yoga founded by Hari Prasad Shastri.

672 **Halliday, Sandra Tan.** *Kundalini Yoga: Unlocking the Secrets to Radiant Beauty and Health.* Bloomington, IN: AuthorHouse, 2003.

A complete guide to Kundalini Yoga based on the teachings of Yogi Bhajan with clear instructions for a variety of exercises, mudras, and meditations that can be practiced individually or in combination. Foreword by Gurucharan Singh Khalsa. Illustrated.

673 **Harbhajan Singh Khalsa, Yogiji.** *The Inner Workout Manual: Kundalini Yoga as Taught by Yogi Bhajan.* Los Angeles, Calif.: G. T. International, c1989. Also, San Bernardino, Calif.: Borgo Press, 1990.

A slender volume with instructions for basic postures, mudras, mantras, meditations, and breathing techniques designed to balance chakras. Suitable for beginners and experienced students alike. Illustrated with rough drawings. The term "Kundalini Yoga" is used by Yogi Bhajan and his students in a sense that is not entirely the same as given by Sir John Woodroffe and in other works on Tantric disciplines.

674 _____. *Kundalini Meditation Manual for Intermediate Students.* San Bernardino, Calif.: Borgo Press, 1985.

675 _____. *Kundalini Yoga for Youth & Joy.* Eugene, Or.: 3HO Transcripts, c1983. Also, Los Angeles, Calif.: Arcline Publications, c1983 / San Bernardino, Calif.: Borgo Press, 1990.

Provides instructions for sets of simple exercises and asanas categorized according to how they affect different areas of the body, such as the nervous system, sciatic nerve, liver, colon, stomach, lymph system, lungs, circulation, mental functioning, frontal brain, glandular balance, neck and shoulders, balancing the aura, and relaxation. Includes a brief chapter on Ishnaan, the science of hydrotherapy. Illustrated with line drawings.

676 _____. *Physical Wisdom: Kundalini Yoga.* Eugene, Or.: Ancient Healing Ways, c1994.

677 _____. *Survival Kit: Meditations & Exercises for Stress & Pressure of the Times.* Pomona, CA: Kundalini Research Institute, 1981.

678 _____. *Yoga for Health and Healing from the Teachings of Yogi Bhajan* / Compiled by Alice Clagett. Santa Monica, CA: A. B. Clagett, 1994.

679 _____. *Yoga for the 80s: Kundalini Yoga as Taught by Yogi Bhajan.* Pomona, Calif.: Arcline Publications, c1984. Also, San Bernardino, Calif.: Borgo Press, 1985.

Introduces the basics of Kundalini Yoga and seven short routines with instructions for postures, finger positions, body locks, breathing patterns, mantras, and sequencing to work with various energy systems of the body. A slender volume, illustrated with line drawings.

680 **Hari Dass, Baba.** *Ashtanga Yoga Primer.* Santa Cruz, California: Sri Rama Publishing/ Hanuman Fellowship, 1981.

This book explores the eight limbs of Yoga— yama (restraints), niyama (observances), asana (postures), pranayama (breath control), pratyahara (withdrawing the mind from sense perception), dharana (concentration), dhyana (meditation), samadhi (superconsciousness)—and discusses methods to develop a complete practice, including chakra balancing and purification practices. Instructions for over 50 postures and 32 hand mudras for use before and after meditation. Glossary. Illustrated.

681 _____. *Silence Speaks: From the Chalkboard of Baba Hari Dass.* (Revised ed.) Santa Cruz, Calif.: Sri Rama Publishing, 1997.

"Asana is not merely physical exercise. It's union of mind (concentration), body movement, and breath. In physical exercise we work like a machine to develop muscles and muscular strength. In asanas the mind concentrates on the movement or on certain points of the body. Each movement has a pattern of inhalation and exhalation. The slower the movement, the more the mind, body, and breath will be in tune. In this way asana makes a perfect union (yoga); it is a meditation." Baba Hari Dass is a master yogi and mauni sadhu, one who practices continual silence. He uses a small chalkboard to communicate and this book is compiled from his teachings during meetings of the Hanuman Fellowship in Santa Cruz, letters to students, and inspiring quotations from his philosophical writings. Contents: Spirit in life—The path of yoga—Life in the world—The body—Metaphysics—Life and death. Glossary.

682 **Hariharananda, Paramahansa.** *Bhagavad Gita: In the Light of Kriya Yoga.* Cuttack, India: Kriya Yoga Ashram, 1996.

683 **Hariharananda, Swami.** *The Laughing Swami: Teachings of Swami Hariharananda* / Compiled and edited by Swami Jaidev and Ma Devi. Saint Paul, Minn.: Yes International, 2005.

Swami Jaidev is the spiritual name of Justin O'Brien.

684 **Hariharananda Giri, Swami.** *Kriyayoga: The Scientific Process of Soul-Culture & the Essence of All Religions.* (2nd ed.) Swargadwr, Puri [India]: Karar Ashram, 1981.

This book focuses on Kriya Yoga based on the teachings of Sri Yukteswar, the guru of Paramahansa Yogananda.

685 _____. *The Original and Authentic Kriyā Yoga of Bābāji Mahārāj & Lahiri Mahāsaya: The Scientific Process of Soul-Culture and the Essence of All Religions.* Canoga Park [Calif.]: Kriya Yoga Ashram, 1992.

686 **Harijot Kaur Khalsa.** *Owner's Manual for the Human Body: Kundalini Yoga as Taught by Yogi Bhajan.* Eugene, Or.: KIT Catalog, c1993.

Approaches yoga practice as a physical and mental maintenance program, a tune-up for the body, with instructions for exercises, postures, mudras, bandhas, mantras, finding mental focus, and linking breath with movement. Intended to be used as a supplement to *Sadhana Guidelines for Kundalini Yoga Daily Practice* by Gurucharan Singh Khalsa, which serves as a complete guide to Kundalini Yoga practice. Spiral-bound and illustrated with simple line drawings.

687 _____. *Physical Wisdom: Kundalini Yoga as Taught by Yogi Bhajan.* Eugene, Or.: Ancient Healing Ways, c1994.

688 **Harinam Baba Prem Tom Beal, Yogi.** *Understanding the Kundalini: A Guide for Beginners.* New Delhi: Black and White, Sundeep Prakashan, 2005.

Contents: Why study this book—About the Kundalini and related systems—Is the Kundalini awake yet?—Prana—Chakra locks and pranayama—Nadi—Pratyahara and chakra information—Dharana, dhyana and Samadhi—Why have a teacher?—Ayurveda—Mantras—Mudras—Karma—Sexual energy and inner transforma-

tion — The evolution of consciousness — A brief view of the Yoga systems. Bibliography.

689 Harper, Katherine Anne and **Robert L. Brown, editors**. *The Roots of Tantra.* Albany: State University of New York Press, c2002. Available electronically through NetLibrary.

Topics in this collection of essays range widely from reviews of historical evidence of the origins of Tantrism to the relationship between the Vedic and Tantric traditions to analysis of texts to the correspondences between the doctrine of kuṇḍalinī and Plato's doctrine of soul-power. Contents: What do we mean by Tantrism? / André Padoux — Early evidence for Tantric religion / David N. Lorenzen — Historical and iconographic aspects of Śākta Tantrism / M. C. Joshi — Auspicious fragments and uncertain wisdom: the roots of Śrīvidya Śākta Tantrism in South India / Douglas Renfrew Brooks — The structural interplay of Tantra, Vedānta, and Bhakti: nondualist commentary on the goddess / Thomas B. Coburn — The spinal serpent / Thomas McEvilley — The warring Śaktis: a paradigm for Gupta conquests / Katherine Anne Harper — Early evidence of the Pāñcarātra Āgama / Dennis Hudson — Imagery of the Self from Veda to Tantra / Teun Goudriaan — Tongues of flame: homologies in the Tantric homa / Richard K. Payne — Becoming Bhairava: meditative vision in Abhinavagupta's *Parātrīśikā-laghuvṛtti* / Paul E. Muller-Ortega — Tantric incantation in the *Devī Purāṇa*: the *Padamālā Mantra Vidyā* / Lina Gupta. Illustrated. Glossary.

690 Harrington, Jacine. *The Beauty of Yoga.* (1st ed.) St. Paul, MN: Llewellyn Publications, 2001. Also, Delhi: Jaico, 2003.

Contents: Preparing for yoga — Getting ready to begin — Nutrition — Practicing your yoga — Pranayamas — Relaxation and breathing exercises — Visualization and meditation — Asanas — Starting positions — Limbering up — Stretching the spine — Counter postures — Sun salutation — Chakra postures — Yoga programs — Learning the chakras — What are the chakras? — All about the chakras [one-seven]. Illustrated. Bibliography.

691 Harris, Judith. *Jung and Yoga: The Psyche-Body Connection.* Toronto, ON, Canada: Inner City Books, c2001.

Writing from the standpoint that self-knowledge must be grounded in awareness of the body, Harris explores parallels between yoga practice and Jungian thought. She discusses the underlying causes of neuroses and disease and explains that it is false to assume that the body is secondary in importance to the psyche. True transformation can only be achieved when both are worked on simultaneously. Hatha Yoga is understood as a means to develop the body into a strong yet flexible container capable of holding the immense power of the spirit, and Harris brings the reader to new insights about postures, the action of the spine, movement of breath, and Kundalini. There is an interesting discussion of the sacrum as the pivotal center through which energy can flow and of Savasana, corpse pose, which brings attention to the back — the region of the unseen, the unconscious — as each exhalation relaxes the body into the support of the floor. If anyone has ever wondered about the reasons why the Kundalini serpent lies coiled not three or four, but three and a half times around the entrance to the sushumna nadi, Harris offers a fascinating explanation of the symbolism. The references to Jung's written work and lectures are well-chosen and helpful in clarifying his ideas. This is a well-written, highly readable work in which Harris supplements her critical scholarship with personal experience. In the foreword, Marion Woodman writes that it is "a genuine contribution to twenty-first century medicine." Illustrated. Bibliography. Harris is a Jungian analyst and yoga teacher.

692 Harris, Philip. *The Spiritual Path to Complete Fulfillment.* Melbourne [Australia]: Hill of Content Publishing, 1993.

In clear and understandable language, Harris discusses different yogic concepts, such as the nature of consciousness, managing energy, breath, visualization, concentration, meditation, compassion, and will. Basing his arguments on the eight limbs of Raja-yoga and supporting them with relevant theory, he explores the qualities which exist in latent form in each individual and suggests methods to adapt ancient techniques to achieve what he calls "all-day awareness." He is concerned that students learn to discriminate between a true spiritual teacher and an opportunist. To correct the deficiencies in methodology he finds in many books about spiritual paths ("It is one thing to be told that 'one-pointedness' is necessary and quite another to achieve it"), he offers over 50 unique exercises to work on the body, mind, and emotions in a systematic fashion. In addition to a concise

description of types of yoga, appendices include a loose translation of the *Yoga Sutras*.

693 **Hartland, Dilys** and **Vicky McDonald**. *Guide to Yoga*. London: Caxton Reference, 2001.

A small handbook with instructions for basic postures and brief background information on types of yoga, health benefits, and suggestions for starting a personal practice. Some postures are illustrated with line drawings. Poor organization and lack of an index limit the usefulness of this book.

694 **Harvey, Paul**. *Yoga for Every Body: Simple Steps to a Strong Body and a Calm Mind*. London: Time-Life, 2001. Also, Pleasantville, NY: Reader's Digest, 2001.

A useful guide for beginners, this book includes short, simple routines with numerous modifications for varying levels of flexibility and individual needs and it is distinguished by very clear directions for coordinating the breath with postures. The spiral binding allows the book to stand open and upright during practice. Color photographs illustrate each stage of the posture.

695 **Hawe, Celia**. *Yoga for Slimming: The 4-Week Weight-Loss Programme for Body, Mind and Spirit*. London: Kyle Cathie, 2003. Reprinted 2005. Published as: *Yoga for Weight-Loss: The Effective 4-Week Slimming Plan for Body, Mind and Spirit*. New York: Barnes & Noble, 2004. Also, North Vancouver [B.C., Canada]: Whitecap, 2004.

696 **Hawksley, Lucinda** and **Ian Whitelaw**. *Yoga: 101 Essential Tips*. London; New York: DK Publishing, 1995. Reissued 2003.

Although the pages are dense with bright, color photos and nuggets of useful information on breathing techniques, meditation, diet, and selected postures, the result is distinctly crowded in this compact, pocket-sized volume. Produced in conjunction with the Sivananda Yoga Vedanta Centre.

697 **Hayes, Peter**. *The Supreme Adventure: The Experience of Siddha Yoga*. New York: Dell, 1988. Published as: *The Supreme Adventure: An Introduction to Yoga and Eastern Philosophy*. London: Aquarian, 1994.

This book examines the teachings and practices of Siddha Yoga in which a seeker makes the spiritual journey through the guidance and grace of a Siddha, an enlightened master. According to Hayes, the term philosophy has different meanings in East and West. The philosophy of yoga, called a darshana, means "a vision," something *seen*. It has little to do with thinking or analysis. "It is not a system we make up with our brain, but a discovery, an inner experience." Contents: The self — The mind — The world — The guru — The power — Mantra and chanting: the vehicle — Meditation: the inner journey — Study and service: light on the path — Satsang: the company of the truth — Siddha Yoga in the world: victory and return. Glossary. Bibliography. Lacks an index.

698 **Heehs, Peter**. *Sri Aurobindo: A Brief Biography*. Delhi; New York: Oxford University Press, 1989.

699 **Hegarty, David**. *Dynamic Health*. Dublin [Ireland]: Marino Books, 1997. Also, Dublin [Ireland]: Life Dynamics, 2005.

This slender volume presents the author's "yogametric" system of breathing techniques, yogic exercises, relaxation, and healthy diet. Illustrated with cartoon drawings.

700 **Hemingway, Mariel**. *Finding My Balance: A Memoir with Yoga*. New York: Simon & Schuster Paperbacks, 2004.

701 **Hemsell, Rod**. *Essays for the New Millennium: Views and Reviews: Sri Aurobindo, Yoga Philosophy, and Savitri, the Mother and Auroville, the Global Crisis, 1992–2002*. Crestone, CO: Sri Aurobindo Learning Center, 2003.

702 **Hennessy, Sandy**. *Fabjob Guide to Become a Yoga Instructor*. Calgary: FabJob.com, 2005.

703 **Heriza, Nirmala**. *Dr. Yoga: Yoga for Health*. New York: Jeremy P. Tarcher/Penguin, c2004.

With ample evidence regarding the therapeutic value of Hatha Yoga, this book is designed to be used as a guide to prevent and treat a wide range of conditions and promote good health. Heriza discusses the body's primary physical systems and their related diseases and how specific yoga postures interact to create "a synergy of healing for the entire body." Describes 17 basic postures, four breathing exercises, and visualization techniques. These practices can be used in combination to deal with common ailments, such as allergies, asthma, backache, colds and flu, constipation, headaches, insomnia, PMS, and menopausal symptoms, as well as more serious conditions, such as cancer, chronic fatigue, depression, and heart disease.

Heriza shares safety guidelines that encourage readers to establish good habits and offers two 30-minute routines and a 10-minute micro-session. Postures presented are adapted by the author from the Integral Yoga method as taught by Swami Satchidananda. A valuable book for both instructors and practitioners. Foreword by Dean Ornish. Illustrated. Bibliography. Heriza is Integral Yoga Cardiac specialist at Cedars-Sinai Medical Center's Preventive and Rehabilitative Cardiac Center and served as president of the United Yoga Council.

704 **Hewitt, James.** *The Complete Yoga Book: Yoga of Breathing, Yoga of Posture, Yoga of Meditation.* London: Rider, 1983. Also, New York: Schocken Books, 1989. Reissued 2001 / London: Century, 1983. Reissued 1987 / London: Cresset Press, 1990 / London: Leopard Books, 1995. First published in three volumes: *Yoga and Vitality*; *Yoga Postures*; and, *Yoga and Meditation.* London: Barrie and Jenkins, 1977.

A comprehensive and highly useful guide to yoga practice. Hewitt is deeply concerned with adapting yoga for the needs of contemporary women and men. Although focusing chiefly on Hatha (emphasis on breathing, postures and tapping energies) and Raja (emphasis on mastering consciousness) yoga, he describes the relationships of various yoga systems and traditions and expands his discussion with references to many other published works on yoga. Chapters on breathing deal with anatomy and physiology, health and healing benefits, and methods to achieve control of the breath comfortably, including useful information on timing and hand positions. Detailed instructions for ten traditional techniques for controlled breathing are provided along with a few supplementary exercises. Chapters on postures include warm-up exercises, instructions for over 400 postures, and modifications to suit various levels of ability and flexibility. The concluding section includes chapters on yoga in the context of Hindu culture, yogic philosophy, postures and techniques for meditation, Mantra Yoga, the transcendental meditation of Maharishi Mahesh Yogi, Yantra Yoga, Kundalini Yoga, Karma Yoga, Bhakti Yoga, Jnana Yoga, the siddhis (psychic powers), and Tantrism. Includes posture indexes with both English and Sanskrit names and a helpful glossary of Sanskrit terms. Extensive bibliography. Illustrated with line drawings.

705 _____. *Yoga.* (3rd ed.) Sevenoaks: Hodder & Stoughton, 1988. (4th ed., 1992) Also, Lincolnwood, Ill.: NTC Pub. Group, 1993. Previously published as: *Teach Yourself Yoga.* London: English Universities Press, 1960.

706 **Hill, Sandra.** *Oriental Paths to Health: A Guide to Ancient Wisdom and Practice.* London: Constable, 2000.

"If we stretch our bodies once a day, gradually the spine begins to be more erect, the internal organs are strengthened, the energy begins to flow. If we practice concentration and awareness for just a few minutes each week, gradually concentration and awareness become part of our lives. Like water running over a stone, simple repeated actions make permanent change." Hill draws on her extensive training in Chinese medicine, the work of Hiroshi Motoyama, and the teachings of Swami Satyananda Saraswati of the Bihar School of Yoga in this thorough, well-written exploration of the energetic foundations of health as presented in Chinese and Indian traditions. She successfully demystifies technical and obscure terminology when looking at connections between the yogic system of chakras and nadis and the meridians of Chinese medicine. The last half of the book is devoted to exercises based on yogic practices and Chinese medicine that are designed to harmonize mind and body and to allow energy to flow freely. Particular attention is given to exercises to strengthen the spine and correct misalignments. Illustrated with line drawings, but the lack of attractive color photographs should not detract from the value of this book.

707 **Hinze, Oscar Marcel.** *Tantra Vidyā: Based on Archaic Astronomy and Tāntric Yoga.* Delhi: Motilal Banarsidass, 1989. Translation of: *Tantra Vidyā: Wissenschaft des Tantra.* Zürich: Theseus Verlag, c1976.

Contents: Understanding archaic astronomy — On the psychology of archaic perception — The seven lotus-flowers of the Kuṇḍalinī-Yoga as a representation of the archaic gestalt-astronomy — Parmenides and the Tāntric Yoga — Parmenides — The Tāntric Yoga — Characteristic signs of the Kuṇḍalinī-Yoga and the corresponding signs in teaching of Parmenides. Illustrated. Bibliography.

708 **Hirschi, Gertrud.** *Basic Yoga for Everybody: 84 Cards with Accompanying Handbook.* York Beach, ME: Samuel Weiser, 1998. Translation of: *Lust auf Yoga.*

Postures are categorized and grouped on color-

coded cards which display the poses in silhouette. Instructions, methods for deepening, and benefits appear on the reverse side. The slender, accompanying volume provides background information on yoga and explains how to structure sequences that flow together well. Use of cards may help beginners design a personal practice, but some of the instructions in this set are confusing.

709 _____. *Mudras: Yoga in Your Hands.* York Beach, ME: Samuel Weiser, 2000.

Describes 50 mudras (yoga positions for hands and fingers) to refresh, revitalize, relieve frustrations, or induce calm. Hirschi recommends that mudras be practiced a few minutes before getting up and before falling asleep, before or after meals, on breaks at work, when walking or traveling. As the hands become more sensitive through regular practice, one is able to feel the beneficial effects instantly. Exercises are suitable for practitioners at any level.

710 **Hittleman, Richard**. *The Busy Person's Guide to Physical Fitness.* Englewood Cliffs, N.J.: Prentice Hall, 1982. Previously published as: *Yoga for Physical Fitness.* Englewood Cliffs, N.J.: Prentice Hall, 1964.

711 _____. *Richard Hittleman's Introduction to Yoga.* New York: Bantam Books, 1988. Various reprintings.

Hittleman advocates a program of gradual assimilation. Having witnessed intense discouragement in students who attempted advanced postures too quickly, he offers a program that begins with the most elementary postures ("those that can usually be accomplished by anyone who is capable of normal movement") and progresses slowly to more challenging postures. Students derive maximum benefits from each posture and advance according to individual ability. Illustrated, but the photographs, reproduced from earlier editions, are a bit grainy.

712 _____. *Richard Hittleman's Yoga: 28 Day Exercise Plan.* New York: Wings Books; Distributed by Random House, 1995. Various reprintings. Also, (Bantam Reissue ed.) New York: Bantam Books, 2004. Originally published: New York: Bantam Books, 1969.

A structured four-week program for beginners that introduces new postures that progress in difficulty. Illustrated.

713 _____. *Richard Hittleman's Yoga for Total Fitness.* New York: Bantam Books, 1983.

714 _____. *Yoga for Health.* New York: Ballantine Books, 1983. Reprinted 1985.

Presents the author's Yoga for Health System in four parts: Hatha yoga, Nutrition, Recipes, and Philosophy and Meditation. Developed over twenty-five years of practice and teaching, the system "renders the Yoga principles immediately applicable by people of all ages and with many different physical and philosophical backgrounds." Instructions for 25 postures and exercises are presented with illustrations and information about benefits; instructions for coordinating the breath are included for only a portion of the asanas described. Offers guidance on achieving full concentration or one-pointedness. Hittleman founded his first school of yoga in Florida in 1957 and hosted a popular television program.

715 **Hoare, Sophy**. *Tackle Yoga.* London: Stanley Paul, 1982. Reprinted 1984.

Although the title of this book is puzzling, this slim volume offers good instruction in basic asanas. In addition, Hoare outlines programs that include basic sitting, standing, and prone postures that can be used by beginners or modified for more advanced students. Offers help with specific areas of the body and suggestions for appropriate poses for pregnancy. Illustrated with photographs and line drawings. Bibliography.

716 _____. *Yoga and Pregnancy.* London; Boston: Unwin Paperbacks, 1985.

717 **Holland, Diana**. *Yogapilates.* New York: Sterling Publishing, 2003. Also, London: Connections, 2003.

718 **Holleman, Dona**. *Asana in Photo.* [Italy: s.n.], c1984.

719 _____. *Centering Down.* [Italy: s.n.], c1981.

Opens with a brief discussion of the philosophy and psychology of yoga and Patanjali's notion of the Seer (drastuh), the transcendental part of the human being. Holleman then offers fresh insights into, first, the use of yoga in centering consciousness in the spinal column and the hara, the body's center of gravity in the pelvic bowl, in order to stabilize the body and mind. Secondly, she introduces the idea of rebouncing the weight of the body upwards beginning with the feet and ankles to achieve proper alignment and balance before

beginning asanas. "One has to understand the structure of the body and see where the correct structure is distorted by wrong muscular tension pulling the bones of the skeleton out of alignment." Explains various exercises designed to facilitate feeling the action of the back and to identify and correct stresses to the spine. Detailed instructions and illustrations are provided for two dozen postures along with numerous suggestions for improving alignment and increasing mobility. Holleman, a well-known and highly respected yoga instructor and teacher trainer, was a student of B. K. S. Iyengar in the 1960s and founded the International Yoga and Retreat Center in Italy and B. K. S. Iyengar Yoga Work Group in the Netherlands.

720 _____. *Eyes of Innocence: The Complete Interviews Taken for the Documentary Video "A Fish in Search of Water."* [West Hollywood, CA]: Pandion Enterprises, 2002.

Holleman believes that each individual must be guided by the truth within their own body, the inner Teacher, and her wish is to present yoga in a form that will help people access this knowledge. Of the many subjects discussed in this interview, from her views on yoga, perception, the power of visualization, the nature of mind, using the rebounding force in the body, the pada bandha she devised, to all that she learned about centers of gravity and the energy body from watching Douglas Fairbanks in Zorro movies, what comes through is her power as a teacher and an extraordinary ability to communicate her ideas with imagery. "Yoga has a lot of movements from the center, from the bone structure, towards the external structure, elongating further and further outwards. In that way, sure, yoga is a very beneficial thing to do, an all around practice to do. But, as I say, as long as there is the future reward involved in it and you are doing it for the future reward you are missing the present moment. It is like that tunnel sequence that we did: you are going through the tunnel and you are so busy getting to the other end of the tunnel. The grass is green there, there is a lot of light there, and you want to get to the other end of the tunnel, so you miss what is on the inside.... The mind fills the body completely from the bone structure to the skin structure, while as long as there is a future reward the mind is very small within the skin and so there is a lot of empty space in the body."

721 _____. *Yoga Darśana of B.K.S. Iyengar: London, 1970–1974.* [Italy: s.n.], c1987.

"The text of these notes was taken verbatim from tape recordings made by Dona Holleman during lessons given by B.K.S. Iyengar in London in the period of 1970–74." Volume. 1: Asana — Volume 2: Savasana, Pranayama, Sutra.

722 _____. *Yoga Syllabus for Teacher and Student.* [Italy: s.n.], c1984.

This text is intended to be used in conjunction with *Asana in Photo.*

723 _____ with **Orit Sen-Gupta**. *Dancing the Body of Light: The Future of Yoga.* [The Netherlands]: Pegasus Enterprises, 1999. Reprinted 2000. Also, [West Hollywood, CA]: Pandion Enterprises, c2000.

"The basic premise presented in this book is that, whatever the Universe is made of, it is made of one thing, and one thing only. In order to account for the myriad of manifestations, including ourselves, we have to postulate that this 'substance' assumes different gradations, different dimensions. The physical body, in this way, is not conceived of as something new and different from the mind or spirit, but only as a different composition of the same 'substance.'" Holleman brings a distinctive understanding to Yoga, the result of decades of practice and study, in which the focus is on revitalizing the whole being. Part One traces the history of the split between Hatha Yoga, the asanas, and Raja Yoga, meditation, and explores ways to reunite the two. She characterizes the former as "particle" yoga and the latter as "wave" yoga; when the two combine, they create a unified field, a unified Self. In "Seven Vital Principles," she details her ideas about activating the *Energy Body*, or *Light Body*, describing how relaxation, empty mind, intent, rooting, connecting, breathing, and elongating can be used to transform postures and create a different flow of energy throughout the body. Initially, her maxim "Perfect Pose, Empty Mind" is intimidating until one understands that she does not mean an obsessive search for perfection, but an opening up to the subconscious intelligence of the body and letting it find its own way. She does not advocate the use of props, but urges working within the limits of one's capacity and slowly building strength and flexibility. "Sometimes the only way to perfect a basic pose is by doing a more advanced one imperfectly." The vivid explanation of the bandhas ('to bind') compares them to cyclones, or whirlwinds, in which energy is trapped, compressed toward the center, moved

and distributed. Over 100 asanas are described in precise detail (the description of Tadasana extends to seven pages) and the illustrations are inspiring. Includes an explanation of the inner logic of pranayama, with six breathing techniques and several variations; an interesting discussion of the chakras and nadis; and, recommendations for sequences specifically designed to create a balanced practice. An excellent guide to yoga philosophy and practice, this book presents complex information in a clear and engaging style and will be appreciated by students at all levels. Illustrated.

724 **Holliday, Roberta A.** *The Grandmother Who Stood on Her Head: A Yoga Book Written Just for Kids and Grandmas, Too!* Rocky River, Ohio: Holliday Enterprises, 1997.

725 **Holtby, Lisa.** *Healing Yoga for People Living with Cancer.* Lanham, Md.: Taylor Trade Publishing, 2004.

An excellent guide to yoga practice for people who are in active treatment or early recovery stages from all types of cancer. Includes instructions for over 40 poses, four routines, safety guidelines, modifications, use of props, finding the appropriate level, and clear information on methods to manage fatigue, maintain emotional health, and promote healing. Illustrated. Informed by the author's personal experience as well as her experience teaching classes for Cancer Lifeline.

726 **Home, Kristie Dahlia.** *Yoga.* San Francisco, CA: Weldon Owen, 2002. Also, London: Aurum, 2002. (Revised ed.) 2005 / New York: Atria Books, 2002.

A good introduction to hatha yoga for beginners with instructions for 20 short sequences centered around specific themes (e.g., poses to energize, enhance balance, strengthen the back, tone the abdomen, boost immunity, improve metabolism, calm or revitalize). The easy-to-use format offers a spiral binding with pages that fold out, clear color photographs illustrating each pose, and concise information at the bottom of each two-page spread on yogic principles, anatomy, and helpful tips.

727 **Hoskins, Ianthe H.** *The Flower of Yoga.* (1st ed.) Adyar, Madras, India; Wheaton, Ill.: Theosophical Publishing House, 1994.

Written with simple directness and precision, this small book is an excellent introduction to the philosophy and practice of yoga and is intended to be read in conjunction with Patañjali's *Yoga Sutras.* Yoga is essentially a practical process in which theory supplies the underpinnings, but the science is directed toward a goal through purposeful application. It offers "the priceless advantage of making the individual permanently independent of external sources of help and happiness." Hoskins encourages the reader to consult multiple versions of the *Yoga Sutras* in order to grasp their meaning and gives an idea of the range of interpretations by providing fifteen different translations of sutras two and three of Book I. Topics range widely, from the place of yoga in the philosophical traditions of India to valuable advice on beginning a practice. Interestingly, Hoskins suggests meditating on an image of the eight limbs of classical yoga as a plant: the roots are grounded in the yamas and niyamas, asanas, pranayama, and dharana make up the stem, and dhyana and samadhi open as the flower. Hoskins lectured widely around the world and served as head of the English section of the Theosophical Society.

728 **Hota, Bijoylaxmi.** *Yoga and Meditation for All Ages.* New Delhi: Rupa, 2005.

Contents: Why yoga and when to start? — Yoga at the age of five — Yoga at the age of six — Yoga at the age of eight — Yoga for teens — Yoga for girls — Yoga for young adults — Pregnancy — The later years — Meditation and its nuances — Yoganidra — Nourishment — Health facts. Bibliography.

729 _____. *Yoga for Busy People.* New Delhi: Rupa, 2004.

Contents: Yoga: the savior — Flier's friend — Preparing for lunch — Success in meetings — Health booster — Energetic in evenings — The great de-stresser — Yogic sleep — System cleansers — Complimentary activities — Advice and instructions — Learning yoga step by step.

730 _____. *Yoga to Banish Backache.* New Delhi: Rupa, 2003.

Contains information on the causes of various types of back pain and recommends yogic remedies to deal with simple and acute backaches, slipped disc, cervical spondylosis, sciatica, scoliosis, and spinal abnormalities. Illustrated.

731 **Houlahan, Frances.** *The Beginner's Guide to Classic Yoga.* Fowlmere [England]: D&S Publishing, 2001. Also, Leicester [England]: Silverdale Books, 2002.

A good introduction to Hatha Yoga practice with background information on the eight limbs of

Classical Yoga. Offers a clear, open layout with concise instructions for extensive warm-up exercises and over 40 postures, color photographs illustrating progressive stages of the asanas, information on benefits, tips for proper alignment, suggestions for partner poses, and selected advanced postures. Uses a heterogeneous group of models to demonstrate poses.

732 **Huber, Ursula B.** and **Christian V. Haldenburg.** *Yoga in the Eyes of the Beholder.* [Farrer, A.C.T., Australia]: Ursula Huber, c1993.

733 **Hudson, John** and **Paul Tucker, Mark Evans.** *Peaceful Arts: Meditation, Yoga, Stretching and Tai Chi.* London; New York: Lorenz Books, 2002. Previously published with Mark Evans listed as first author: London; New York: Hermes House, c1999. Also published in three separate volumes: *Instant Meditation*; *Instant Stretches*; and, *Tai Chi.*

The section on yoga includes practical information and clear instructions for three dozen postures, but the form demonstrated in the photographs is inferior to that which is available in other books.

734 **Hughes, Louis.** *Yoga: A Path to God?* Cork [Ireland]: Mercier Press, c1997.

This book, based on years of research, fieldwork, interviews, study, and personal practice, explores the uses of yoga in relation to Christian spirituality and the search for God. Part One provides a brief sketch of the history and development of yoga. In Part Two, Hughes discusses the introduction of yogic practices into Western countries and offers a critical appraisal of the yogic methods of selected groups, including Tony Quinn's yoga, the International Society for Krishna Consciousness, Transcendental Meditation, the Radha Soami movement, Swami Muktanands's Siddha Yoga, the political yoga of Ananda Marg, and the Brahma Kumaris. In Part Three, Hughes focuses on the work, religious beliefs, and relationship with yoga of Jean Déchanet, John Main, Anthony De Mello, Abhishiktananda, Bede Griffiths, Fr. Amalor, and Sister Vandana, each of whom sought to reconcile personal experiences of Eastern meditation with the Christian tradition. He offers a clear and well-structured analysis of the Christian response to yoga, which ranges from viewing yoga as highly dangerous and to be avoided to one which approves of yogic methods and their potential to contribute to Christian prayer and life. Glossary. Bibliographical references. Hughes, a member of the Dominican Order, earned a degree in physics from University College and studied yoga in India.

735 **Hunter, Sally.** *Working Within a Given Framework.* [Coburg, Ontario, Canada]: Darragh Hunter, 2004.

"The text was written and the illustration drawn by Sally Hunter in 1987, and issued as part of 'The Art of Yoga as the Yoga of Art' in a 12 copy edition in 2003. This miniature edition was reproduced on acid free paper, bound and issued by Darragh Hunter in an edition of 24 numbered copies in 2004."—Colophon.

736 **Hyatt, Christopher S.** and **S. Jason Black.** *Tantra Without Tears.* Delhi: Motilal Banarsidass; Borehamwood [England]: Motilal, 2002.

737 **Ilg, Steve.** *Total Body Transformation: A 3-Month Personal Fitness Prescription for a Strong, Lean Body, and a Calmer Mind.* (1st ed.) New York: Hyperion, c2004. Reprinted 2005.

"But that's the beauty of yoga ... it's not about what a pose looks like on the outside, but what is happening on the inside." Ilg, an internationally known athletic coach, used yoga and meditation to recover from the fractured back and broken pelvis he suffered in a climbing accident. His Wholistic Fitness® program, based in part on his self-healing experience, combines strength and cardio training with yoga postures, breathing techniques, meditation, nutrition, and mindfulness in an integrated practice that offers new levels of physical fitness, a more peaceful and disciplined mind, increased awareness, and a heightened sense of well-being. In a friendly, encouraging, and up-beat voice, he clearly explains the mind-body connection and discusses comprehensive core, intermediate, advanced, and maintenance programs each of which includes information on the key philosophies that underpin practice along with precise exercise instructions. Accessible and intelligent, this book contains valuable information for practitioners of any level, but will be especially interesting for athletes who are curious about how yoga might complement their own programs. Illustrated. Glossary.

738 **Integral Yoga Institute.** *Dictionary of Sanskrit Names.* Yogaville, VA: Integral Yoga Publications, 1989.

Contains over 2,000 entries with correct meanings and usage for Sanskrit terms and many references to classical scriptures of India to facilitate study and research. Includes a section with cross-references.

739 **Irving, Darrel.** *Serpent of Fire: A Modern View of Kundalini.* York Beach, Me.: Samuel Weiser, 1995.

This is a good introduction to the subject of kundalini with background information on chakras and nadis and discussion of common misunderstandings about kundalini awakening and concerns about misuse. Includes two interviews with Gopi Krishna.

740 **Isaacson, Cheryl.** *Principles of Yoga.* London; San Francisco: Thorsons, 1996. Published as: *The Way of Yoga.* London: Element, 2003.

This introduction to Hatha Yoga presents brief background information on yoga's history and philosophy, types of yoga, and the rise of modern yoga. Offers practical information on a few meditation and breathing techniques and instructions for one dozen basic postures. Illustrated with rough sketches. The information presented is reliable, but there are many more comprehensive, better illustrated treatments available.

741 _____. *Yoga.* London: Thorsons, 2001.

A slender handbook with instructions for 11 postures and minimal background information on origins and benefits, breathing exercises, relaxation, and meditation. Illustrated with color photographs.

742 _____. *Yoga for All Ages.* Wellingborough, Northamptonshire [England]: Rochester, Vt.: Thorsons, 1986. Published as: *Yoga: Step by Step.* London: Thorsons, 1990.

A well-designed introduction to Hatha Yoga for beginning and intermediate students with an easy-to-follow layout. Detailed instructions for 25 postures appear on the left-hand page with b&w illustrations of the stages of each pose along the bottom of the page and the finished pose illustrated in a large, full-color photograph on the right. Includes information on benefits, cautions, useful tips for proper alignment, and a yoga checklist that indicates age-appropriate postures as well as specific postures for different medical conditions and health problems. Includes English and Sanskrit names for postures.

743 **Ishavardas.** *Jesus, the True Master Yogi.* Bathinda, Punjab, India: Grace Books, 1999.

Author contends that the parables of Jesus have been misinterpreted and misunderstood for two thousand years, thereby contributing to sharp divisions and disagreements among Christian denominations. He recommends a fresh reading of the Gospels without preconceived notions, theories, or dogmas. According to Ishavardas, many people are "so enmeshed in the hyperbole" they miss the real truth of Jesus' teaching, specifically "That they all may be One." He finds striking similarities between the basic teachings of Jesus and the truth expounded by yogis and Indian sages, and he speculates about the missing years in the accounts of Jesus and whether he spent time in India or studied with a guru. In Chapter 5, "The Key to the Yogic Teachings of the Master," he offers a close, careful reading of dozens of biblical passages and in Chapter 9, "Technique and Discipline of the Yoga of Jesus," he discusses the parallels between yogic concepts of guru, disciple, worship, faith, karma, dharma, ahimsa, dhyana, sanyas (renunciation), gyna (gnosis, revelation), and nirvana and the teachings of Jesus found in the Gospels. Self-realization of the yogis is equated with salvation as promised by Jesus. Parallels are drawn between the miracles performed by Christ and the siddhis (supernatural powers); yogis warn against attributing any special status or divinity to those who achieve them and Jesus criticized the desire for miracles in devotees. Similarly, the author places Jesus in the group of hard-line, no-nonsense gurus who are hardest to please because they are more stringent in their yoga and strict in their discipline. A fascinating, stimulating book.

744 **Isherwood, Christopher, editor.** *Vedanta for the Western World.* Hollywood, Calif.: Vedanta Press, [1993?]. Originally published: Hollywood, Calif.: Marcel Rodd Co., 1945.

This collection of essays first appeared in the journal *The Voice of India,* later renamed *Vedanta and the West.* Isherwood's introduction deftly defines Vedanta and the messages of Ramakrishna. A good source book for the general reader, particularly one who comes to the topic without much background. Partial contents: What Yoga is / Swami Prabhavananda — The goal of Yoga / Swami Prabhavananda — Vedanta as the scientific approach to religion / Gerald Heard — The Yoga of meditation / Swami Prabhavananda — The magical and the spiritual / Aldous Huxley — The mystic word OM / Swami Prabhavananda — Seven meditations / Aldous Huxley — Control of the subconscious mind / Swami Prabhavananda — Warnings and hints to the spiritual aspirant / Swami Yatiswarananda — An unpublished lecture / Swami

Vivekananda — The Gita and war / Christopher Isherwood — The future of mankind's religion / Gerald Heard.

745 **Ittner, John.** *Lighting the Lamp of Wisdom: A Week Inside a Yoga Ashram.* Woodstock, Vt.: SkyLight Paths Publishing, c2002.

"Going to an ashram is like going to work, but you are working on yourself." At turns witty and inspiring, Ittner, a freelance journalist and former editor at the *New York Post,* chronicles his discovery of yoga at a time when he was living a fast-paced urban life. His descriptions of a typical day in three different Sivananda ashrams in New York, India, and the Bahamas involve meditation, asana practice, chanting, meals, educational programs, and work assignments and are interspersed with references to the wisdom of ancient texts and yoga philosophy. Includes a directory of U.S. and international ashrams, glossary of Sanskrit terms, and a bibliography. Foreword by David Frawley.

746 **Iyengar, B. K. S.** *The Art of Yoga.* London; Boston: Unwin Paperbacks, 1985. Also, New Delhi: HarperCollins Publishers India, 1993. (5th printing) 2001.

"Yoga is an art in all its aspects, from the most practical to the highest. It is a spiritual art, in the sense that it transforms the seer and brings him into contact with his inner soul. It is a fine art, since it is aesthetic, expressive, representative and imitative. It is a visual art, since the body is made to form geometrical designs, lines, architectural shapes and the like which are beautiful to behold." Opening chapters explore the aesthetic presentation and nuances of āsanas, including quotes from the *Yoga Sutras* and other texts which have particular bearing on yoga as an art, and Iyengar's descriptions of how he experimented and perfected āsanas, molding the body to penetrate the recesses of the mind. The major portion of the book is devoted to 168 b&w photographs of Iyengar — from the time he was a young man into his 60s — demonstrating āsanas and bandhas.

747 _____. *Aṣṭadaḷa Yogamālā (Collected Works).* New Delhi: Allied Publishers, 2000.

Depth of knowledge and experience are apparent in this rich, multi-volume collection of articles, interviews, question and answer sessions, aphorisms, talks, and teachings of Iyengar. Comprehensive and highly readable. Partial contents: Biographic works — My gurujī T. Krishnamacharya — Yoga explained — Yoga and mind culture — Yoga and dharma — Patanjali and his Yoga system — Pearls of yogic wisdom — The Yoga Sūtra codified according to theme — Aṣṭāṅga Yoga: the eight limbs of classical Yoga — Yoga dṛṣṭi — Haṭha Yoga and Rāja Yoga — Physiology and cakra — Cakra, bandha and kriyā — Kṣetra: Kṣetrajña Yoga — Yogāsana: a search of the infinite in the finite body — Practicing yoga with attentive eyes — Āsana: cosmic and not cosmetic — Vinyāsa Yoga — Jñāna in āsana: experiential knowledge — Saṁyana in āsana — Practice of prāṇāyāma — Śavāsana. Illustrated.

748 _____. *The Concise Light on Yoga: Yoga Dipika.* (1st American ed.) New York: Schocken Books, 1982. Published as: *The Illustrated Light on Yoga: Yoga Dipika.* London: Aquarian/Thorsons, 1993.

One of the world's most revered yoga teachers provides detailed instructions for asana practice. "Based upon my *Light on Yoga* ... this book provides a comprehensive introduction to yoga. It describes the techniques for 57 āsanas with the aid of 147 photographs and it also covers prānāyāma with the aid of another four photographs." In the opening chapter, Iyengar discusses yoga as it is defined in the *Bhagavad Gītā,* the *Upanishads,* and in Patañjali's *Yoga Sutras.* Appendix outlines a 35 week course with postures grouped according to level of difficulty.

749 _____. *Illumination: Aphorisms of B. K. S. Iyengar.* Victoria, B.C. [Canada]: Victoria Yoga Centre, 2003.

750 _____. *Light on Prāṇāyāma: The Yogic Art of Breathing.* New York: Crossroad, 1981. Frequently reprinted. Also, *Light on Pranayama: Pranayama Dipika.* London: Allen & Unwin, 1981. Reprinted 1983 / London; Boston, Unwin Paperbacks, 1983.

"We all breathe, but how many of us do so correctly, with attention?" This is the classic text on pranayama, the science and art of breathing, from one of the world's leading yogis. Although pranayama is widely understood to mean breathing exercises alone, the word in fact implies the end goal of these exercises. Prana can be translated as "life force" and ayam as "expansion" and the two words combined refer to expansion of the life force. This book offers detailed, thorough, practical information on the anatomy of the respiratory system and clear instructions for many different

breathing techniques. Describes effects of the breath on physical, physiological, and neural energies and functioning, causes and effects of shallow breathing, and methods to deal with difficulties one may encounter during pranayama. This book has been translated into many languages. Extensively illustrated. Excellent glossary of Sanskrit terms. Tribute by T. Krishnamacharya; introduction by Yehudi Menuhin.

751 _____. *Light on Yoga: Yoga Dīpikā*. London: Unwin Paperbacks, 1982. Also, London: Unwin Hyman, 1988 / [London]: Aquarian/Thorsons, 1991 / New Delhi: HarperCollins Publishers, 1992. Published as: *Light on Yoga: The Classic Guide to Yoga From the World's Foremost Authority*. London: Thorsons, 2001.

Comprehensive, clear, insightful guide to yoga practice, this book is the benchmark against which other yoga books are measured. The grainy dullness of some of the old photographs must be overlooked because the content is so inspiring.

752 _____. *The Tree of Yoga: Yoga Vṛkṣa* / Edited by Daniel Rivers-Moore. Boston: Shambhala, 1989. (New ed.) 2002. Also, London: Aquarius, 1994 / New Delhi: Indus, 1995 / London: Thorsons, 2000. Published as: *Yoga Vṛkṣa: The Tree of Yoga*. Oxford: Fine Line, 1988.

"When a person connects the soul to the skin and the skin to the soul, when there is a tremendous communion between the cells of the body and the cells of the soul, then that is holistic or integrated practice, because the whole of the human system has been integrated into a single unit in which body, mind, intelligence, consciousness and soul come together." This book presents Iyengar's insights on many wide-ranging topics including the philosophical and historical roots of yoga, Patañjali's *Yoga Sūtras*, yoga practice in daily life, responsibilities of yoga teachers, prāṇāyāma, Āyurvedic medicine, love, marriage, family life, and much more. The material is largely drawn from recordings, transcripts of lectures, and discussions which took place in Europe between 1985 and 1987, plus one lecture given to the All-India Bharatnatyam Conference in Madras in 1982. The 2002 edition contains a foreword by Patricia Walden and Manouso Manos. This is a rich resource from one of the modern age's leading yogis.

753 _____. *Yoga: The Path to Holistic Health*. London; New York: Dorling Kindersley, 2001.

Excellent, authoritative introduction to yoga techniques, with detailed, step-by-step instructions for simple to complex asanas, sequencing, and use of props to maximize benefits. Includes an extensive section on yoga for ailments, a guide for a 20-week yoga course to assist in formulating an individual practice, an anatomy guide, list of asanas in Sanskrit and English, and an excellent glossary. Iyengar, recognized as the world's leading authority on hatha yoga and named to *Time Magazine*'s 2004 list of "Heroes and Icons," studied with Krishnamacharya as a young man and has taught yoga for many decades. The book does not include as many postures as *Light on Yoga*, but it is richly illustrated throughout in the clear and striking style DK is noted for, with some postures photographed in sequence and 360-degree views for helpful guidance. Beginners will find this book to be accessible and very useful.

754 _____ with **John J. Evans** and **Douglas Abrams**. *Light on Life: The Yoga Journey to Wholeness, Inner Peace, and Ultimate Freedom*. [Emmaus, Pa.]: Rodale, c2005. Also, Vancouver: Raincoast Books, 2005.

This book has the feeling of a final discourse on yoga and spiritual subjects in which the great Iyengar imparts the wisdom of a lifetime of experience and practice before his death. His tone is never ponderous or sad, rather it is joyful, optimistic, and encouraging as he discusses the philosophical framework of yoga science and methods to achieve integration of body, mind, and soul. The book is organized around the kosas, the different bodies or layers of being, in five main chapters: Stability: the physical body (annamaya kosa); Vitality: the energy body (pranamaya kosa); Clarity: the mental body (manomaya kosa); Wisdom: the intellectual body (vijnanamaya kosa); and, Bliss: the divine body (anandamaya kosa). The traditional eight limbs of yoga are referred to as petals of a flower which form a beautiful whole, and each in turn is discussed in detail as Iyengar offers advice on everything from extending the energy of the asana out through the extremities to mastering pranayama to developing intelligence in the body to overcoming obstacles and keeping one's practice creative and free from "proficient complacency." Clearly written and inspiring, this book covers all aspects of the discipline and is essential reading for yoga practitioners at any level as well as yoga teachers. Royalties from the sale of the book are donated to fund

health, education, and development projects in Bellur, India, the village where Iyengar was born. Illustrated with b&w photographs and fine line drawings of 15 asanas enhanced with arrows which show how to correctly extend and expand in each pose.

755 **Iyengar, Geeta S.** *Yoga: A Gem for Women.* New Delhi: Allied Publishers Private, 1983. (2nd ed.) 2002. Also, Palo Alto, Calif.: Timeless Books, 1990 / Spokane, WA: Timeless Books, 1995. Reprinted 2002.

In an encouraging voice, this book offers a thorough and systematic approach to establishing a yoga practice. Iyengar relates accounts of women yoginis in the ancient literature and discusses the eight branches of Patanjali's yoga (yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāranā, dhyāna, and samādhi), noting differences from the six-limbed yoga described in some of the Yoga Upanishads. Highlighting the importance of yoga practice in a woman's life, she provides detailed instructions and photographs for over 80 āsanas with information about benefits, healing properties, cautions, and tips, as well as directions for prāṇāyāma, the bandhas, dhyāna, and meditation. Contains good information on the effects of yoga practice on musculoskeletal, endocrine, respiratory, circulatory, digestive, and nervous systems of the body. Āsanas are classified according to the body's anatomical structure, range and movement of the spine, and effects on the body and mind. The section "Yoga Kuruṇṭa" (yoga self-taught) covers various techniques for building an effective practice at home and explains how to distinguish between healthy and unhealthy pain. The discussion of prāṇāyāma includes an interesting observation. With lightly closed eyes one should look inwards and watch the subtle movements. "If the pupils turn upwards towards the forehead, the thought process begins. Hence the pupils should be focused on the seat of the Self." Although the postures are perfectly modeled, the illustrations are located in a separate section at the back of the book forcing one to have to flip back and forth. Rather inconvenient for beginners, this feature is the one drawback in an otherwise excellent book. Geeta S. Iyengar studied with her father, B. K. S. Iyengar, and is acknowledged as a skilled practitioner and teacher of yoga in her own right. Foreword by B. K. S. Iyengar.

756 **Jacobsen, Knut A.** *Prakṛti in Sāṃkhya-Yoga: Material Principle, Religious Experience, Ethical Implications.* New York: Peter Lang, c1999. Also, Delhi, India: Motilal Banarsidass, 2002.

Prakṛti refers to a metaphysical principle of great importance and complexity in Hindu religious traditions and in the philosophy of Sāṃkhya-Yoga. In this scholarly study, Jacobsen traces the history of the word prakṛti and its various meanings in Hindu, Buddhist, and Jain scriptures and systems of thought. Divided into three sections, the first section carefully analyzes the technical and non-technical meanings of prakṛti and its appearance in Sanskrit, Pāli, and Jain literature and includes a lengthy list of the names, epithets, and predicates of prakṛti. In Part Two, Jacobsen examines prakṛti as the material principle and the relative significance of merging with prakṛti as an object of spiritual realization. Jacobsen is interested in the interdependency that is a natural condition of living in the material world and, in the concluding section, discusses the ethics of non-injury and the goal of separating puruṣa from the products of prakṛti. This thoughtful study offers new interpretations of the meaning of prakṛti and will be read with interest by scholars and researchers. The presence of the glossary is enormously helpful to non-specialists and an extensive bibliography includes citations for Sanskrit, Pāli, and Jain texts and translations.

757 _____, **editor**. *Theory and Practice of Yoga: Essays in Honour of Gerald James Larson.* Leiden; Boston: Brill, 2005.

Contents: Introduction: Yoga traditions / Knut A. Jacobsen — Person, purity, and power in the *Yogasūtra* / Lloyd W. Pflueger — Revisiting the jīvanmukti question in Sāṃkhya in the context of the *Sāṃkhyasūtra* / T. S. Rukmani — Being a witness: cross-examining the notion of Self in Śaṇkara's *Upadeśasāhasrī*, Īśvarakṛṣṇa's *Sāṃkhyakārikā*, and Patañjali's *Yogasūtra* / Richa Pauranik Clements — "It ain't necessarily so" / Nandini Iyer — The Sāṃkhya-Yoga influence on Śrīvaiṣṇava philosophy with special reference to the Pāñcarātra system / P. Pratap Kumar — Interpreting across mystical boundaries: an analysis of samādhi in the Trika-Kaula tradition / Jeffrey S. Lidke — "Tarko Yogāṅgam Uttamam": on subtle knowledge and the refinement of thought in Abhinavagupta's liberative Tantric method / Paul E. Muller-Ortega — Meditating mantras: meaning and visualization in Tantric literature / Sthaneshwar Timalsina — The

Guru-gītā or "Song of the Master" as incorporated in the *Guru-caritra* of Sarasvatī Gaṅgādhar: observations on its teachings and the *guru* institute / Antonio Rigopoulos — The Sāṃkhya sage Kapila and Kashmiri Viṣṇu images / Pratapaditya Pal — The yogic exercises of the 17th century Sufis / Craig Davis — Rāja Yoga, asceticism, and the Rāmānanda Sampradāy / Ramdas Lamb — In Kapila's cave: a Sāṃkhya-Yoga renaissance in Bengal / Knut A. Jacobsen — Raising Krishna with love: maternal devotion as a form of yoga in a woman's ritual tradition / Tracy Pintchman — Wisdom and method: yoga in the Platonic dialogues / Judy D. Saltzman — Jung's depth psychology and yoga sādhana / Patrick Mahaffey — Yoga in America: some reflections from the heartland / Wade Dazey — Indian traditions of physiognomy: preliminary remarks / Kenneth G. Zysk — Gerald James Larson, the teacher: a personal reflection / James McNamara.

758 **Jaffe, Marjorie** and **Barbara Isenberg**. *The Bathtub Yoga & Relaxation Book: Yoga in the Bath for Energy, Vitality & Pleasure.* Summertown, Tenn.: Healthy Living Publications, c2002.

759 **Jaggi, O. P.** *Yogic and Tantric Medicine.* (3rd revised and enlarged ed.) Delhi: Atma Ram, 1990.

A thorough treatment of the role of hatha yoga practices and meditation in the total health of the individual, the philosophy of Tantra, and benefits of practice. Well-documented with numerous references to current medical and scientific research. Includes chapters on the eight components of Patañjali's system of yoga, history, literature, and types of yoga, Hatha yoga techniques, meditation, different stages of samadhi, comparisons with Zen and Transcendental Meditation, yogic anatomy and physiology, a comparison with Taoist yoga, Tantric sādhanā, Tantric literature, uses of mercury, siddhas, the Siddhā system of medicine, and comparisons between Tantric and other systems of alchemy. Extensive bibliography.

760 **Jain, B. L.** *Yogic Cure to Avoid Heart Surgery.* New Delhi, India: Kuldeep Jain for Health Harmony and B. Jain Publishers, 2001.

Presents an intervention program for people suffering with coronary heart disease that includes postures, breathing techniques, meditation, and dietary recommendations. Discusses causative factors, results of research, and appropriate lifestyle changes.

761 **Jamieson, Theresa**. *The Complete Book of Yoga and Meditation for Pregnancy.* Burra Creek, N.S.W. [Australia]: Sally Milner, 2000.

Presents postures, stretches, and breathing exercises that are suitable and safe for all levels. Women with no prior experience with yoga will find the recommended modifications useful. Includes six 30-minute prenatal exercise routines along with information on diet and nutrition, meditations for labor, childbirth, and the postpartum period, and personal stories which relate the precise ways in which yoga practice helped during pregnancy and delivery. Illustrated.

762 _____. *Yoga for Pregnancy.* Dingley, Australia: Hinkler Books, 2004.

Contents: Precautions — Benefits — Requirements — Yoga breathing — Standing poses — Floor exercises — Spinal twists — Arm exercises — Squatting postures — Lying on the back — Pelvic rocking — Contemplation, inner reflection, mindfulness — Pelvic floor exercises. Includes DVD with a complete yoga class.

763 **Janakananda Saraswati, Swami**. *Yoga, Tantra and Meditation in Daily Life* / Translation by Kellie Williams and Robyn Taylor. (New expanded and revised ed.) York Beach, Me.: Samuel Weiser, 1992. Reprinted 2004. Also, London: Rider, 1992. Translation of: *Yoga, Tantra och Meditation i Min Vardag.*

Written for anyone who needs guidance in beginning a personal yoga practice, this book offers a variety of different programs which include postures, breathing, meditation and relaxation techniques. In addition to discussing purposes, benefits, and obstacles, explores distinguishing features of various approaches to yoga, including Hatha, Kirtan, Ashram, Tantra, Swara, Kundalini, Raja, Karma, and Jnana to help students find the best fit. Provides instructions for eye exercises, cleansing techniques, an outline of the chakra system, and many tips for taking the mechanics out of yoga practice and bringing it to life. Illustrated. Swami Janakananda Saraswati founded the Scandinavian Yoga and Meditation School.

764 **Janakiraman, Yogacharya** and **Caroline Rosso Cicogna**. *Solar Yoga.* New Delhi: Allied Publishers, 1989. Also, New Delhi: New Age Books, 2005.

This book "...treats a carefully selected number of classical yoga practices in a novel manner, inte-

grating the use of sound vibrations with that of postures and breathing techniques at the physical, psychic and spiritual levels. Because of its clear and methodical approach, Solar yoga can be enjoyed by everyone. New students will find the book a valuable and well-illustrated guide for their practice. Yoga teachers will be able to use it as a handy reference manual and the general reader will find it a synthesis of the philosophical background to the solar method and a comprehensive description of its application to every day life." — Cover.

765 **Janssen, Sally E.** *Essence of Yoga.* Toowoomba, Qld. [Australia]: Essence Publishing, c2005.

766 **Japananda, Swami K.** *Yoga, You, Your New Life.* Chicago, Ill.: Temple of Kriya Yoga, 1981. Reprinted 1982. (Revised ed.) 1983. Reprinted 1993.

Contents: Yoga: pathway to the better things in life — Yoga: where did it originate from? — Are there qualifications to do yoga? — Prana: the life energies — Guidelines for the yoga postures — Hatha yoga and breathing during the postures — How to do the postures: steps within the postures — The relaxation poses — The classical yoga asanas — The meditative poses — Suggested personal hatha yoga class — Bandhas: the muscular locks — Mudras: hand gestures — The cleansing techniques: your bodily tune-up — Diet and nutrition — The yoga feeling: ananda — Simplicity in yoga — How to weave yoga into your everyday life — Yoga and the householder — Are you "desiring" your life away? — Yoga: upliftment from depression — Yoga and peace of mind — Many paths to yoga's goal — The 8 classical stages of yoga: steps toward self-realization — Yama — Niyama — Asana–Pranayama — Sense-withdrawal — Concentration — Effortless meditation — Samadhi — How your life patterns are activated: esoteric yoga. Illustrated with line drawings.

767 **Jarrell, Howard.** *International Yoga Bibliography, 1950–1980.* Metuchen, N.J.; London; Scarecrow Press, 1981.

A comprehensive and highly useful bibliography of yoga literature published in English, French, German, Spanish, Portuguese, Italian, and Dutch between 1950 and 1980. Includes over 1,700 entries for books, journal articles, periodicals, dissertations, and theses (chiefly American). Entries are not annotated, but author, title, and subject indexes are included.

768 **Javalgekar, Ravindranath Raghvendra.** *The Yoga-Science for Everyone.* (1st ed.) Varanasi, India: Chaukhambha Sanskrit Sansthan, 1990.

769 **Jayadeva, Hansa.** *Growing with Yoga.* (1st ed.) Bombay: The Yoga Institute, 1985.

A simple, brief guide for parents to use in teaching yoga to children based on programs developed by The Yoga Institute. Illustrated with line drawings.

770 **Jelusich, Richard A.** *Eye of the Lotus: Psychology of the Chakras.* (1st ed.) Twin Lakes, WI: Lotus Press, 2004.

Discusses the chakras, their influence on the mental, physical, spiritual, and emotional dimensions of being, and techniques to build strength in the chakras. Includes an overview of how hatha yoga works and instructions for basic postures for each chakra. Illustrated.

771 **Jeremijenko, Valerie, editor.** *How We Live Our Yoga: Teachers and Practitioners on How Yoga Enriches, Surprises, and Heals Us.* Boston: Beacon Press, c2001. Available electronically through NetLibrary.

A compilation of very readable personal essays from yoga practitioners on how they came to study yoga, how they fit it into busy lives, and how it has transformed them. Contents: Coming apart in Pune / Elizabeth Kadetsky — Brick by brick / Samantha Dunn — The meaning of Brahmacharya / Adrian M. S. Piper — Lyric yoga / Stanley Plumly — The practice of paradox / Alison West — Balancing acts: two views on Ashtanga / Janet Bowdan and Roz Peters — An insomniac awakes / Lois Nesbitt — Journey in yama-yama land / Robert Perkins — The art of breathing / Reetika Vazirani — How I became a swami mommy / Judith Hanson Lasater — Journey of a lifetime / Vyaas Houston — The guru question / Jeff Martens — Subtle alchemy / Gladys Swan — Corpse pose / A. B. Emrys.

772 **Jerry, Martin** and **Marion Jerry.** *Sutras of the Inner Teacher: The Yoga of the Centre of Consciousness.* Canmore, Alberta, Canada: 2M Communications, 2000. Also, Bloomington, Ind.: Unlimited Publishing; Canmore, Alberta, Canada: 2M Communications, c2001.

Offers practical guidance on accessing the inner teacher — the "Centre of Consciousness" — which, in the Himalayan tradition of yoga, is opened when the student receives initiation by the guru. Calling

yoga the "science of spirituality," the authors present their system in the form of sutras, with appropriate commentary, to facilitate contemplative study. Although this style is unusual in Western writing, it is practical and direct. The opening section discusses basic models of personality, qualifications and preparation for practice, and yogic disciplines. The following section explores the experience of awakening the Centre of Consciousness and how to recognize it. The section titled "Curriculum" includes lessons considered to be most useful for beginners. The fifth section discusses spiritual devotion, the role of meditation, and how one's experience of reality will change once awareness is anchored in the Centre of Consciousness. The concluding section grounds yogic wisdom in modern scientific and medical research. Foreword by Swami Veda Bharati. Glossary. Bibliography. Martin Jerry, a physician, and Marian Jerry, a clinical psychologist, studied with Swami Veda Bharati and were instrumental in establishing the Himalayan Health Development Project at the University of Calgary.

773 **Jerusalim, Janice.** *A Guide to Yoga.* Bath [England]: Parragon, 2002.

A beginner's guide to hatha yoga with a brief overview of yoga philosophy and concise instructions for 28 postures plus Sun Salutation. Postures are clearly illustrated, often in stages, in color photographs in an open, easy-to-follow layout that includes details on benefits and cautions in boxes. Glossary.

774 **Jñānadeva.** *Jnaneshwar's Gita: A Rendering of the Jnaneshwari* / by Swami Kripananda; foreword by Ian M. P. Raeside; introduction by Shankar Gopal Tulpule. Albany, NY: State University of New York Press, c1989. Also, South Fallsburg, NY: SYDA Foundation, 1999.

Written in the late thirteenth century, the *Jnaneshwari*—also known as *Bhāvārthadīpikā*—is not a commentary in the strictest sense, but rather a poetic, extended rendering of the *Bhagavad Gita*, and it is a deeply beloved work in the Indian state of Maharashtra. This modernized translation of the entire work is considered to be a significant improvement on earlier translations.

775 **Johari, Harish.** *Breath, Mind, and Consciousness.* Rochester, Vt.: Destiny Books, c1989. Reprinted 2000.

"Breath is the physical counterpart of the mind.... The study of consciousness begins with the study of the true science of breathing." Johari explains the links between respiration and the electrochemical balance of the brain and nervous system. Right and left nostrils connect with opposite sides of the cerebral hemispheres and, through the practices of Swara Yoga, it is possible to bring awareness to the cycles of nasal breath and correct emotional, mental, and physical imbalances. The information in this book is based on the *Shiva Svarodaya*, which deals with the flow of breath and life force through the principal nadis in the body, and the concluding chapter contains translated selections from the text with Johari's commentary.

776 _____. *Chakras: Energy Centers of Transformation.* Rochester, Vt.: Destiny Books, c1987. (Rev. and enlarged ed.) c2000.

A detailed, practical guide to the chakras. Explains the connections of each chakra to colors, sounds, senses, elements, planets, deities, and the effects of meditation on each energy center. Contents: Principles of Tantra Yoga—Kundalini and yoga—The essentials of the chakras—Chakras, rebirth, and spirituality—Appendix: Extracts from Hindu scriptures on the various stages of yoga. Illustrated. Glossary.

777 _____. *Tools for Tantra.* Rochester, Vt.: Destiny Books, c1986.

A detailed, practical guide to Tantra. Includes color illustrations of yantras, symbolic representations of energy patterns used as visual tools. Contents: What is Tantra?—Temperament and Tantra—Yantra: the visual tool—Yantras of the ten Mahavidyas—Tantric worship.

778 **Johnsen, Linda.** *Alpha Teach Yourself Yoga in 24 Hours.* Indianapolis, IN: Alpha, c2003.

Although the outlandish claim of the title is misleading, this book is actually a good, fairly thorough guide to hatha yoga practice presented in a structured program of twenty-four one-hour lessons. Beginning with the most essential, basic yoga practices, including stretches, relaxation, breathing, and concentration exercises, Johnsen continues with simple yoga postures and moves on to more challenging asanas, instruction in meditation, and visualization practices. She concludes the program with information about yogic diet, cleansing techniques, and yoga psychology. Step-by-step instructions, including coordinating the breath with movement, are provided for over 50 postures

along with cross-references, tips, cautions, key definitions, helpful information about benefits, and even end-of-chapter quizzes. One minor gripe concerns layout. Instructions extend over multiple pages which requires page-turning — an inconvenience during practice. Illustrated with b&w photographs. Glossary of Sanskrit terms. Bibliography.

779 _____, **editor**. *Spirit on the Move: Personal Essays on Yoga in Daily Life.* Honesdale, PA: Himalayan Institute Press, c2005.

A collection of short articles, ranging from thoughtful to humorous, reprinted from *Yoga International.*

780 Johnson, Alix, editor. *Yoga: The Essence of Life: Eight Yogis Share Their Journeys.* Crows Nest, NSW, Australia: Allen & Unwin, 2004. Available electronically through NetLibrary.

Following a brief introduction to yoga philosophy and practice, Johnson records her interviews with eight modern yogis and teachers in which they discuss how they found yoga — or yoga found them — its meaning in their lives, and their approaches to practice and teaching. The personal stories are engaging, fascinating, and unique; they set the ancient practice squarely in a contemporary context and combine personal insights with highly practical information. Donna Farhi reflects upon the inner meaning of asanas and speaks about life moving through the body during asana practice rather than the body performing mechanical, static poses. She also discusses her work with Ray Worring. Eileen Hall shares her experiences studying with Sri K. Pattabhi Jois. For Muktanad Meannjin (full name Swami Muktananda Saraswati), a stopover in India lasted twelve years, five of which were spent studying with Swami Satyananda Saraswati at the Bihar School of Yoga. She speaks candidly about her life in the ashram and probes the guru-disciple relationship. Robert E. Svoboda, the first Westerner to take a degree in Ayurveda from an Indian university, defines yoga as a tool to deepen self-knowledge and as a practice which is to be integrated, not kept separate from, the rest of one's life. Simon Borg-Olivier discusses his Synergy-style yoga. He stresses the importance of attitude in yoga practice and the need to modify postures to suit the individual. His understanding of the physiology of breath is shaped by his scientific training, and he offers detailed information on the vital action of oxygen and carbon dioxide in the body and how improper breathing can compromise practice. Other contributors include Glenn Ceresoli, Rose Baudin, and Shandor Remete. Glossary. Bibliography.

781 Johnson, Julian P. *The Path of the Masters: The Science of Surat Shabd Yoga: The Yoga of the Audible Life Stream.* (13th ed., revised) Punjab, India: Radha Soami Satsang Beas, 1985. Reprinted 1993, 1997. Originally published: 1939. Frequently reprinted.

The book deals with a specialized practice unlike, but not unrelated to, classical yoga. Johnson claims that other forms of yoga are "all interesting, but we do not need them — the system of the Masters is complete." He considers Surat Shabd Yoga to be the oldest form of yoga, the one from which all others derive. In addition to discussing consciously controlled near death experiences, inner sound, mental readiness, and need for a guru, he includes an interesting comparison of world religions. Generally, his presentation throughout the book is clear and to the point, but occasionally the writing becomes ambiguous.

782 Johnson, Susan. *Thirty Paths to Stillness: A Selection of 30 Visualisation Techniques for Relaxation and Yoga Meditation.* [Darlington, England]: Susan Johnson, 2002.

Written by a yoga teacher for yoga teachers, this book presents a wide variety of visualizations that can be used in deep relaxation or yoga nidra classes.

783 Jois, Sri K. Pattabhi. *Yoga Mala.* New York: North Point Press, 2002. Also, New York: Eddie Stern/Patanjali Yoga Shala, 2000 / Berkeley, CA: North Point; Godalming: Melia, 2003.

Ashtanga Yoga has steadily increased in popularity since Pattabhi Jois first introduced it to the West in the 1970s and this work, originally published in 1962 in India, is the seminal treatise on the practice. Jois studied with Krishnamacharya for many years and the lessons he received were based on the *Yoga Korunta*, an ancient text transmitted orally to Krishnamacharya by his own guru which contained what we now know as the primary, intermediate, and advanced sequences of asanas that comprise the Ashtanga practice. Jois covers the ethical principles and philosophy underlying the discipline, explains important terms and concepts, and emphasizes that it is not possible to realize the true nature of yoga unless one practices. Proper breathing is critical in Astanga Yoga. "Once the asanas have been learned well enough to be

practiced with ease, the next limb to be practiced is that of bringing the breath under control.... Yet simply sitting, taking in the breath, and letting it out through the nostrils is not pranayama. Pranayama means taking in the subtle power of the vital wind through rechaka (exhalation), puraka (inhalation), and kumbhaka (breath retention)." Poses must be practiced in the order prescribed to be effective. Guiding the reader through Sun Salutation and the Ashtanga sequence, he precisely describes how to execute each pose and discusses the specific benefits of each. In his discussion of the eight limbs of yoga, he gives special attention to the yamas and niyamas and prescribes strict observance of rules of diet, speech, and conduct. Interestingly, Jois believes that one is drawn to yoga according to desires or inclinations that exist in the consciousness from previous lives, essentially causing one to resume rather than begin practice. Illustrated. Translated by Eddie Stern with the assistance of Sri Vishwanath Kadam and Dr. H. L. Chandrashekar.

784 **Joneja, V. S.** *The Cave Sadhu: Dimensions of Spirituality & Physical Existence.* (1st ed.) Chandigarh [India]: Idea Catalysts, 1999.

The author relates his encounters with the cave-dwelling saint Tatwalla Baba whom he visited several times between 1965 and 1974. Incorporates stories from Hindu mythology, discussion of yoga philosophy and practice, suggestions for a daily routine of yoga asanas, cleansing practices, and nutritional information.

785 **Jones, Annie.** *Yoga: A Step-by-Step Guide.* Shaftesbury, Dorset [England]; Boston: Element Books, 1998. Reprinted 1999, 2000.

This slender handbook, part of the In a Nutshell series, includes brief background information on history and benefits of yoga, simple directions for 13 basic postures plus sun and moon salutations, warm-ups, breathing and meditation techniques, and recommendations for postures to deal with common ailments. Illustrated.

786 **Jordan, Sandra.** *Yoga for Pregnancy: Safe and Gentle Stretches.* New York: St. Martin's Press, c1987. Also, New York: Griffin, 2005.

A well-organized guide to safe and appropriate yoga postures for pregnancy and the postnatal period. Contains clear, concise instructions for dozens of Iyengar-based postures, sample programs for each trimester, breathing exercises, and cautions. Illustrated.

787 **Joshi, K. S.** *Speaking of Yoga and Nature-Cure Therapy.* New Delhi, India: Sterling Publishers; New York: Distributed by APT Books, c1991.

A practical guide to optimum health and well-being combining yogic methods with the techniques of Nature Cure therapy, a system of therapy which became popular in the nineteenth century emphasizing the use of those things provided in nature, such as fresh air, water, earth, sunlight, and raw foods. Discusses thirty different conditions and their corresponding treatment plans, including asthma, backache, bronchitis, diabetes, eczema, hypertension, insomnia, menstrual irregularities, migraine, sinusitis, and ulcers. Instructions for a simple "keep fit" yoga routine includes postures, breathing exercises, meditation, and cleansing practices. Illustrated.

788 _____. *Yoga in Daily Life.* New Delhi: Orient Paperbacks, 2005.

789 _____. *Yogic Pranayama: Breathing for Long Life and Good Health.* Delhi: Vision Books, c1983. Also, Delhi: Orient Paperbacks, 2003.

Practical information on the powerful techniques of pranayama, or breath control, the fourth stage of the eightfold yoga path described by Patañjali. Describes appropriate environment and postures in which to practice, nine different techniques (anuloma-viloma, ujjayi, suryabhedana, bhastrika, shitali, sitkari, bhramari, moorchha, plavani), purposes and varieties of kumbhaka (breath retention), therapeutic benefits of pranayama combined with asanas. Addresses misconceptions about who can practice, possible dangers, proper use of mantras, and the relation of pranayama to other stages of the yogic path. Includes instructions for a 15-minute daily course of pranayama. Illustrated.

790 **Joshi, Kireet.** *Philosophy and Yoga of Sri Aurobindo and Other Essays.* Mysore [India]: Mira Aditi, 2003. Also, New Delhi: Mother's Institute of Research in association with Mira Aditi, c2003.

An introduction to Sri Aurobindo's philosophy and synthesis of yoga. Bibliography. Joshi served as Chairman of the Auroville Foundation and has taught philosophy, psychology, and Indian culture.

791 _____. *Sri Aurobindo and Integral Yoga.* Delhi, India: Dharam Hinduja International Centre of Indic Research, 1998.

792 _____. *Sri Aurobindo and the Mother: Glimpses of Their Experiments, Experiences, and Realisations.*

New Delhi: Mother's Institute of Research in Association with Motilal Banarsidass, 1989. (2nd ed.) 1996.

Combines biographical information and selections from letters, conversations, published works, and narrated comments to present the philosophy of Sri Aurobindo who believed that Integral Yoga and the development of dynamic supramental consciousness would take humanity to its next evolutionary stage. Includes information about the formation of the Sri Aurobindo Ashram, the foundation of Auroville, and various experiments in education. Bibliography includes works by and about Aurobindo and the Mother.

793 _____ and **Matthujs Cornelissen, editors.** *Consciousness, Indian Psychology and Yoga.* New Delhi: Project of History of Indian Science, Philosophy and Culture and Centre for Studies in Civilizations, 2004.

The five sections of this volume deal with the concept of consciousness and transcendence in Indian psychology, different paths of Yoga, the convergence of Indian and Western systems of psychological thought, Indian approaches to theoretical psychology, and Indian contributions to various aspects of applied psychology. It is volume 11, part 3 of the *History of Science, Philosophy and Culture in Indian Civilization* series, a 68 volume series jointly undertaken by the Project of History of Science, Philosophy and Culture, the Centre for Studies in Civilizations, and the government of India that is expected to be completed in 2010. The series traces the ancient and medieval heritage of India with special attention given to the ways in which classical systems of ideas are being reinterpreted and proliferated. The volumes on yoga offer detailed, comprehensive treatment of the spiritual, psychological, parapsychological, and therapeutic aspects of yoga. Contents: Yoga: science and technology of consciousness / Kireet Joshi — Sri Aurobindo's evolutionary ontology of consciousness / K. Ramakrishna Rao — The theme of consciousness in Indian culture / N. Veezhinathan — The Vedic seer's quest for the supramental consciousness / S. P. Singh — The tradition of the Buddhist yoga / Karunesh Shukla — Stages of spiritual development in Jainism / Mukul Raj Mehta — Nature of consciousness and yoga in *Kaśmīra Śaiva Tantra* / Kailash Pati Mishra — Chakra meditation in achieving altered states of consciousness / B. Mukhopadhyay, S. Renukadevi — Sikhism and the yoga tradition / D. S. Dhillon — Spiritual experiences of Ramakrishna-Vivekananda / Swami Jitatmananda — The science of *Kriyā Yoga* / Keshav Sharma — Essentials of transformative psychology / Ananda Reddy — Challenges and opportunities for Indian psychology in a rapidly globalizing postmodern world / Anand C. Paranjpe — Psychology in India: past trends and future possibilities / Suneet Varma — Relativism and its relevance for psychology / Kundan Singh — Personal growth and psychology in India / V. George Mathew — Rising up to the supramental consciousness: the need for a new psychology / R. C. Pradhan — Psychology in India: a future perspective / Aster Patel — Yoga and knowledge / Kireet Joshi — Old ideas of the mind / Ananda Wood — The concept of mind in orthodox Indian thought: its implications for modern psychology / K. Srinivas, K. Krishna Mohan — An informative theoretic approach to the issues of the collective unconscious and the superconscious / P. G. Vaidya — Emotion in modern psychology and Indian thought / Girishwar Misra — Indian concepts of personality / Adhikari Srikanta Dash, Mamata Rout — The meeting of East and West: the fusion of Vedanta and Western psychology in integral psychology / Brant Cortright — Revitalizing developmental psychology: Sri Aurobindo's theory of human development / Monica Gupta — The yogic view of life with special reference to medicine / R. L. Bijlani — A holistic model of sustainable development: an Indian approach to environmental psychology / R. S. Pirta — The flowering of Aravind eye care system / Pravir Malik — Spiritual health of organizations: a new vision of organizational change in rural bank development / Susmita Mukhopadhyay, Debdulal Dutta Roy — An Indian approach of psychotherapy: *Sattvāvajaya*: concept and application / K. M. Tripathi —*Sahya*: the concept in Indian philosophical psychology and its contemporary relevance / L. Sam S. Manickam — Spiritual depths of admiration in family therapy: *Gṛhastha*: family life as a spiritual path / Stuart Sovatsky — Intervention for cancer through integral psychotherapy / Annalakshmi Narayanan — Yoga as an intervention strategy for augmenting spiritual intelligence / Anamika Sharma, Madhu Jain. Bibliographical references.

794 **Judd, James N.** *The Green Serpent and the Tree.* [Philadelphia, PA]: Xlibris Corp., c1999.

In this lively, stimulating study, Judd explores the essential harmony that exists between the sys-

tems of Kundalini Yoga and the Jewish Kabbala. He begins with a careful examination of the symbolism of the serpent and chakras in Kundalini Yoga and the Tree of Life and Sefirot in the Kabbalistic tradition. The use of sound and breathing techniques described by early Jewish mystics to help the aspirant attain union with God is equated with the yogic use of mantra and pranayama and the powerful, hidden feminine force in various Kabbalistic writings is compared to the force of kundalini. After reconciling the seven chakras and ten Sefirot in a simple configuration that combines six of the Sefirot into three centers, he offers a detailed comparison of the characteristics of each chakra with the Sefirot to demonstrate how closely they resemble each other. In particular, activity in both the seventh chakra (sahasrara) and tenth sefira (Kether) carries the potential of true freedom when one awakens to the full realization of the Higher Self. Much of what is written elsewhere on the action of Kundalini refers to only one channel, the sushumna, but Judd considers how the energy of consciousness moves through the more subtle channels of the vajroli and chitrini as well in order to probe further in his exploration of the correspondences between Kundalini Yoga and Kabbala. Bibliography.

795 **Jung, C. G.** *The Psychology of Kundalini Yoga: Notes of the Seminar Given in 1932 by C. G. Jung* / Edited by Sonu Shamdasani. Princeton, N.J.: Princeton University Press, c1996. Also, London: Routledge, 1996. Available electronically through NetLibrary.

In the fall of 1932, Wilhelm Hauer and C. G. Jung delivered a series of lectures at the Psychological Club in Zürich on modern psychological interpretations of the chakras and Kundalini which were later privately published under the title *The Kundalini Yoga: Notes on the Lecture Given by Prof. J. W. Hauer with Psychological Commentary by D. C. G. Jung*. Subsequent editions appeared in German with slightly different content and Jung's lectures were published, abridged and without annotations, in *Spring: Journal of Archetypal Psychology and Jungian Thought* in 1975 and 1976. The 1996 edition includes Jung's lectures from 12, 19, and 26 October and 2 November as well as his 1930 lecture "Indian Parallels," Jung's comments in Hauer's German lectures (5–8 October 1932), Hauer's English lecture (8 October 1932), and Sir John Woodroffe's (Arthur Avalon) translation of the *Ṣaṭ-cakra-nirūpaṇa*, the text that was central to the 1932 lectures. Jung was interested in the processes of introversion which lie at the heart of yogic practices. To him, they represented a means to unlock profound inner experiences which were universal, although he contended that the methods used to achieve this were specific to Indian culture. He proposed that some unaccountable experiences described by patients might actually be the result of awakening of the Kundalini, but which were misunderstood and misdiagnosed by therapists. The extended, highly informative, and meticulously footnoted introduction by Shamdasani traces the development of Jung's ideas on the psychological meaning of Kundalini and his relationship with other scholars and writers who represented the leading commentators on Eastern thought at the time. However, in *Aghora II: Kundalini*, Robert E. Svoboda argues that Jung was one of "the more forthright of the distorters of Kundalini" in the way he borrowed concepts from Kundalini yoga for his own system of psychology. Bibliography.

796 **Jyotirmayananda, Swami.** *Advice to Householders*. South Miami, Fla.: Yoga Research Foundation, c1989.

Contents: For the newlyweds — Samskaras or sacraments — Austerity and yajnas — Education — What is love? — Yoga in life — Upasana or meditation.

797 _____. *Advice to Students*. South Miami, Fla.: Yoga Research Foundation, c1991.

Designed to serve as a guide to young adults starting a spiritual practice, this book includes stories, anecdotes, and instruction in concentrating the mind, meditation, improving interpersonal communication, control of emotions, health and nutrition, and developing personal values. Chapter on hatha yoga provides basic instructions for ten asanas and five breathing exercises illustrated with silhouettes.

798 _____. *The Art of Positive Feeling*. South Miami, Fla.: Yoga Research Foundation, 1997.

799 _____. *Integral Yoga Today*. Miami, Fla.: Yoga Research Foundation, c1983.

A slender volume compiled from lectures delivered at the Theosophical Society of Miami on the practical application of yoga in modern life.

800 _____. *Yoga Essays for Self-Improvement*. Miami, Fla.: Yoga Research Foundation, c1981.

801 Kadetsky, Elizabeth. *First There Is a Mountain: A Yoga Romance.* (1st ed.) Boston: Little, Brown, 2004. Also, Boston: Little, Brown; Godalming, [England]: Melia, 2004.

"What *was* yoga, really?" This nagging question propels Kadetsky, a journalist, on an intense inner journey to discover the answer and to determine its meaning in her own life. On the way, she learns a great deal about the origins and history of yoga and how the ancient practice is linked to the modern one that we recognize today. "It also bothered me that in places like L.A., yoga aficionados were content to idealize yoga's quaint Hindu imagery without troubling themselves to contemplate the roots, its connections to dark strains in India's past." After she is accepted as a student at the Iyengar Institute in Pune, she spends many months practicing four hours a day, studying, conducting interviews, and writing. Interwoven with her observations about the school, Iyengar, and his family, are beautifully encapsulated reflections about the important figures in yoga of the twentieth century, the ancient yogic texts, the history of linguistic and philosophical distinctions that continue to exist in India, and the ways in which spirituality, politics, and tradition intersect in the multifaceted Indian culture. Frequent conversations with Iyengar as well access to his private library yield a fascinating portrait of the sickly child who became the "Lion of Pune." Always respectful of the teacher and the sage, she resolutely peels away the glamour and the legend to find the man. She discusses his early career, alliances, and struggles, placing him in context of the political and social turmoil of the years when India was in the process of establishing a new identity and confidence separate from its colonial past. Many Indians today regard yoga as curious and old-fashioned. Iyengar's famous work, *Light on Yoga*, was first published in England in 1965, but didn't appear in an Indian edition until twenty years later. While the aging Iyengar attempts, in a race against time, to expand the student body of the Institute, make yoga relevant to all, and draw in more Indian students, he is deeply troubled by the fact that it doesn't seem to be "taking" in India as it appears to be in the West. Ironically, the Western teachers and students have become "unwitting descendents of those colonizers who once bled India of gems and spice." As she explores the roots of yoga and attempts to reconcile the India of the yoga studio and the India of the streets, Kadetsky also delves into the roots of her disconnect with her own body, her complex relationship with food and habit of hunger, and her struggles to pare the body in an attempt to erase pain. Although it is puzzling that only one side of the Iyengar-Krishnamacharya conflict is presented when descendents of Krishnamacharya are still alive to contribute their perspective, this remains a beautifully written and transcendent story.

802 Kak, Subhash C. *Patanjali and Cognitive Science.* (Revised ed.) Baton Rouge, LA: Vitasta, c1987.

Author applies contemporary brain and neural theory to yoga. Includes a translation of the *Yoga Sutras* and a poem in four sections entitled "Patanjali's Song" that was inspired by the author's personal practice of yoga. Notes to the text include an explanation and discussion of Sāṃkyha. Reviewer Frederick M. Smith wrote that "Subhash Kak is clearly a scientist who takes his poetry and yoga seriously" (*The Journal of the American Oriental Society* vol. 110, no. 1). Bibliography.

803 Kalbermatten, Grégoire de. *The Third Advent.* Bronx, NY: daisyamerica of New York, c2003.

Presents the teachings of Shri Mataji Nirmala Devi and the practice of Sahaja Yoga, a process of Self-realization based on meditation techniques and kundalini awakening.

804 Kapoor, Jagdish Chander. *Bhagavad-Gītā: An International Bibliography of 1785–1979 Imprints.* New York: Garland, 1983.

805 Kappmeier, Kathy Lee and **Diane M. Ambrosini.** *Instructing Hatha Yoga: The Complete Guide to Teaching Yoga.* Champaign, Ill.: Human Kinetics, c2006.

This is a comprehensive, well-organized, and clearly written guide for yoga instructors which has been developed in accordance with standards set by the Yoga Alliance. Presents over 60 asanas in a lesson format with information about the meaning and proper pronunciation of Sanskrit names, precise descriptions of postures, challenges, benefits, cautions to keep in mind, verbal cues, adjustments, modifications to apply when working with students of varying abilities, methods to deepen the pose, and a helpful kinematics reference chart that describes positioning and movement of the various body areas and muscles in each posture. The authors discuss how to assess student abilities and

learning styles, tips for conducting safe, effective classes, and methods for guiding students to the deeper aspects of yoga practice. The section on sample classes includes 30-minute, 60-minute, and 90-minute classes plus suggestions for a six-week course. Refreshingly, models of all ages, shapes, and sizes demonstrate the postures in b&w photographs. Contents: Understanding yoga — Knowing yourself and your students — Creating a class environment — Breathing and beyond — Energy and anatomy — Sun Salutations — Standing postures — Seated postures — Supine and prone postures — Inverted postures — Restorative postures — Class framework — Sample classes — Appendices: Sample relaxation scripts — Yoga resources — Reproducibles — Chapter review answers. Glossary. Bibliography. Accompanied by a DVD. Both authors are yoga teachers and teacher trainers. Kappmeier studied in India and holds degrees in Western and Eastern psychology, physical therapy, and medical exercise. Ambrosini earned advanced degrees in physical education with an emphasis in kinesiology and biomechanics.

806 **Karagulla, Shafica** and **Dora van Gelder Kunz**. *The Chakras and the Human Energy Fields.* (1st ed.) Wheaton, Ill.: Theosophical Publishing House, 1989. Also, Delhi: Motilal Banarsidass, 2002.

807 **Karmamurti Saraswati, Swami**. *Yoga and the Disabled.* Gosford, N.S.W. [Australia]: Satyananda Ashram, Australia and New Zealand, 1985.

808 **Karmananda, Swami**. *Answer to the Secret of Life.* (2nd ed.) Llano, Calif.: 2.48 Productions, 1990.

A basic introduction to the principles of Karma Yoga.

809 _____. *Yogic Management of Common Diseases.* (1st ed.) Bihar, India: Bihar School of Yoga, 1983. Reprinted 1986, 1992. Also, Bihar, India: Yoga Publications Trust, 2001. Reprinted 2003.

Covers yogic treatment for 36 illnesses, including arthritis, asthma, back pain, bronchitis, cardiovascular disorders, diabetes, eye problems, headache, hepatitis, hernia, kidney stones, menstrual disorders, sciatica, sinusitis, slipped disc, and more.

810 **Karter, Karon**. *The Core Strength Workout: Get Flat Abs and a Healthy Back: Pilates, Yoga, Exercise Ball.* Gloucester, Mass.: Fair Winds Press, 2004. Also, Hove [England]: Apple, 2004.

811 **Kashyap, Deepak**. *Healing the Future: The Journey Within.* New Delhi: New Age Books, 2001. Also, New Delhi: New Age Books; Borehamwood [England]: Motilal, 2002.

Contents: The transition — The beginning — The Goa miracle — The dawn — The science of Yoga — Yoga and the times — Yoga and health — Yoga and medicine — Yoga and physics — Yoga in perspective — The twilight and after — Patanjali — Post Patanjali — Contemporary yoga — The body — The microcosm — The defenses — Disease — Neuro-peptides — The genome "spell-check" — The "bodies" — Koshas — Nadis — Chakras — Prana — Kundalini — Planets and free will — Astrology: destiny deciphered? — K. N. Rao — Yukteswar Giri — Muktananda — The roots — Shaktipat: the "lightning" Yoga — Shaktipat — Initiation — The mantra — Guru — Karma transference — Reiki — The universal life energy — Treatment and cure — Reiki possibilities — My experiences — Reiki — a karmic trap? — Yogi Hans Baba — The enigma — The early days — Vindhyachal — Hans becomes Paramahans — Healing the future — The alphabet of healing. Glossary. Bibliography.

812 **Kaul, H. Kumar**. *Aspects of Yoga.* Delhi: B. R. Publishing, c1994.

Revision of the author's doctoral dissertation (Punjabi University) on the practice of Hatha Yoga in Punjab, India. Bibliography.

813 _____. *Pranayama for Health.* Delhi, India: Surjeet Publications, 1991.

814 _____. *Yoga and Drug Addiction.* Delhi, India: B. R. Publishing, 1993.

815 _____. *Yoga for Common Diseases.* New Delhi: New Light, 1987.

816 _____. *Yoga in Hindu Scriptures.* Delhi: Surjeet Publications, 1989.

Kaul provides a well written introduction to the history and philosophy of yoga as propounded in Indian scriptures and traces the evolution of yoga practice through the centuries. Separate chapters deal with the Vedas, *Upanishads*, puranas, *Ramayana*, *Mahabharata*, *Bhagavad Gita*, *Yoga Sutras*, *Shiva Sutra*, *Goraksasatakam*, *Gheranda Samhita*, and *Hathayoga Pradipika*.

817 _____. *Yoga: Theory and Practice.* Delhi: B. R. Publishing, 2003.

Contents: Yoga: meaning and relevance — Historical background — Kinds of yoga — Traditions

of Nathas, Siddhas and Yogis — Sufis of Punjab Chistiyas and others — Yoga and Sikh religion — Different known and unknown Deras, Akharas, Yogashrams in modern Punjab — Conclusion — Appendices: Deras, Akharas, yoga and Sufi centers in Punjab — Some representative asanas practiced in Punjab. Bibliography.

818 Keach, Stephanie. *The Yoga Handbook: An Inspirational Reference for Teaching and Home Practice*. Asheville, NC: Stephanie and Sunny Keach, c2003.

Designed as a tool to support yoga teachers as well as those who wish to deepen practice. In addition to instructions and contraindications for basic poses, includes information about physiology, benefits, yoga psychology and philosophy, requirements for a basic studio and starting a business, and the ethics of teaching yoga.

819 Kean, Frances and **Susan Vorhees**. *A Simple Guide to Yoga*. White Plains, NY: Peter Pauper Press, c2002.

Covers instructions for basic beginning and intermediate sequences and relaxation techniques. Illustrated with small, color sketches and accompanied by a compact disc of "Yoga Relaxation Music."

820 Kelder, Peter. *Ancient Secret of the Fountain of Youth, Book 1*. Gig Harbor, WA: Harbor Press, 1985. Reprinted 1989. (New revised ed.) 1998. Also, New York: Doubleday, 1998. Originally published: 1939.

Kelder relates the somewhat romantic tale of learning five simple exercises — the Five Rites of Rejuvenation used to stimulate and harmonize the chakras — from a retired British army officer who learned them himself while traveling in Tibet and India. A sixth "rite" concerns raising the kundalini energy. The chapter titled "Mantram=Mind Magic," discovered in the author's personal papers after the 1939 publication, describes the use of mantra to unify thought patterns and bring them into alignment with deepest desires. Appendix by medical doctor Jeff Migdow includes a detailed discussion of precautions.

821 _____. *Ancient Secret of the Fountain of Youth, Book 2*. Gig Harbor, WA: Harbor Press, 1999. Also, (1st Doubleday ed.) New York: Doubleday, 1999.

This continuation of Book 1 goes into greater detail about the techniques of the Five Rites and links between the Tibetan exercises and yoga. Separate chapters contributed by different authors discuss experiences of Western travelers in Tibet in the nineteenth and early twentieth centuries, accounts of healing and rejuvenation from those who practice the exercises, the work of chakras and energy channels in the body, health benefits of proper diet and food combinations, and the power of mantra and meditation. Jeff Migdow provides clear instructions for the exercises, described as modified versions of Hatha yoga postures. Includes an interview with Robert Thurman, noted scholar of Tibetan Buddhism, in which he discusses basic tenets of Buddhist philosophy and the exchange of spiritual knowledge between India and Tibet. Illustrated.

822 Keller, Doug. *Anusara Yoga: Hatha Yoga in the Anusara Style*. South Riding, VA: Do Yoga Productions, 2001.

823 _____. *The Heart of the Yogi: The Philosophical World of Hatha Yoga*. South Riding, VA: Do Yoga Productions, 2002. Reprinted 2004.

Contents: Preface: The world is your heart — The purpose of yoga — The spiritual journey and the distance covered: dualism — The historical context — Vedic Yoga — Preclassical Yoga — Classical Yoga — Patanjali's *Yoga Sutras* — The transition to Postclassical yoga — Vedanta: ushering in the Postclassical period — Hatha Yoga and the technology of Tantra — The Tantric revolution — The Trika system of Kashmir Shaivism — Qualities of the heart.

824 _____. *Refining the Breath: Pranayama in the Anusara Style of Yoga*. South Riding, VA: Do Yoga Productions, 2003.

825 Kelly, Tracey. *Staying Healthy Naturally: Over 250 Practical Techniques and Tips for Health and Well-Being Including Aromatherapy, Yoga, Meditation, Nutrition, Massage & Exercise*. London: Southwater, 2004.

826 Kendall, Lyn and **Margaret Gray**. *Hatha Yoga: Enriching Your Teaching*. Kootenay Bay, B.C., Canada: Timeless Books in association with Yasodhara Ashram Society, c1983.

Although this slender volume is intended primarily as a tool for teachers, practitioners of any level will find it interesting. Rather than providing the typical step-by-step instructions, the authors analyze ten basic asanas of the Rishikesh series (Sarvangasana, Halasana, Matsyasana, Pascimottana-

sana, Bhujangasana, Salabhasana, Dhanurasana, Ardhamatsyendrasana, Sirasana, Savasana) and Sun Salutation. They break down each posture into six elements (decision, expansion and visualization, moving into the posture, coming out of the posture, and relaxation), and then proceed to ask questions designed to simultaneously develop body awareness and enable the intelligence of the body to direct the movement of each pose. Bibliography.

827 **Kent, Howard.** *Beginner's Guide to Yoga.* Hauppauge, NY: Barron's, 2003. Also, London: Connections, 2003.

It is highly recommended that beginners start with a certified instructor to gain familiarity with the postures and then to use books as a guide to enhance their understanding of specific postures and breathing techniques. This is such a book, and it describes a full range of asanas, starting with positions suitable for beginners and progressing through intermediate and advanced poses. Kent offers suggestions for diet and lifestyle that anyone may find useful and includes charts to help measure progress on a weekly basis. The importance of meditation in yoga practice is explored as are ways to incorporate yoga philosophy in daily life. Illustrated.

828 _____. *The Big Little Book of Yoga: The Only Book You'll Ever Need.* London: Thorsons, 2003. Reprinted 2004.

A well-organized, well-written guide to all aspects of yoga, especially suited for beginners, but also useful for students with some experience. Over two dozen postures are described and illustrated, although the small, compact format makes it difficult to use this book while practicing. Incorporates interesting information about working with human biorhythms and includes a brief discussion of chakras and nadis. Contents: History — Benefits — Anatomy and posture — Breathing — Preparation — The positions — Breathing techniques — Meditation — Philosophy of yoga — Yoga in daily life — Yoga for special needs — Yoga and healing. Glossary. Illustrated. Bibliography.

829 _____. *The Complete Illustrated Guide to Yoga: A Practical Approach to Achieving Optimum Health for Mind, Body and Spirit.* (New ed.) London: Thorsons, c2003. Also, New York: Barnes & Noble, 1999 / London: Thorsons, 2000 / Shaftesbury [England]: Element, 1999. Published as: *Yoga: An Introductory Guide to Optimum Health for Mind, Body and Spirit.* Shaftesbury [England]; Boston, MA: Element, 2000.

A solid introduction to yoga including sections on history and philosophy, benefits, anatomy, meditation, and a step-by-step guide to 18 asanas plus Sun Salutation. Illustrated throughout. The small format 2000 Element edition is not easily used as a guide during practice. Author founded the Yoga for Health Foundation in England.

830 _____. *The Complete Yoga Course: A Personal Yoga Programme That Will Transform Your Daily Life.* London: New Burlington Books, 1993. Also, St. Leonards [Australia]: Allen & Unwin, 1993 / London: Headline, 1993. Reprinted 1995 / London: Chancellor Press, 2000. Published as: *Yoga Made Easy: A Personal Yoga Program That Will Transform Your Daily Life.* Chicago: Chicago Review Press, 2002. Also, Allentown, PA: People's Medical Society, 1994 / New York: Barnes & Noble, 2000 / New York: MetroBooks, 2002.

Designed specifically for beginners, this book describes a structured 12-month program of yoga postures combined with creative visualization and meditation techniques. Generously illustrated. It is recommended that this book be used as a supplement to class instruction. Spiral binding allows the book to open flat for easy viewing.

831 _____. *Yoga: A Basic Guide.* New York: Barnes & Noble, 2001.

832 _____. *Yoga: An Illustrated Guide.* London: Element, 2001.

A well-designed and organized introduction to the theory, postures, and practice of Hatha Yoga. Twenty-one basic postures plus Sun Salutation are explained in full detail and illustrated with clear color photographs along with seven breathing techniques, meditations, and visualizations. Kent also briefly discusses types of yoga, benefits of practice, cautions, chakras, nadis, the mind/body connection, yoga for children, pregnant women, and older practitioners. Excellent for beginners. Glossary. Bibliography.

833 _____. *Yoga for the Disabled: A Practical Self-Help Guide to a Happier Healthier Life.* Wellingborough; New York: Thorsons, 1985.

Kent explains the many benefits of yoga for persons with physical disabilities. In addition to separate chapters on conservation of energy, methods for managing stress, and the effects of breath on

motion, he provides instructions for postures, breathing exercises, meditation, and relaxation techniques that can be practiced safely and effectively even by persons in wheelchairs. Illustrations.

834 **Kesavan, H. K.** *Science and Mysticism: The Essence of Vedic Philosophy.* New Delhi: New Age International, c1997.

Explores the intersection of science, Vedic philosophy, and mysticism. Contents: Some paradigms of science — Vedas — The essence of Vedic philosophy — Śravaṇa, manana and nididhyāsana — The karma doctrine — Dharma, artha, kāma, mokṣa — The three states of consciousness — Five sheaths — AUM (OM) — Īśvara — A body-mind relationship — Some medical findings about consciousness — Meditation (dhyāna) — Several meanings of reality — Pramāṇa — Evolution — The Omega Point — Artificial intelligence and consciousness — Some comments on cognition and creation — Māyā — Space and causality — Traces left behind by the Supreme Truth (brahmavāsana) — Sāṅkhya — Yoga — Śaṃkara's nondualism (Advaita) — Rāmānuja's theism: Viśiṣṭādvaita — Philosophy, science and mysticism.

835 **Keyserling, Hermann.** *Indian Travel Diary of a Philosopher.* (2nd ed.) Mumbai: Bharatiya Vidya Bhavan; New Delhi: Kapur Surya Foundation, 1999. Translated selections from: *Reisetagebuch eines Philosophen.*

Keyserling, an acquaintance of C. G. Jung, considered yoga to be a psychological system that was superior to any in the West, and his views had a strong influence on the development of Jung's ideas on Eastern thought.

836 **Khalsa, Darshan Singh.** *Yoga Secrets for Business Success: Transition Stress Management for the 21st Century.* (1st Lyons Press ed.) Guilford, CT: Lyons Press, 2002.

Describes simple yogic exercises, mudras (hand gestures), mantras, breathing, and meditation techniques which are designed to energize, improve concentration, overcome anxiety, and increase confidence. Illustrated. Glossary. Darshan Singh Khalsa, a certified Kundalini Yoga teacher, has a background in the corporate world.

837 **Khalsa, Dharam S.** and **Darryl O'Keeffe.** *The Kundalini Yoga Experience: Bringing Body, Mind, and Spirit Together.* New York: Simon & Schuster, c2002. Published as: *Kundalini: The Essence of Yoga.* London: Gaia, 2002.

A practical guide to developing an individualized Kundalini yoga program that includes postures, breathing techniques, mantras, mudras, and meditations to balance each chakra (energy center) in the body. Separate chapters address the soul body, negative mind, positive mind, neutral mind, physical body, arc line, the aura, pranic body, subtle body, radiant body, and individual chakras. Based on the teachings of Yogi Bhajan. Well-illustrated with color photographs. Glossary. Bibliography.

838 **Khalsa, Gurucharan Singh.** *Sadhana Guidelines for Kundalini Yoga Daily Practice.* Los Angeles, Calif.: Arcline Publications: Distributed by G. T. International, 1988. Also, San Bernardino, Calif.: Borgo Press, 1985. Reprinted 1989 / (Revised 1st ed.) Espanola, NM: Kundalini Research Institute, 1999.

A basic introduction to Kundalini Yoga based on the teachings of Yogi Bhajan with instructions for several kriyas which incorporate exercises, chants, mudras, and meditations individually or in combination. Yogi Bhajan describes sadhana, spiritual discipline, as "a willful effort to prove you are not lazy about your own infinity." Illustrated with line drawings.

839 _____ and **Yogi Bhajan.** *Breathwalk: Breathing Your Way to a Revitalized Body, Mind, and Spirit.* New York: Broadway Books, c2000.

Presents a simple, practical program that combines breathing and walking in specific ways to alleviate stress and fatigue, increase energy, improve mood, and heal emotional conflicts. Breath "...works as an energy source. It is one we don't use enough. Huge reserves of energy lie buried in our musculature and in our glands, ready to be tapped and used — by mastering our own breathing." Authors have many years experience teaching meditation and kundalini yoga.

840 **Khalsa, Nirvair Singh.** *The Art, Science, and Application of Kundalini Yoga.* Dubuque, Iowa: Kendall/Hunt Publishing, c2000. (2nd ed.) 2004.

This textbook was written for the Kundalini yoga classes taught by Nirvair Singh Khalsa at the University of Alaska Anchorage, and it contains everything necessary to begin a personal practice. It includes instructions for warm-ups, postures, modifications, breathing exercises, stress release and relaxation techniques, guided imagery, locks (contractions to channel and balance energy), mantras,

kriyas, mudras (hand gestures that put pressure on meridians in the fingers to affect specific areas of the brain), and meditation. He offers a wide variety of programs for specific needs (including some for skiers and runners) or to target different areas of the body and follows each series with a self-assessment form. Discusses four concepts of healing that will facilitate understanding the mind/body connection: the body heals itself; the body has intelligence and knows what it wants; the healing process supersedes the notion of time; and, the process of healing is beyond judgment. He points out that simple yoga techniques exist that can relax, relieve, and provide a sense of well-being even when the body is ill or injured. Information is thorough, instructions are easy to understand, and the book's usefulness would be enhanced with an index. Illustrated. Glossary.

841 _____. *Yoga for Health, Relaxation & Well-Being.* San Francisco: Robert D. Reed Publishers, c2000.

Instructions for a variety of simple exercises, meditations, and breathing techniques designed to relieve stress, increase energy, balance the systems of the body, and improve general health. The exercises can be done at any time of day and in different settings, and practitioners are not required to be in top physical shape or to share any particular belief system.

842 **Khalsa, Shakta Kaur**. *Fly Like a Butterfly: Yoga for Children.* Portland, Or.: Rudra Press, 1998. Also, New York: Sterling, 1998 / Portland, Or.: Rudra; Poole [England]: Chris Lloyd, 2000.

Introduces yoga philosophy and simple postures to children through stories, games, and photographs.

843 _____. *K.I.S.S. Guide to Yoga.* London; New York: Dorling Kindersley, 2001.

Part of the Keep it Simple Series, this book functions as a yoga primer and is a good, user-friendly introduction to the basic teachings of the major schools of yoga as taught today, including Hatha, Sivananda, Integral, Iyengar, Anusara, Kripalu, Viniyoga, Ashtanga, and Kundalini yogas. As well as demonstrating over two dozen asanas, Khalsa discusses the origins of yoga, mind/body connection, chakras and nadis, meditation, mantras, breathing exercises, cleansing practices, yoga for children, precautions, nutrition, and guidelines for healthy eating. Illustrated with photographs and drawings. Includes a glossary, list of yoga organizations, Internet resources, and bibliography. Some may find the layout a bit overcrowded, but it is packed with useful information nonetheless.

844 _____. *Kundalini Yoga as Taught by Yogi Bhajan: Unlock Your Inner Potential Through Life-Changing Exercise.* New York: Dorling Kindersley, 2001. Published as: *Kundalini Yoga: Classic Postures and Dynamic Breathing Techniques to Release Energy and Unlock Your Potential.* London: Dorling Kindersley, 2001.

A good introduction to Yogi Bhajan's Kundalini Yoga, which is designed to aid in tapping into emotions and higher consciousness through mental focus, use of postures, meditation, and healthy diet. "This yoga is for everyday life, and every person. You are not required to be in perfect physical shape or believe in anything in particular." Dozens of postures are described and illustrated in striking, clear color photographs, many of which are full-page. Briefly discusses use of props, breathing exercises, mudras, mantras, bandhas, chakras (defined as "the intake organs" for energy from the universal life force, or prana, chi), kriyas (cleansing the openings of the body using water, air, or strips of cloth), and warm-ups. Includes meditations for couples and recipes. Glossary. Bibliography. Author is a certified Kundalini Yoga instructor. Yogi Bhajan's 3HO (Healthy, Happy, Holy) Foundation, serves as a Non-Governmental Organization (NGO) with the Economic and Social Council of the United Nations.

845 _____. *Yoga for Women.* (1st American ed.) New York: DK Publishing, 2002. Also, London: Dorling Kindersley, 2002. Reprinted 2004.

A good guide to basic yoga postures, plus breathing and meditation exercises, with the focus on specific benefits for women. The tone is encouraging and step-by step instructions are illustrated with clear color photographs. However, readers will find the presentation of material to be either appealing or annoying because in addition to the asanas, each page is laden with recipes, personal stories, meditations, chants, or beauty tips. Author is a certified Kundalini Yoga instructor and teacher trainer.

846 **Khalsa, Siri Kirpal Kaur**. *Yoga for Prosperity: Enrich Your Life Through Kundalini Yoga & Meditation as Taught by Yogi Bhajan.* Santa Cruz, NM: Yogi Ji Press, 2002.

Introduces postures, mudras, mantras, breathing and meditation techniques to increase health and well-being and create prosperity in one's life. Illustrated with line drawings. Bibliography.

847 **Khalsa, Virochana**. *Cultivating a Body of Nectar: Kriya Yoga and Tantric Foundations*. Crestone, CO: Books of Light Publishing, c2001.

A kriya is an active practice that uses a combination of visualization, breathing, and posture or movement to create a state that is meditative and nonverbal to support awakening consciousness. According to Khalsa, these activities generate energy in such a way as to make the body feel radiant. Provides instructions for extensive warm-up exercises and Dynamic Yoga sets for specific purposes, such as strengthening the nervous system, energizing, improving metabolism, opening the spine, rejuvenation, relaxation, and general workout. Other topics discussed include the subtle body, chakras, kundalini, chanting, visualizations, locking and containing energy in the body, and the role of the teacher. Illustrated. An index would be a useful addition to this book.

848 _____. *Eternal Yoga: Awakening Within Buddhist Consciousness*. Crestone, CO: Books of Light Publishing, c2003.

Inspired by tantric teachings of various Ascended Masters, explains methods to see past separateness and cultivate a non-dual awareness. Along with warm-up exercises, includes many different visualization techniques to quiet the analytical mind, open up space in the body, work with chakras, awaken energy, and develop the "body of light." Offers practical advice on overcoming obstacles and developing a daily practice. "The ins and outs of life itself— relationship, work, kids — are all part of our spiritual discovery, joy, and application. While you will most likely have to make some clear boundaries to assist your discipline, it is important that your practice does not become a means of escape. The spiritual path is truly an intense application and experience that reflects into and through all aspects of your life. Alternatively, all aspects of your life reflect into your spiritual practice." Lacks an index.

849 **Khanna, S. L.** *Yogic Health Plan for the Human Race*. New Delhi, India: B. Jain Publishers, 1995.

850 **Kilb, Cyril F.** *All That You Ever Wanted to Know About Raja Yoga*. (1st ed.) Williamsburg, N.M.: Motivational Research Institute, 1994.

The title of this slender volume is misleading for it merely provides an overview of the eightfold path as recorded in Patañjali's aphorisms. Kilb discusses meditation techniques as a tool for self-understanding, but he has a tendency to resort to generalizations and clichés.

851 **Kilham, Christopher S.** *The Five Tibetans: Five Dynamic Exercises for Health, Energy and Personal Power*. Rochester, Vt.: Healing Arts Press, c1994.

Kilham explains his personal yoga practice based on the "Five Tibetans," a series of yogic techniques at the core of the curriculum of the Institute of Mentalphysics in California. He finds similarities between these exercises and the Five Rites of Rejuvenation that Peter Kelder learned from a retired British army officer who had traveled in Tibet. Although exact origin is uncertain, Kilham maintains that the simple routines have great potential for increasing strength, energy, and mental alertness. He does not share the opinion commonly encountered in early twentieth century writers who had traveled to the East that only partial truths should be imparted to the uninitiated. He believes that valid and beneficial methods should be available to anyone who is interested. "Share all methods and withhold nothing." Includes information about human energy systems, chakras, and use of kundalini meditation to round out practice. Illustrated.

852 _____. *Take Charge of Your Health: Healing with Yoga Therapy and Nutrition*. Tokyo; New York: Japan Publications, c1985.

853 **Killingley, D. H.** *Yoga-Sūtra IV, 2–3 and Vivekānanda's Interpretation of Evolution*. Dordrecht, Netherlands: Kluwer Academic Publishers, 1990.

Noting that the term evolution is applied in Indian cosmology to ideas of growth and modification of the original undifferentiated substance, Killingley posits that Darwin's theory of evolution had a natural affinity with the thought of the Sanskrit tradition and found a receptive audience in India. He goes on to analyze Vivekananda's theory of spiritual evolution in light of his commentary on the *Yoga Sutras* which first appeared in his book *Rāja Yoga*. Vivekananda called Patañjali "the great evolutionist." He believed that scientific theories of evolution supported the processes of evolution he found in *Yoga-Sutra* IV, 2–3, which deal with

the evolution of one species from another through the "infilling of nature." Through evidence found in letters, Killingley identifies the period during which Vivekananda was developing his thoughts on Patanjali and considers the T. H. Huxley Romanes lecture on "Evolution and Ethics" in 1893 as a possible influence on Vivekananda as he worked out his ideas. An offprint from the *Journal of Indian Philosophy* (v. 18., no. 2).

854 **King, Francis**. *Tantra for Westerners: A Practical Guide to the Way of Action.* New York: Destiny Books, 1986.

855 **King, Winston L.** *Theravāda Meditation: The Buddhist Transformation of Yoga.* (1st Indian ed.) Delhi: Motilal Banarsidass, 1992.

Absorbing, scholarly analysis of the similarities and differences between yogic and early Buddhist practices and viewpoints. Provides historical background on Siddhartha Gautama, the Buddha, his relationship with the philosophical and religious traditions of the time, and the ways in which the methods of Yoga were adapted for Buddhist meditation. Annotated bibliography.

856 **Kingsland, Kevin**. *Hatha Yoga.* Folkstone [England]: Global, 2001.

857 _____ and **Venika Kingsland**. *Complete Hatha Yoga.* New York: Arco Publishing, c1983.

This book makes the theory and practice of Hatha Yoga understandable and accessible. Opens with a brief survey of the history and various branches of yoga (Karma, Hatha, Jnana, Bhakti, Mantra, Raja, Tantra, and Ashtanga Yoga) and their relation to personality types. Authors go on to offer an extensive, detailed discussion of anatomy, clearly explaining the effects of postures and breath on all the systems of the body. The first and second limbs of classical yoga, the yamas (ethical behaviors) and niyamas (restraints, observances) are referred to as the entrance qualifications for yoga and the essential foundation for a successful practice. In addition to demonstrating 38 postures, the authors discuss eye exercises, mudras, bandhas, breathing techniques, kriyas (purificatory processes), tratakam (directing the gaze), yoga nidra, and meditation techniques. They explain the semantic loss that occurs through use of inadequate English equivalents for Sanskrit terms and attempt to make the technical terms intelligible. The b&w photographs are small and a bit dated, but the instructions are clear. Glossary. Bibliography.

858 **Kirk, Martin** and **Brooke Boon**. *Hatha Yoga Illustrated.* Champaign, Ill.: Human Kinetics, c2004.

Exceptionally well-organized and easy to follow, this guide to Hatha yoga practice includes clear, step-by-step instructions for over 70 asanas, breathing techniques, and 11 different practice routines. The crisp, clean layout, economical use of space, and highly useful photographic index to asanas set this book apart from the hundreds of other manuals. Postures are illustrated with color photographs depicting starting, intermediate, and final positions along with variations for people who are less flexible or those who wish to challenge themselves. Arrows clearly indicate how to adjust the pose and find proper alignment. Each two page spread includes sidebars with information on counterposes, gazing points, physical and mental benefits, and contraindications. Introductory chapters provide sound background information on history, types of yoga, the subtle body and chakras, bandhas, mudras, and the philosophical traditions underlying yoga practice. An excellent resource for beginners as well as experienced practitioners. Kirk is an Anusara certified yoga instructor and Boon specializes in power vinyasa. Illustrated. Bibliography.

859 **Kisen**. *Yoga Pure and Simple.* Carlsbad, CA; Sydney, Australia: Hay House, 2002.

Extensive experience informs this manual of instruction which is designed to "challenge, educate, and encourage students of all ages and physical types, and provide a firm foundation from which self-practice can develop safely and effectively." Kisen explains the effects of yoga and the critical influence of breath upon body and mind in the introductory discussion of anatomy and physiology. The book continues with clear, precise instructions for standing, sitting, inverted, and supine sequences and concludes with seven different daily routines varying in length from 15 to 80 minutes. The directions for three different Sun Salutation sequences do an excellent job of highlighting their distinguishing features. Each section offers numerous tips for overcoming imbalance and resistance (physical as well as mental), placement and activity of each part of the body to help one get into, maintain, and move out of each pose, as well as careful explanations of breath and gazing points. As one progresses through the sequences, it becomes apparent that he is helping the student

to refine practice and learn how to consciously direct energy throughout the body and mind. The photographs of Kisen guiding and adjusting students in asanas are very helpful. His presentation, which is sequence-based and does not refer to the Sanskrit names of postures, may prove challenging for beginning students; they are advised to supplement this book with additional manuals which identify individual postures. The wide format allows the book to open flat for easy reference during practice. Illustrated with color photographs.

860 **Klipper, Ilse**. *Coming into Harmony*. Palo Alto, CA: Pathways Press, c1992.

A contemporary approach to classic yogic teachings in which Klipper interweaves personal stories and experiences into her description of a process of self-transformation that includes visualization, breathing exercises, relaxation, meditation, and yogic exercises. Each chapter is designed to be contemplated for a week or more in order to integrate the suggested practices into daily life and make the changes permanent. Bibliographical references.

861 **Koch, Isabelle**. *Like a Fish in Water: Yoga for Children*. (1st U.S. ed.) Rochester, VT: Inner Traditions, 1999. Also, New Zealand: RSVP Publishing Co., 1998.

Step-by-step instructions for twenty yoga postures and mudras suitable for children along with information on basic breathing techniques and relaxation exercises. Colorful illustrations. Preface by Laurent de Brunhoff. Author is a yoga teacher and graduate of the French Federation of Hatha Yoga.

862 **Kodikal, Deepa**. *A Journey Within the Self: A Diary of Yogic Experiences*. Bombay: Bharatiya Vidya Bhavan, 1992.

863 **Kogler, Aladar**. *Yoga for Every Athlete: Secrets of an Olympic Coach*. St. Paul, Minn.: Llewellyn Publications, 1995. Published as: *Yoga for Athletes: Secrets of an Olympic Coach*. St. Paul, Minn.: Llewellyn Publications; Enfield [England]: Airlift, 1999.

This comprehensive guide to yoga practice targets professional and semi-professional athletes, but it includes a great deal of information that any yoga student will find useful. Kogler, a director of the Columbia University Sports Psychology Research Laboratory, draws on his years of experience incorporating yoga into training programs for champion athletes to demonstrate how a regular yoga program helps to achieve physical and mental control and to affect sports performance positively. In addition to providing instructions for asanas, meditation, and breathing exercises, he explains in detail how to stretch and strengthen specific areas of the body that relate to particular sports. Athletes will appreciate the discussion of how yoga can alleviate pain and postural imbalances due to overuse of certain muscle groups. Contents: What is yoga? — Hatha and Raja Yoga — Yoga for sports and wellness — Yoga as training exercises — Yoga asanas: how to achieve the postures — Regimens used by top athletes — Classifying asanas — Guidelines, principles for designing your program — Self-study: learning control through learning yourself — Self-control through yoga: Raja Yoga and mental control — Meditation — The power of awareness in sports and life — The power of suggestion — Sport-modified autogenic training — Individually tailored autogenic training — Concentrative analysis of Olympic athletes. Illustrated with b&w photographs. Bibliography.

864 **Komitor, Jodi B.** and **Eve Adamson**. *The Complete Idiot's Guide to Yoga with Kids*. Indianapolis, IN: Alpha Books; Hempstead [England]: Prentice Hall, c2000. Available electronically through NetLibrary.

This book contains a great deal of practical information, but a crowded layout makes it somewhat difficult to navigate. The authors discuss health and developmental benefits of yoga for children, setting up a yoga space, finding the right yoga teacher or class, exercises suited for babies, postures and games for toddlers and older children, yoga for children with special needs, and dietary information. Concludes with a yoga kids party. Illustrated with b&w photographs and line drawings. Glossary.

865 **Korpal, Nitin**. *Hatha Yoga for Human Health*. New Delhi: Satyam Publishing House, 2005.

866 **Kowalski, Reinhard**. *The Only Way Out Is In: Yoga, Ayurveda and Psychology*. Charlbury, Oxfordshire, England: Jon Carpenter Publishing, 2001.

In the foreword, David Frawley calls this book "a breakthrough work in East-West psychological studies" and recommends it to all psychologists, meditators, and yoga teachers. Kowalski, a psychotherapist interested in psychosynthesis, a psycho-spiritual approach to therapy, explores the ways in which the tools of yoga, breathing, and

meditation can be used to alter mental patterns and conditioning. Examining Western psychological models in detail as well as the methods of Ayurveda and yoga, he charts the ways in which readers can gain a different understanding of thought processes and detach from influences of the subconscious. Ayurveda and yogic sciences regard mind as the most subtle form of matter and it follows that changes in the mind can effectively initiate changes at the physical level. The changes Kowalski describes are not superficial solutions, such as thinking more positively, but changes at the deepest levels of consciousness. He acknowledges his indebtedness to the teachings of Paramahansa Yogananda in shaping his own thought and is especially interested in Yogananda's idea of devotion to God as an important element in spiritual practice. Kowalski stresses the importance of integrating devotion into meditation to support the processes of transformation, not in the sense of religious ritual, but as a practical healing device. Interspersed throughout the book are reflections, meditations, and exercises to personalize the information presented. List of resources at the end includes contact information for organizations in the United Kingdom and U.S. Glossary. Bibliographical references.

867 **Kraftsow, Gary.** *Yoga for Transformation: Ancient Teachings and Holistic Practices for Healing Body, Mind, and Heart.* New York: Penguin Compass, 2002. Also, London: Arkana, 2002.

Grounded in the teachings of the *Taittirīya Upaniṣad* and Patañjali's *Yoga Sutras,* this book explores the deeper dimensions of yoga. Without reducing the importance of āsana practice, Kraftsow explains techniques for working with the whole person — mind, emotions, and soul as well as the body — and methods to create a complete personal practice with the potential to eliminate all varieties of dysfunctional patterns, cleanse impurities from the system, sharpen discriminative awareness, and awaken the wisdom mind. He discusses four approaches to practice — developmental, preventative, therapeutic, transcendental — and how to determine the most appropriate for different periods in life. In addition to concise instructions for core postures, including excellent guidance for controlling inhalation and exhalation in each pose and modifications to fit individual needs, Kraftsow explains how the addition of prānāyāma, chanting, meditation, and personal ritual all contribute to the development of one-pointed attention and a balanced life. Well-written and easy to read, this book has value for practitioners at any level. Illustrated. Glossary.

868 _____. *Yoga for Wellness: Healing with the Timeless Teachings of Viniyoga.* New York: Penguin Compass, 1999.

In the foreword, Scott Gerson calls this book "a goldmine of practical knowledge." Many books provide information about the healing benefits of yoga practice, but few books delve as deeply and thoroughly into the use of yoga as a therapeutic tool. For anyone following a punishing pursuit of perfect form, this book is a refreshing, inspiring alternative. In Viniyoga practice, the living quality and transformational value of the asana resides in its function, not its form. Of prime importance is the need to understand the principles and effects of movement and then adapt postures to individual capabilities and limitations. Over 75 asanas are described and illustrated with precise instructions on where to inhale and exhale in each pose, but rather than focusing on the external representation of the pose, Kraftsow explains how to feel from the inside how the body is responding to movement and how to modify poses to obtain the maximum benefit. One of the many features that sets this book apart is the discussion of the way "release valves" work. These compensatory mechanisms throw off alignment when we are unable to stabilize the body due to inattention, habitual patterns of movement, or excessive tightness or mobility. He explains how to identify and block them in order to bring the system to an optimal level of functioning. The "fine art of sequencing" is covered in detail as are the factors underlying pain and limited mobility. Half of the book is devoted to examples of specific yoga practices designed to deal effectively with chronic aches and pains (neck and shoulder, back, hips, and knees), diseases and health problems (such as asthma, hypertension, hypotension, allergies, chronic fatigue syndrome, thyroid conditions, diabetes, multiple sclerosis, PMS, and Crohn's disease), and emotional issues (anxiety and depression). Includes separate asana index. Kraftsow, internationally known yoga instructor and teacher trainer in the Viniyoga lineage of T. Krishnamacharya and T. K. V. Desikachar, founded the American Viniyoga Institute.

869 **Kramer, Susan.** *Yoga for All Kids.* [Castricum, Netherlands]: Susan Kramer, c2004. (2nd ed.)

[Netherlands]: SusanKramer.com Publishing, c2006.

870 **Kries, Jennifer.** *Jennifer Kries' Pilates Plus Method: The Unique Combination of Yoga, Dance, and Pilates.* New York: Warner Books, c2001.

871 **Kripalu Center for Holistic Health.** *The Best of Kripalu Yoga Quest: Handbook for Total Living.* Summit Station, Pa.: Kripalu Publications, 1983.

872 _____. *Kripalu's Self Health Guide: A Personal Program for Holistic Living.* Lenox, MA: Kripalu Publications, 1981. Reprinted 1984. (Revised ed.) 1993.

A multifaceted, practical guide to complete physical and mental health. Begins with basic principles and theory of the Kripalu Approach and continues with information on yoga postures and breathing, meditation, relaxation, diet, nutrition, self-massage, lifestyle changes, and philosophy of service.

873 **Kripananda, Swami.** *The Sacred Power: A Seeker's Guide to Kundalini.* (1st ed.) South Fallsburg, NY: SYDA Foundation, 1995. Also, Ganeshpuri, India: UBS Publishers in association with Gurudev Siddha Peeth, 1997.

This book is a well-researched, insightful presentation of the concepts of kundalini and experiences associated with awakening this latent power. With liberal references to Indian scriptural literature as well as the writings of spiritual teachers from the rest of the world, Kripananda demonstrates that kundalini is a universal phenomenon. She explores the process of involution (the process of contraction and limitation in which Consciousness becomes involved in nature), methods and attributes of śaktipāt (the initiation by a guru in which divine grace is transmitted to a disciple), the nature of awakened kundalini, and qualities and symbolism associated with the chakras, with particular attention to sahasrāra, the crown chakra. Plainly written and easy to understand, this book will hold the interest of anyone seeking to understand the experiences of awakened kundalini. Illustrated. Glossary. Bibliographical references. Swami Kripananda holds degrees from the University of New Mexico, Stanford, and the University of Madrid. She was one of the first Western women to take vows in the Saraswati order and has lectured and taught throughout the world.

874 **Krishan, Saigal.** *Vedic Management: The Dharmic and Yogic Way.* New Delhi: Gyan Publishing House, 2000.

According to Saigal, Vedic civilization has not been as intensively studied as other Asian cultures, especially its impact on organization and management. He describes a flexible, creative system of management based on Vedic values and yogic principles of the *Bhagavad Gita*, in which the emphasis is on trust, stewardship, process rather than structure, and development of individual potential. He strives to demonstrate that the ethics of yoga can be utilized successfully in today's world. Contents: Introduction — The psychological approach of the Upanishads — Dharmic management: Vedic society — Dharmic management: the art of governance — The yogic management of the Bhagavad Gita — Gandhian management — Conclusion. Includes bibliographical references.

875 **Krishna, Gopala.** *The Yogi: Portraits of Swami Vishnu-devananda.* St. Paul, Minn.: Yes International Publishers, c1995.

A biography of Swami Vishnu-devananda who worked for many years as a spiritual teacher and peacemaker. A disciple of Swami Sivananda, he taught Hatha Yoga at the Yoga Vedanta Forest Academy and established several yoga centers in the U.S. and elsewhere around the world.

876 **Krishnamacharya, E. (Ekkirala).** *Lessons on the Yoga of Patanjali.* Visakhapatnam [India]: World Teacher Trust Publication, 1982.

877 **Krishnamacharya, Tirumalai.** *Yogāñjalisāram.* (1st ed.) Madras, India: Krishnamacharya Yoga Mandiram, 1995. (2nd ed.) 1996.

Krishnamacharya, one of the great yogis of the modern era, presents the essence of his teachings in these thirty-two verses. "Surrender to Yoga, for / where is the conflict when the Truth is known / where is the disease when the mind is clear / where is death when the breath is controlled." Includes brief biographical information, Sanskrit text in Devanagari script, transliterated text, and English translation. This book represents volume one of *Krishnamacharya Granthamālā.*

878 **Krishnananda, Swami.** *An Introduction to the Philosophy of Yoga.* Shivanandanagar, India: Divine Life Society, 1981. (2nd ed.) 1983. (3rd ed.) 2000. Available electronically at the Divine Life Society Web site.

879 _____. *Yoga as a Universal Science.* (1st ed.) Shivanandanagar, India: Divine Life Society, 1982. (2nd ed.) 1997. Available electronically at the Divine Life Society Web site.

This elucidation of Patanjali's yoga and the ways in which it differs from Vedanta is compiled from lectures delivered in the Yoga Course at the Yoga Vedanta Forest Academy. Contents: God, man and the universe — Man's separation from God — The mind and its functions — Preliminary instruction on yoga practice — Obstacles in yoga practice and how to overcome them — The psychology of yoga — Worship of Isvara — Getting in tune with the universe — The yamas: our attitude to the people around us — Brahmacharya: an outlook of consciousness — Individual disciplining of one's own self— Yogasana and pranayama — Management and conquest of desires — Concentration: its significance and value — Meditation: theory and practice — Empiricality and transcendentality — Merging in the bosom of the creator.

880 _____. *Yoga of Meditation.* Shivanandanagar, India: Divine Life Society, 1981.

881 _____. *The Yoga System.* (1st ed.) Shivanandanagar, India: Divine Life Society, 1981. Reissued 1992. (World Wide Web ed.) 1997 available at the Divine Life Society Web site.

Contents: Psychological presuppositions — The aim of objective analysis — The spiritual reality — Depth psychology — The moral restraints — The observances — Asana (posture) — Pranayama (regulation of the vital energy) — Pratyahara (abstraction of the senses) — Dharana (concentration) — Dhyana (meditation) — Samadhi (superconsciousness) — Practical techniques — External points — Internal points — The universal — Day-to-day practice.

882 Krishnaswami, Uma. *Yoga Class.* New York: Bebop Books, c2000.

Presents six simple postures for young children.

883 Kriyananda, Goswami. *A Beginner's Guide to Meditation.* Chicago: Temple of Kriya Yoga, 1990. Reissued 1992, 1993, 1994.

Meditation techniques in light of Kriya Yoga. Discusses benefits and obstacles and offers guidance in determining which type of meditation is best suited to the practitioner.

884 _____. *Kriya Bindu: A Dewdrop of Kriya.* Chicago: Temple of Kriya Yoga, 1984.

885 _____. *The Kriya Yoga Upanishad.* Chicago: Temple of Kriya Yoga, 1993.

886 _____. *The Laws of Karma: Deeper Insight to the Esoteric Teachings of Kriya Yoga.* [Chicago]: Temple of Kriya Yoga, 1995.

Explores different types of karma, their relation to the chakric system, and the application of yogic techniques to overcome limiting psychological patterns.

887 _____. *Pathway to God-Consciousness.* (Revised ed.) Chicago: Temple of Kriya Yoga, 1993.

Contents: The fundamentals of yoga — The goal of Kriya yoga — Where does yoga take you — The esoteric philosophy of Kriya Yoga — Yoga practices — The contact of mind to mind — The basic concepts of Kriya Yoga — The pattern of reality — Unity of the universe — I AM THAT I AM — The seven rays of discernment — Life's direction and value — Breath-consciousness relationship — The secret mystical process of Kriya — The breath of Kriya — An astral visitation.

888 _____. *The Spiritual Science of Kriya Yoga.* (2nd ed.) Chicago: Temple of Kriya Yoga, 1985. Reprinted 1988. (4th ed., rev.) 1992. (5th ed.) 1998. (6th ed.) 2002.

Examines the theory and practice of Kriya Yoga, with chapters on pranayama, meditation, mantra, mudras, and asanas including the chakric effect of poses. Illustrated. Author is an initiate of Sri Shelliji, a direct disciple of Paramahansa Yogananda.

889 _____. *A Yoga Dictionary of Basic Sanskrit Terms.* Chicago: Temple of Kriya Yoga, c1996.

This is a useful reference for students of yoga as well as general readers of yoga literature with clear, concise definitions for over 600 Sanskrit terms, from basic concepts of yoga philosophy to names for postures.

890 Kulmatycki, Leslaw. *Classical Yoga Manual.* Sydney: Leslaw Kulmatycki, 1992.

891 Kuman, Maria. *Hatha Yoga: Wisdom, Science and Health Benefits.* Knoxville, TN: Health and Happiness Books, c1999.

892 Kumar, Raj. *The Secrets of Health and Healing.* [Bloomington, IN]: AuthorHouse, 2005.

The greater part of this book is devoted to general information on stress management, healing techniques, diet, fasting, lifestyle, affirmations, and healthy exercise, but it includes simple instructions

for 32 yoga postures and information on pranayama. The b&w photographs are small and poorly reproduced.

893 **Kumar, Ravindra**. *All You Wanted to Know About Hatha Yoga*. Delhi: Motilal Banarsidass, 2000.

894 _____. *All You Wanted to Know About Kriya Yoga*. Delhi: Motilal Banarsidass, 2000.

895 _____. *All You Wanted to Know About Kundalini*. Delhi: Motilal Banarsidass, 2000.

896 _____. *Kundalini*. New Delhi: Academy of Kundalini-Yoga and Quantum Soul; Sterling Publishers, c1999.

897 _____. *The Kundalini Book of Living and Dying: Gateways to a Higher Consciousness*. York Beach, Me.: Samuel Weiser; Enfield [England]: Airlift, 2004.

898 _____. *Kundalini for Beginners: The Shortest Path to Self Realization*. St. Paul, MN: Llewellyn Publications, 2000.

899 **Kumar, Surinder**. *Health Series: Yoga*. Delhi: Books for All, 1990– .

A multi-volume set with a focus on yoga as a therapeutic tool in the treatment of a wide variety of health problems, such as asthma, back pain, blood pressure, common cold, diabetes, vision problems, skin diseases, and more.

900 **Lahiri, Shyama Charan**. *Complete Works of Lahiri Mahasay* / Swami Satyeswarananda Giri [translator and editor]. (2nd Revised ed.) San Diego, Calif.: Sanskrit Classics, 1991–2003.

Compilation of the writings of Lahiri Mahasay, the esteemed nineteenth century spiritual teacher in the Kriya Yoga lineage. Vol. 1. The Gitas — vol. 2. The Bhagavad Gita — vol. 3. The Upanishads (includes: Tejabindu Upanisad, Dhyanabindu Upanisad, Amritabindu Upanisad, Niralamba Upanisad, Taitiriya Upanisad) — vol. 4. The Six Systems: In Quest of the Self Within (includes: Sankhya Sutras of Siddha Kapil — Yoga Sutras of Yogi Patanjali — Nyaya Sutras of Sage Gautama — Vaisesika Sutras of Sage Kanada — Mimangsa Darsan of Sage Jaimini — Kriya Sutras and the author.)

901 **Lal, Shiv Brat**. *Light on Ananda Yoga: The Yoga of Happiness*. Sanbornton, N.H.: Sant Bani Ashram, 1982.

Practiced with a happy state of mind, Ananda Yoga aims to generate and increase an inward and upward flow of energy and to harmonize the physical, mental, and spiritual. This book is a good introduction to the philosophy and practice of Ananda Yoga and describes methods of concentrating on the ananda-maya-kosha, the highest, most subtle of the energy bodies, the "body composed of bliss." Includes a biographical sketch of Maharishi Shiv Brat Lal by Steve Morrow, the translator. Glossary. Lacks an index.

902 **Lalvani, Vimla**. *Classic Yoga*. New York: Sterling Publishing, 1998. Also, London: Hamlyn, 1996 / London: Chancellor Press, 2002.

An excellent guide to a basic yoga practice with concise instructions for asanas, information on coordinating breath with postures, and clear color photographs. Lalvani presents three courses which are based on different levels of fitness and experience. Beginning with easy postures and basic breathing, the lessons progress through more dynamic asanas that focus on balance, strength, and stamina. A good introduction for beginners.

903 _____. *Classic Yoga for Stress Relief*. New York: Sterling Publishing Co., 1999.

This book describes a yoga practice designed specifically to reduce muscular tension and stress. Lalvani uses her own names for the postures and demonstrates them in sequence. Recommending the book as a fine introduction to yoga, reviewer Phil Catalfo wrote, "This book has something seen in almost no other yoga book in recent memory: photos in which the person doing the asanas is actually *smiling*" (*Yoga Journal*, August 2000). Illustrated.

904 _____. *Complete Book of Yoga*. London: Hamlyn, 1999. Reprinted 2000. Also, London: Bounty Books, 2004.

An easy-to-follow guide to hatha yoga practice suitable for all levels of experience with clear instructions for over 40 poses and excellent, full-page color photographs. Discusses how stress impacts the body and offers suggestions for specific postures and sequences to alleviate symptoms and heal common ailments. Includes "Kama asanas" designed to bring variety to sexual activity and deepen the bond between partners. The textual material in this book represents abridged versions of previously published titles: *Yogacise, Classic Yoga, Yoga for Stress, Yoga for Sex, Stop the Age Clock*.

905 _____. *Power of Yoga.* London: Hamlyn, 2003. Also, North Bergen, NJ: Basic Health Publications, 2004.

A basic guide to hatha yoga divided into four sections: yoga for exercise, yoga for health, yoga for stress-relief and relaxation, and yoga for the mind and spirit. The clear, open layout illustrates postures in large, color photographs; detailed instructions for each stage of the pose and tips for correct alignment are placed strategically around the image. Helpful information about benefits appears in sidebars.

906 _____. *Stay Young with Yoga.* New York: Sterling Publishing Co., 2001. Published as: *Stop the Age Clock.* London: Hamlyn, 1998. Reprinted 2000.

907 _____. *Yoga Basics: Stretches to Tone, Energize and De-Stress.* London: Hamlyn; New York: Distributed by Sterling Publishers, 2004.

This small format guide includes instructions for warm-up exercises and over 50 postures. Text and illustrations are perfectly balanced on pages that surround photographs of asanas with plenty of white space. Includes information on breath, benefits, cautions, and useful tips for exploring the pose. "The Standing Bow looks static but is actually a total stretch that continues to move while in the position. Think of your body as an elastic band, pulling from one side to another."

908 _____. *Yoga for Sex.* London: Hamlyn, 1997. Reprinted 1999. Also, London: Chancellor Press, 1997.

Introduces exercises to tone the body, increase stamina, and develop flexibility in order to intensify awareness of the senses and heighten the sexual experience. Partners assist each other in a series of poses that equalize energies, create harmony, and deepen bonds. Includes classical love positions from the Kama Sutra, all within the abilities of the average healthy, physically fit person.

909 _____. *Yoga for Stress.* London: Hamlyn, 1997. Reprinted 1999.

The book offers detailed instructions for dozens of postures categorized as either revitalizing or relaxing and distinctive, high-quality, color photographs that depict successive stages of asanas and finished poses. Concluding section on remedial yoga applies specific exercises to alleviate symptoms of common ailments, such as asthma, backache, circulation problems, digestive problems, eyestrain, headache, and panic attacks.

910 _____. *Yogacise: The New Concept in Fitness.* London: Hamlyn, 1994. Reprinted 1995. Also, New York: Crescent Books; Avenel, N.J.: Distributed by Random House Value Publishing, 1995.

911 **Lamb, Trisha.** *Psychophysiological Effects of Yoga.* Prescott, AZ: International Association of Yoga Therapists, c2004. Available electronically at the IAYT Web site (http://www.iayt.org/site/publications/psychophysiology.pdf).

An extensive, partially annotated bibliography of published research on the psychophysiological effects of yoga. The IAYT website includes additional bibliographies by Lamb that list journal articles, book chapters, books, and Web sites on the therapeutic value of yoga for specific health problems (such as addiction, AIDS, arthritis, cancer, chronic fatigue, depression, diabetes, eating disorders, multiple sclerosis, and pain management) and yoga for certain populations (including children, teenagers, and seniors).

912 _____. *Yoga and Psychology and Psychotherapy.* Prescott, AZ: International Association of Yoga Therapists, c2004. Available electronically at the IAYT Web site (http://www.iayt.org/site/publications/psychologypsychotherapy.pdf).

An extensive, partially annotated bibliography of books, articles, videos, audiotapes, and current research on the intersection between yoga and modern psychology and psychotherapies.

913 **Land, Amber.** *Yoga for Pregnancy.* London: New Holland, 2003.

914 **Lanoff, Shirley.** *Gentler Yoga: Meditation, Breathing and Postural Exercises for Seniors.* Raleigh, NC: Ivy House Publishing Group, 2004.

915 **Lappa, Andreĭ.** *Yoga: Tradition of Unification.* Kyiv [Ukraine]: A. Lappa, c2000.

916 **Lark, Liz.** *Power Yoga at Home: A Practical Guide to Mastering Astanga Vinyasa Yoga Techniques.* London: Carroll & Brown, 2003.

Clearly explains and illustrates postures and vinyasa (dynamic sequences) of Ashtanga Yoga in a book designed to open flat for easy viewing while practicing.

917 _____. *Power Yoga: Connect to the Core with Astanga Yoga.* Buffalo, NY: Firefly Books, 2000. Also, Toronto: Firefly Books, 2000 / St. Leonards, N.S.W. [Australia]: Allen & Unwin, 2000. Published as: *Astanga Yoga: Connect to the Core with*

Power Yoga. London: Carlton, 2000. Reprinted 2002.

A fully illustrated guide to the traditional Ashtanga practice, including two Sun Salutations, standing poses, the Primary Series, and the finishing sequence. Includes brief discussion of pranayama, bandhas (locks), drishti (gaze), yoga nidra, and influential yoga teachers Krishnamacharya, Pattabhi Jois, and B. K. S. Iyengar. Bibliography. Lark is an internationally known yoga instructor.

918 _____. *Power Yoga for Beginners.* New York: HarperResource, 2003.

Offers simple, step-by-step instructions for beginners in ashtanga vinyasa yoga, a dynamic, high energy practice. Includes description of specific benefits for each pose, modifications for problem areas or limited flexibility, and 10-, 20-, and 30-minute sequences. Each pose is featured on a single page in a spiral-bound format for easy viewing while practicing.

919 _____. *Yoga.* New York: Sterling Publishing Co., 2002. Also, London: Connections; Godalming: Melia, 2002 / New York: Barnes & Noble, 2004.

Issued in the Flowmotion series which utilizes strobe-like, wide-format photographs to illustrate the range of movement in each posture with key stages highlighted. Especially helpful for beginners. Bibliography.

920 _____. *Yoga for Kids.* London: Connections, 2003. Also, London: Carlton, 2003 / Toronto: Firefly Books, 2003.

Poses are introduced with a brief story followed by step-by step instructions. Chapter on relaxation includes yoga nidra and tratak techniques. Contents: Introduction — Yoga & your child — Warm up & wake up — The postures — Relaxation exercises — Sense exercises & breathing — Group & partner exercises.

921 _____. *Yoga for Life: Finding and Learning the Right Form of Yoga for Your Lifestyle.* London: Carlton, 2001. Reprinted 2002.

A clear, accessible presentation of various styles of yoga. Viniyoga, Iyengar, Astanga Vinyasa, Sivananda, and Tantra schools of yoga are described and compared to help students decide which of these styles, or combination of styles, suits them. Poses are expertly demonstrated. Glossary. Bibliography.

922 _____. *Yoga for Young People.* New York: Sterling Publishers, c2003.

Explains the philosophy and benefits of yoga to children along with step-by-step instructions for basic postures. Issued in the Flowmotion series which utilizes strobe-like, wide-format photographs to illustrate the range of movement in each posture with key stages highlighted.

923 _____ and **Tim Goullet**. *Healing Yoga.* London: Carlton, 2004. Reprinted 2005.

Addresses the therapeutic effects of yoga in relation to respiratory, cardiovascular, neuroendocrine, immune and genitourinary systems of the body. Goullet, an osteopath, designed vinyasa sequences that target specific areas of the body.

924 Larson, Jyothi and **Ken Howard**. *Yoga Mom, Buddha Baby: The Yoga Workout for New Moms.* New York: Bantam Books, 2002.

"Practicing yoga with your baby is a wonderful way to add joy to your first year together." This useful guide for expectant and new mothers provides clear instructions and appropriate cautions. Contents: Introduction to yoga for new moms — Covering the basics — Breathe! — Relax and meditate — Warm up and stretch — Get strong! — Before your baby arrives: prenatal yoga — After your baby is born — Six to twelve weeks — Three months to one year — Focused routines — 15-minute relaxation series — 10-minute yoga — Morning wake-up yoga — Partner postures — Afterword: Yoga for a lifetime. Illustrated.

925 Lasater, Judith Hanson. *30 Essential Poses for Beginning Students and Their Teachers.* Berkeley, CA: Rodmell Press, 2003.

This is a well-organized, thorough guide for beginning students that also includes critical information for instructors. Briefly, but succinctly, discusses the eight limbs of Patanjali's yoga and their relevance in the modern world. The section on student/teacher relationships and the roles and responsibilities of yoga teachers is well done and very welcome; it is an important topic not often addressed in the literature. Lasater asks probing questions and offers sage advice that will help teachers assess and shape their instruction. She explores each pose in depth, describing how to position each part of the body, what the rotation should be, how to coordinate the breath, and how to safely modify. Her training as a physical therapist illuminates this section as she provides detailed but easily under-

stood anatomical information about the action of the body and causes of instability in each pose. Noting the importance of shifting attention from the end product, the finished pose, to *process* in yoga practice, she recommends paying attention to what happens as one moves into and out of poses and what is learned along the way. "As you practice the poses, you begin to notice how you speak to yourself, what you demand of yourself, and how you judge yourself." The "Primary Focus" and "Primary Adjustment" sections for each pose contain valuable information for teachers, but practitioners will also find them useful. Lasater wrote a book entirely dedicated to relaxation, and here she again emphasizes the wisdom and enormous health benefits of Savasana (Basic Relaxation Pose) and suggests multiple variations. Also discusses pranayama and the importance of the length, quality, texture, and rhythm of the breath. The final section puts poses together in different sequences recommended for daily practice, busy days, back pain, hip and hamstring flexibility, shoulder flexibility, balance, strength, energy and fatigue. Excellent illustrations. Glossary. Bibliography.

926 _____. *Living Your Yoga: Finding the Spiritual in Everyday Life.* Berkeley, CA: Rodmell Press, 2000.

Combining examples from personal experience and her knowledge of the ancient Sanskrit texts which form the basis of yoga philosophy — the *Yoga Sutras* and *Bhagavad Gita*— Lasater suggests many ways in which one might take the wisdom of the teachings "off the mat" and apply it in daily life. The book is divided into three parts: Awakening Awareness: Yoga Within Yourself (Spiritual Seeking, Discipline, Letting Go, Self-Judgment, Faith, Perspective, and Courage) — Widening the Circle: Yoga and Relationships (Compassion, Control, Fear, Patience, Attachment and Aversion, Suffering, and Impermanence) — Embracing All Life: Yoga in the World (Greed, Service, Connection, Truth, Success, Nonviolence, and Love). Lasater, one of the founders of *Yoga Journal,* is a physical therapist, well-known yoga instructor and yoga teacher trainer and, in addition to her books, has contributed articles to many journals and anthologies.

927 _____. *Relax and Renew: Restful Yoga for Stressful Times.* (1st ed.) Berkeley, CA: Rodmell Press, c1995.

Relaxation constitutes a primary feature of yoga as it is taught in the West, and Yoga classes typically incorporate a period of rest in Savasana at the end of each session. In this book, Lasater focuses entirely on restorative poses — described as "active relaxation" — which, when practiced regularly, can dramatically reduce the effects of chronic stress, balance energy, and improve well-being. Drawing on the work of Iyengar, Lasater developed a wide variety of supported poses that are especially helpful when one feels weak, fatigued, stressed, emotionally drained, distracted, or when recovering from illness or injury. Opening chapters explain the effects of stress in the body, the ways in which relaxation differs from sleep, the physiology of the relaxation response, and precisely how restorative poses work. Detailed instructions for ten general restorative practices are provided as well as individual sequences to help with back pain, headaches, insomnia, breathing difficulties, and jet lag. She devotes several chapters to yoga for women with restorative sequences designed to alleviate discomfort associated with menstruation, PMS, endometriosis, pregnancy, and menopause. Each section includes complete information on the props required and how to use them, setting up the pose, benefits, cautions, and duration. Foreword by Mary Pullig Schatz. Illustrated. Bibliography.

928 _____. *Yoga Abs: Moving from Your Core.* Berkeley, Calif.: Rodmell Press, 2005.

"Health and exercise programs focus on movement such as sit-ups to tighten or harden the belly, with little awareness directed to what feeling is alive there. We see the belly as a part of ourselves that needs to be strictly controlled." In this book, Lasater brings a new perspective to concepts of abdominal strength and stability. She distinguishes between the abdomen (the "anatomical" aspects) and the belly (the "metaphysical or philosophical" aspects) and explores differences between Eastern and Western ideas about this area of the body. Drawing on her knowledge and experience as a physical therapist, she provides basic information about anatomy of the abdominal muscles and ways to keep the back free of pain, the belly open, and the front of the body stable and strong. She makes two important observations. First, that the key to back bending is the ability to let go of tightness and contraction in the abdominal muscles and, second, "Yoga students are often instructed to breathe into the belly. However, there are no lungs in the abdomen, so technically there is no such thing as

a belly breath. Breathing occurs only in the lungs. And wherever there are ribs, there are lungs. Remember, the lungs exist above the diaphragm only, and not in the belly." Includes clear instructions for exercises and postures that focus on the abdominal area, with excellent tips on simple adjustments to make in each asana to achieve proper alignment and maximize benefits. Illustrated.

929 _____. *Yoga for Pregnancy: What Every Mom-to-Be Needs to Know.* (1st ed.) Berkeley, CA: Rodmell Press, 2004.

Lasater brings her personal experience of tailoring yoga to pregnancy and many years of experience as a yoga instructor to this compassionate and easy-to-follow guide. "Many times I reminded myself that each contraction was simply a difficult yoga pose, and that breathing, relaxation, and persistence would get me through it." She instructs in basic poses for pregnancy, labor and delivery, and the postpartum period, with many supported poses using simple props. Includes useful information about benefits, variations, tips for correcting common misalignments, and relaxation techniques. Illustrated with b&w photographs.

930 **Laughlin, Kit**. *Overcome Neck & Back Pain.* Canberra [Australia]: BodyPress, 1995. Also, New York: Simon & Schuster, 1998 / East Roseville, N.S.W. [Australia]: Simon & Schuster, 1996 / New York: Fireside, 1998 / (Rev. ed.) London: Simon & Schuster, 2000.

Presents dozens of yoga-derived stretches, bends, curls, and twists designed to help correct posture and alignment problems. Useful for athletes. Generously illustrated.

931 **Lawrence, Richard**. *The Magic of Healing: How to Heal by Combining Yoga Practices with the Latest Spiritual Techniques.* London: Thorsons, 2001.

932 **Leboyer, Frédérick**. *The Art of Breathing.* Shaftesbury, Dorset [England]: Element Books, 1985. Translation of: *L'art du Souffle.*

A thoughtful, poetic book for pregnant women in which Leboyer uses his knowledge of yoga and pranayama to focus on restoring fullness of breath to the body and transforming the birth experience. "If mastery over one's own breath is, indeed, so important in childbirth it is because breath is what lies behind all that is at the root of the whole Creation." Illustrated.

933 _____. *Inner Beauty, Inner Light.* New York: Newmarket Press, 1997. Translation of: *Cette Lumière d'où Vient l'Enfant.*

The classic text on yoga for expectant mothers from the renowned obstetrician who challenged routine hospital childbirth procedures in the twentieth century. In a calm, gentle voice Leboyer explains core postures and simple breathing techniques pregnant women can use to overcome fear and relax during pregnancy and comfortable, effective positions to relieve tension during labor and delivery. Awestruck by the whole process, he extols the many physical benefits of yoga, never losing sight of the spiritual benefits. Includes inspiring photographs of Vanita Iyengar in her daily practice during the last weeks prior to giving birth.

934 **Leclercq, Bruno P. H.** *Chanting Yoga: Become Your True Self with Patanjali's Aphorisms.* Bloomington, IN: AuthorHouse, 2005.

935 **Lee, Cyndi**. *OM at Home: A Yoga Journal.* San Francisco, CA: Chronicle Books, c2003.

Offers yoga poses and sequences for each season of the year with prompts to reflect upon and record the thoughts, images, and memories that inevitably surface during practice. Illustrated with Lee's simplified stick figure drawings

936 _____. *OM Yoga: A Guide to Daily Practice.* San Francisco, CA: Chronicle Books, 2002.

To encourage a regular daily practice, seven programs, each with a specific focus (Sun Salutation, standing, balancing, seated poses, back bends, inversions, and restorative poses), are described and illustrated with Lee's distinctive stick figure drawings. Although the explanations on how to breathe, where to place your weight and focus, and actions of muscles and bones in each pose are clear and uncomplicated, the stick figure drawings may be a bit too minimalist for beginners to follow easily. The book concludes with suggestions for routines of various lengths and combinations of postures to suit different time constraints and needs. Spiral-binding allows the book to open flat for easy reference while practicing. Glossary.

937 _____. *OM Yoga Today: Your Yoga Practice in 5, 15, 30, 60 and 90 Minutes.* San Francisco, Calif.: Chronicle, 2004.

938 _____. *Yoga Body, Buddha Mind.* New York: Riverhead Books, 2004.

Lee charts a personal journey in which she

learned to support and enhance the physical rejuvenation of yoga practice by incorporating Buddhist principles and meditation. With grace and insight, she describes how Buddhist practices of compassion, clarity, and mindfulness can bring openness, balance, and precision to asanas through "meditation-in-action." Detailed instructions are provided for her OM yoga vinyasa sequences in which poses are coordinated with rhythmic breathing and flow from one to another. It is refreshing to see some of the poses illustrated with a full-figured model. Sequences progress in difficulty from those suitable for beginners to those that will challenge advanced yoga students. She advises on ways to open up tight, slack, or dull spots in the body and offers many tips for adjusting alignment or modifying poses. With humor, she writes about dealing with the habitual, annoying mental chatter that often disrupts practice. Lee, founder of the OM Yoga Center in New York, has led yoga and meditation retreats around the world.

939 **Lee, Michael**. *Phoenix Rising Yoga Therapy: A Bridge from Body to Soul.* Deerfield Beach, Florida: Health Communications, 1997.

Phoenix Rising Yoga Therapy is generally practiced one-on-one with a trained practitioner assisting a client in a variety of techniques which include asanas, breathing, non-directive dialogue, imagery, and meditation to support reflection and integration. Lee relates many personal experiences and case histories in this account of the mind/body/spirit dynamic of yoga and his approach to training teachers in Phoenix Rising Yoga Therapy (PRYT). Includes descriptions of meditations and exercises readers may try on their own. Stressing that the key to personal transformation lies within each individual, Lee writes, "For empowerment and transformation to occur, the process must honor the spirit and stay out of its way. When this happens, Yoga is therapy."

940 _____. *Turn Stress into Bliss: The Proven 8-Week Program for Better Health, Relaxation, and Stress-Relief.* Gloucester, MA: Fair Winds, 2005.

Lee explains the Phoenix Rising approach to managing stress-related symptoms and details an 8-week program which requires a 45-minute practice each day that is suitable for any fitness level, age, or body type. Each week introduces a new theme, such as befriending your body, increasing awareness, acceptance, choice, and flow, and includes asanas (with variations), body scan exercises, meditation, journaling, attitude shifts, and lifestyle changes. Lee also discusses how to be present with emotions that sometimes surface during particular postures. Illustrated with color photographs.

941 **Lee, Shar** and **Dawn R. Mahowald**. *Yoga: A Manual for Two or More: Doubles Yoga.* St. Etienne de Bolton, Quebec [Canada]: Kriya Yoga Publications, 1998.

942 **Leeming, Joseph**. *Yoga and the Bible: The Yoga of the Divine Word.* (5th ed.) Punjab, India: Radha Soami Satsang Beas, 1984. (6th ed.) 1989. (7th ed.) 1994.

"An explanation of vital Bible truths as taught by the perfect spiritual masters of the East. An introduction of the yoga or spiritual science of the true masters, who teach the path of spiritual attainment that is based upon the Word or Logos of the Bible."—Title page.

943 **Leggett, Trevor**. *Encounters in Yoga and Zen: Meetings of Cloth and Stone.* London; Boston: Routledge & Kegan Paul, 1982. Also, Rutland, Vt.: Charles E. Tuttle, 1993.

944 _____. *Lotus Lake, Dragon Pool: Musings in Yoga and Zen.* (1st ed.) Rutland, Vt.; Tokyo: Charles E. Tuttle, 1994.

A collection of stories and brief essays on the wisdom of yoga and Zen combined with practical applications.

945 **Lehmann-Haupt, Rachel** and **Bess Abrams**. *Airplane Yoga.* New York: Riverhead Books, 2003.

Calling itself an "Emergency Safety Manual for Relieving In-Flight Stress," this small-format book contains simple, effective exercises to target areas of the body most prone to aches, tension and stiffness during travel.

946 **Lesser, Rosemary**. *The Yoga Manual: A Step-by-Step Guide to Gentle Stretching & Total Relaxation.* New York: Todtri Book Publishers, c1998. Also, Leicester [England]: D Services, 1999.

A large format book with over 40 poses and six sequences described and illustrated in full-page color photographs.

947 **Levin-Gervasi, Stephanie**. *Smart Guide to Yoga.* New York: John Wiley, c1999. Available electronically through NetLibrary.

A basic guide to yoga practice which claims "quick and easy strategies for maximizing wellness and relaxation." Contents: Yoga and its branches—

The different systems of Hatha Yoga — Pranayama: the science of breathing — The asana — Finding a class and developing your yoga practice — The body's chakras — Meditation and yoga — Yoga for women — Yoga for men — Yoga for health concerns — Yoga: the peripatetic practice. Illustrated.

948 **Levine, Marvin**. *The Positive Psychology of Buddhism and Yoga: Paths to Mature Happiness, with a Special Application to Handling Anger*. Mahwah, N.J.: Lawrence Erlbaum Publishers, c2000. Available electronically through NetLibrary.

"Buddhism and Yoga begin with the practical and, after remarkable achievements in this realm, end with the spiritual." Levine offers a particularly lucid examination of the basic principles of Buddhism and Yoga, their differences and common key concepts, and their relation to modern Western psychological methods. The teachings of both philosophies reveal the problems that arise from unreflective living and the means to achieve mental balance and inner calm while being actively involved in the affairs of the world and dealing with the vicissitudes of life. Each chapter concludes with questions for reflection and discussion. Reviewer Philip Zimbardo found that the book "teaches us vital lessons about how these Eastern philosophical traditions can be integrated with Western psychological methods of understanding the mind ... I think it has as much value to novices as well as to professionals in these areas." Partial contents: Yoga and Buddhism — I discover Hatha Yoga — Savarasana — The yogic state, part 1: immersion — The yogic state, part 2: transforming judgment — The yogic state, part 3: life is where you find it — Yogic theory: the unenlightened mind — The eight angas, part 1: the practices — The eight angas, part 2: the experiences — Yogic theory: the enlightened mind — Buddhism, Yoga, and Western psychology — Mindfulness and right thoughts — Problem solving as compassionate action — Empathic assertiveness as right speech — The nature of anger — Anger: assumptions and levels of expression — A schematic, physiological model — General methods for decreasing anger — Specific methods: when anger occurs. Bibliography. Levine, a research psychologist, received degrees from Columbia, Harvard, and the University of Wisconsin.

949 **Levry, Joseph Michael**. *Lifting the Veil: Practical Kabbalah with Kundalini Yoga*. New York: Rootlight, Inc., 2003.

950 **Lewis, Blair**. *Happiness: The Real Medicine and How It Works*. Honesdale, PA: Himalayan Institute Press, c2005.

"Somehow at the level of our intuition, we know it is completely possible to be happy." After developing his ideas about the traits common to happy people, Lewis explores methods to increase one's delight in being alive. Brief chapters include discussion of the obstacles to happiness as outlined in yoga philosophy, the "Sixty One Point Relaxation Exercise" as taught by Swami Rama of the Himalayan Institute, a few simple yoga postures and breathing techniques, and suggestions for developing a personal philosophy. Illustrated with line drawings.

951 **Lidell, Lucy**. *The Book of Yoga*. London: Ebury, 1983.

A complete step-by-step guide with clear, detailed, easy-to-follow instructions. Discusses four paths of yoga (Jnana, Raja, Bhakti, and Karma) and offers authoritative teaching on the five points of Sivananda Yoga: proper exercise, breathing, relaxation, diet, meditation/positive thinking. Illustrated with full color photographs and diagrams.

952 _____ with **Narayani** and **Giris Rabinovitch**. *The New Book of Yoga*. London: Ebury, 2000.

Revised edition of *The Book of Yoga* reformatted with an updated design and full color photographs throughout. Covers all aspects of the discipline and is useful for beginning and experienced students. Foreword by Swami Vishnu-devananda.

953 _____ with _____ and _____. *The Sivananda Companion to Yoga*. New York: Simon and Schuster, 1983. Reissued 2000.

954 **Liebers, Arthur**. *Relax with Yoga*. Whitefish, MT: Kessinger Publishing, 2005.

955 **Ligeros, Argie**. *The Yoga for Athletes Fitness System*. Avon, CO: Yoga for Athletes, 2000.

Although this book is intended to be used as a cross-training tool for athletes of all kinds, it is an excellent guide for all practitioners. One striking feature is the well-designed, highly effective layout. Each page contains a single posture, skillfully demonstrated, with concise, easy-to-follow instructions and information on benefits. Modifications are presented where appropriate as well as precise directions for 20 different routines designed to target specific areas or needs. This is simple, no-

frills Hatha yoga, and very well done. Spiral-bound to open flat for easy viewing.

956 **Lilly, Sue.** *A Complete Guide to Understanding and Practising Yoga.* London: Caxton Editions, 2001.

In addition to describing a few basic postures, Lilly provides brief background information on the eight limbs of yoga, benefits of practice, pranayama, and meditation, but the book is poorly designed and organized. Illustrations in the style of Egyptian bas-relief are unique, but not helpful. Accompanied by a music compact disc.

957 **Little, Tias** and **Surya Little.** *Sthira Sukham Āsanam: Handbook for Yoga Postures.* Santa Fe, NM: YogaSource, c2003.

The term "handbook" in the title should not be taken literally in this case for this is a full-sized, very well-designed resource intended to be used as a guide to postures of progressing difficulty. Over 100 asanas, plus Sūrya Namaskāra A and B, are illustrated in impressive sepia-toned photographs, each of which is meant to be "a visual inspiration and reference for studying the pose in terms of how to work the lines of energy, how to build foundation, and to create balance in space." Rather than offering step-by-step instructions, the authors explain the meaning of the Sanskrit name, how the name relates to the posture, how the posture works, anatomical reference, some historical background, and benefits in brief paragraphs. A good reference for study and practice, with a useful Sanskrit pronunciation key.

958 **Livingstone, Alistair.** *Yoga for Energy.* London: Duncan Baird, 2000.

A basic introduction to Hatha Yoga with instructions for 19 postures along with breathing techniques and suggestions for energizing morning routines, yoga at work, evening practice, and relaxation. Clear, color photographs and instructions appear on facing pages; the extra-large font makes for easy reading during practice. Quotations from yogis and Sanskrit scriptures are interspersed throughout the text.

959 **Llewellyn-Thomas, Julie.** *Yoga for Mother and Baby.* London: Mitchell Beazley, 2006.

960 **Lloyd, Elly.** *Discover Yoga.* Valencia, CA: Top That, c2005.

961 **Lonchant, Dominique.** *Pranayama Yoga: The Art of Breathing.* Chiang Mai, Thailand: Silkworm Books, 2000.

962 **Lopez, Alan.** *Reality Construction in an Eastern Mystical Cult.* New York; London: Garland, 1992.

This is a sociological study of the Yoga Association for Self Analysis (YASA) and its retreat community (Yogatown) and the "transformation, construction, and maintenance of reality definitions." Lopez was intrigued by all he observed there and he analyzes the impact on his research of his decision to step out of strict observer mode to practice the group's meditation techniques. Bibliography.

963 **Lowitz, Leza.** *Yoga Poems: Lines to Unfold By.* Berkeley, CA: Stone Bridge Press, 2000.

Small volume of spare and beautiful poems organized into eight sections, each of which reflects one of the eight limbs or stages of classical yoga. Each poem is named for a pose or breathing practice. In Kurmasana/Turtle she writes, "Moving hard-backed through life/the enigma of a destination/never a cause for worry." Anyone who has practiced yoga at any level will relate to the emotions and experiences embodied in these poems. Writer and yoga teacher Lowitz is a recipient of a PEN Syndicated Fiction Award and NEA, NEH, and California Arts Council grants.

964 _____ and **Reema Datta.** *Sacred Sanskrit Words for Yoga, Chant, and Meditation.* Berkeley, CA: Stone Bridge Press, 2005.

A practical guide to the meanings and pronunciation of over 160 Sanskrit words that includes Devanagari script and brief cultural and historical background information. An excellent reference tool for yoga instructors and all practitioners. Bibliography.

965 **Luby, Thia.** *Children's Book of Yoga: Games & Exercises Mimic Plants & Animals & Objects.* Santa Fe, NM: Clear Light Publishers, c1998.

Presents traditional and original poses along with games designed to be used with children aged three to twelve. Instructions are brief, but clear, and the illustrations are colorful and eye-catching. Selected by *School Library Journal* as one of the best children's books of 1998.

966 _____. *Yoga for Teens: How to Improve Your Fitness, Confidence, Appearance, and Health—and Have Fun Doing It!* (1st ed.) Santa Fe, N.M.: Clear Light Publishers, c2000.

A guide to yoga for teenagers with clear, concise information on the effects of yoga on mind and body, instructions for over 50 poses to do alone or

with a partner, and an explanation of the chakras. Covers beginning-level and advanced postures and includes a list of poses for specific sport-related benefits. Illustrated with photographs of teenaged models demonstrating postures in addition to some whimsical photographs of animal models.

967 _____. *Yoga of Nature: Union with Fire, Earth, Air & Water.* (1st ed.) Santa Fe, N.M.: Clear Light Publishers, c2004.

This book takes a unique approach and categorizes poses according to each of the four elements: fire poses to produce heat and vital energy in the body; earth poses to ground energy; air poses related to breath, pranayama, and the sky; and, water poses that enable fluid, flexible movements. Provides step-by-step instructions with detailed information on benefits and challenging modifications to take the pose deeper. Keeping yoga practice for children in mind, Luby indicates appropriate age levels with the asana instructions. Concluding chapters briefly discuss types of yoga, the subtle body and chakras, meditation, sample routines, and poses for specific imbalances and common ailments.

968 **Lusink, Karl.** *Essential Introduction to Kundalini Yoga.* Raleigh, N.C.: Pentland Press, c1996.

Provides an excellent overview of the basic tenets of yoga philosophy, origins, and types of yoga. Hoping to reach an audience of non-specialists, Lusink explains many Sanskrit terms within the text and sidesteps arguments about etymology when discussing Sanskrit source material, chiefly the *Śiva Sūtras* of the Śaiva system which took root in Kashmir. The concluding chapter discusses practical application of yogic teachings and obstacles one may encounter. Glossary.

969 **Lusk, Julie T.** *Desktop Yoga: The Anytime, Anywhere Relaxation Program for Office Slaves, Internet Addicts, and Stressed-Out Students.* New York: Berkeley Publishing Group, c1998.

Modified postures and exercises to alleviate fatigue, aches, and stiffness. Contents: Desktop yoga basics — Breathing basics — Getting started — Neck and shoulders — Face — Arms, wrists, and hands — Back — Legs and feet — Standing poses — Power naps and guided relaxation — All body moves and sequences — Yoga on the go — Overdoing it: repetitive strain injuries — Creating a life, not a lifestyle — Energy answers — Stress survival skills. Illustrated.

970 _____. *Yoga Meditations: Timeless Mind-Body Practices for Awakening.* Duluth, MN: Whole Person Associates, c2005.

971 **Lysebeth, André van.** *Pranayama: The Yoga of Breathing.* London; Boston: Unwin Paperbacks, 1983. Translation of: *Prānayāma: La Dynamique du Souffle.* Paris: Flammarion, 1971.

This book is one of the most comprehensive, detailed, and accessible treatments on pranayama available, and it should never be out of print. Introductory chapters explain the multifaceted science of pranayama in understandable terms, citing evidence from numerous studies to show how the brilliant intuition of the rishis and yogis of India has been confirmed in experiments conducted by modern scientists and medical experts. Van Lysebeth defines prana as "undifferentiated universal energy" with no material constituent; it is of the same nature as lightning. Everything that moves is a manifestation of prana, as is magnetism and electricity. "We exist in an ocean of Prana where every living thing is a vortex." According to yogic theory, human beings are capable of storing, intensifying, and directing prana. Interpreting pranayama as mere breathing exercises is inaccurate and misleading; it is an effective method to directly control and distribute the vital pranic energies. Van Lysebeth provides detailed information on the anatomy of breath and physiological effects of each stage and type of pranayama. He provides clear instructions and helpful illustrations for each technique of pranayama, emphasizing the highly active role of the abdominal wall in yogic breathing and how kumbhaka (breath retention) stimulates the exchange of gases at the cellular level. Also deals with mudras (seals) and bandhas (locks) which are of primary importance with respect to the flow of prana and movement of kundalini energy. The concept of kundalini, often likened to a coiled serpent at the base of the spine, and the practice of raising this latent energy through the chakras is abstract and somewhat enigmatic for many Westerners. Van Lysebeth offers a clear and unique explanation that begins in the cellular dimension during the earliest stages of growth after conception. At the point when two cells become four in the fertilized ovum, one cell develops into the skin and nervous system; another cell will multiply to form the musculoskeletal and circulatory systems; a third cell will produce the respiratory system, plus digestive tract and glands. The fourth cell

gives birth to the genital system, the "enclave of the species." These cells represent "the immortality of the species within us, since the sexual cells escape death when they leave the body to join another half and form a new mother cell which will give birth to a new individual. Only the descendents of the first three cells, the somatic cells, will die." This evolutionary potential, situated at the base of the spine, is equated with the latent energy of kundalini and "the ambition of pranayama in its highest form is to awaken this dynamism." An index would be a useful addition to this excellent book. Longtime practitioner and instructor of yoga, the author founded the Belgian Yoga Federation and the European Yoga Federation.

972 _____. *Tantra: The Cult of the Feminine.* York Beach, ME: Samuel Weiser, c1995. Also, Delhi: Motilal Banarsidass, 2001. Reissued 2002 / York Beach, ME: Samuel Weiser; Enfield [England]: Airlift, 2002. Translation of: *Tantra: Le Culte de la Féminité.* Pully-Lausanne, Switzerland: Edivox, 1992.

This book presents Tantric history, philosophy, symbols, and rituals in unprecedented detail and expertly illuminates the meaning and purpose behind a variety of techniques which many have found to be shocking or disturbing. According to van Lysebeth, Tantra is first and foremost a way of being. In the opening chapters, he explores the nature of consciousness and time, how they relate to Tantric philosophy, and the meaning of Tantric maithuna, the ritual sexual union which duplicates the original act of creation. Tantra perceives the universe as a fabric where everything is interconnected, where everything impacts on everything else, and where "creation is not a single event that took place x billion years ago, it is a continuous process." Each human being is seen as a process contained within another, wider, process. The body is a "cellular republic" in which each cell is endowed with consciousness and memory, and one of Tantra's goals involves establishing a relationship with the body's higher intelligence. Includes a discussion of the healing and revitalizing power of mantra, with numerous phonetic pointers on correct pronunciation, as well as a unique anatomical drawing of sounding OM. Throughout the book, van Lysebeth discusses Tantric practices in Vajrayana Buddhism. Plainly written, with dashes of humor, this is an important and useful text for the general reader. Glossary. Illustrated. Bibliography.

973 _____. *Yoga Self-Taught.* York Beach, ME: Samuel Weiser, 1999. Also, York Beach, ME: Samuel Weiser; Enfield [England]: Airlift, 2000.

A classic resource with essential information designed to enable readers to begin a yoga practice or supplement class instruction. Opening chapters cover the physiology of breath, the importance of the diaphragm ("second heart") in proper breathing, the many benefits of chanting OM, and different relaxation techniques. "Yoga ... maintains that all good respiration begins with a slow and complete exhalation, and that this perfect exhalation is an absolute prerequisite of correct and complete inhalation." In a chapter on self-awareness, van Lysebeth emphasizes the need to be as completely conscious of the body and relaxed as possible in preparation for asana practice in order to enhance the ability to stretch one's muscles and to open the way to the inside world, "the yoga of the mind." He advocates resting for a few seconds between postures to allow increased blood supply to flow into muscles that have been stretched. Includes complete, detailed instructions, along with variations, duration, proper breathing techniques, and focus for concentration, for a practice sequence of asanas as taught in the ashram of Swami Shivananda. Photographs show not only the completed posture, but also illustrate intermediate steps and errors in alignment to avoid.

974 **Lysycia, Jacqueline.** *Yoga Pilates: A Balanced Workout for Healthy Living.* New York: Gramercy Books, 2005. Also, London: Mitchell Beazley, 2005.

975 **M** *The Dayspring of Youth.* Chicago: Eastern Occult Press, 1992. Also, Whitefish, MT: Kessinger, 2003. Originally published: London; New York: Putnam, 1933.

Describes a Western Yoga practice, but the information, although fundamentally sound, is veiled in language unnecessarily obscure and melodramatic. This is yoga as an occult science, with the emphasis on secret knowledge and appropriating cosmic forces.

976 **MacAulay, Kelley** and **Bobbie Kalman.** *Yoga in Action.* St. Catharines, Ont., Canada: Crabtree Publishing, 2005. Also, New York: Crabtree Publishing, c2006.

A simple introduction to yoga for children in elementary school that highlights links between postures and the natural world of trees, mountains,

and animals. Instructions for 15 postures along with explanations of purpose and benefits are presented in clear, understandable language. Illustrated with color photographs. Glossary.

977 **MacGregor, Rob** and **Trish MacGregor**. *The Lotus and the Stars: The Way of Astro-Yoga.* Chicago: Contemporary Books, c2001.

In a totally original way, and with a catchy title, this book connects the science of yoga with astrology to illustrate how to relate the energies of sun signs and planets with yoga postures. One student said, "It's one thing to do yoga postures for flexibility, strength, and a general sense of well-being, but it's empowering to know that I can use my *intent* to determine the kind of energy I pull in. It has allowed me to live more consciously." While instructions are simple enough for beginners, experienced yoga practitioners may be interested in using intent as outlined by the authors with various postures to balance energies and enhance benefits. Includes an extended warm-up series, information on personalizing programs, and modifications for different levels of ability, flexibility, and personal situations. Information in the Appendix summarizes qualities associated with the sun signs and lists specific postures designed to elicit these characteristics. Illustrated.

978 **MacInnes, Elaine** and **Sandy Chubb**. *Becoming Free Through Meditation and Yoga.* Oxford [England]: Prison Phoenix Trust, c1995.

"This is a handbook for prisoners on meditation and yoga, written for use in a cell, but it is an ideal, fully illustrated guide for anyone working at either discipline on their own."—Cover. MacInnes, a Catholic nun, studied meditation with a Zen master in Japan.

979 **Maddern, Jan**. *Yoga Builds Bones: Easy Gentle Stretches that Prevent Osteoporosis.* Boston: Element, 2000. Also, Shaftesbury: Element, 2000 / (2nd ed.) Gloucester, MA: Fair Winds Press, 2002.

Osteoporosis, which affects millions of women, does not have to be an inevitable part of the aging process. This book is directed toward the not-so-young-and-supple and identifies the ways in which weight-bearing asanas as well as breathing exercises and meditation can minimize the effects of osteoporosis, calling hatha yoga a "miracle cure for many ailments." Maddern summarizes the many endocrine system health benefits achieved through yoga practice, ensuring that the body receives a steady supply of the necessary hormones for maintaining bone strength and maximum health and well-being. Presents a series of routines designed to build bone density, improve muscle strength, increase joint mobility, and improve glandular function. Concludes with a chapter on special yoga techniques for menopausal symptom relief. She backs up her assertions that yoga practice can prevent osteoporosis altogether with observational evidence from other yoga teachers throughout the world. Maddern, a yoga teacher, specializes in working with postmenopausal women.

980 _____. *Yoga Burns Fat: The 7-Week Plan to Stretch and Tone Your Body, Mind, and Spirit.* Gloucester, Mass.: Fair Winds Press, c2002. Also, Leicester [England]: D Services, c2002.

Describes a program that offers a variety of 30-minute routines that progress in difficulty. Many of the routines include vinyasa, poses combined in a flowing sequence. Illustrated with line drawings. Lacks an index.

981 **Madhusudan Reddy, V.** *Integral Yoga Psychology: The Psychic Way to Human Growth and Human Potential.* (1st ed.) Ojai, Calif.: Institute of Integral Psychology, 1990. Also, Hyderabad, India: Institute of Human Study, 1990.

An in-depth examination of the Integral Yoga Psychology of Sri Aurobindo which seeks to blend the divergent aspects of the individual—the existential and transcendental, physical, and spiritual—as the best means to develop the whole person. The author looks at different schools of modern psychology and discusses why the term consciousness as used in Integral Yoga connotes a much vaster reality than in Western psychology. Contents: Man and the universe: inseparable companions on the journey—Ego: the nodus of dividing consciousness or ignorance—The triple liberation—Mind and supermind—The double triad—The knowledge and the ignorance—The fourfold order of knowledge—Reality and the integral knowledge—The sevenfold ignorance—The ascent toward the Gnostic being—Psychology: the perpetual discovery—Yoga: the psychology of self-perfection—The concept of mind in Yoga—The psychological crisis and the superconscient—Integral Yoga Psychology—Integral Yoga Psychology vis-à-vis Western approach to personality: Freud, Jung and Adler—The many minds: towards truth-consciousness—The five minds—The great ascent—From realization to applica-

tion — The long transition — Two theories in applied psychology — Integral counseling and psychotherapy. Glossary.

982 _____. *Savitri: Epic of the Eternal.* Hyderabad, India: Aurodarshan Trust, 1984.

Includes translation and commentary on Sri Aurobindo's epic poem, *Savitri.*

983 _____. *Seven Studies in Sri Aurobindo.* Hyderabad, India: Institute of Human Study, 1989.

984 _____. *Yoga of the Rishis: The Upanishadic Approach to Death and Immortality.* Hyderabad, India: Institute of Human Study, 1985.

Compiled from talks given at the San Francisco Ashram in 1978. Contents: Introducing Yama — Nachiketas: the soul's flaming aspiration — The yoga of immortality — Three episodes — Realisations of the rishis —*Aṅguṣṭha-mātro ravi-tulya-rūpas*— The supreme perception — Ego, death and integral immortality — Reincarnation, rebirth and psychic memory.

985 **Madhusudandasji, Dhyanyogi Shri**. *Shakti: An Introduction to Kundalini Maha Yoga.* (2nd ed.) Antioch, CA: Dhyanyoga Centers, 2000.

A discussion of Kundalini Yoga intended to be accessible and relevant to both beginning and advanced students of yoga. Includes a new chapter on kundalini energy by Shri Anandi Ma, diagrams of the chakra system and major nadis, accounts of spiritual experiences of students of Kundalini Maha Yoga, and 225 detailed questions and answers about meditation, kundalini, shaktipat, and spiritual practice.

986 **Maguire, Imelda**. *Yoga for a Healthy Body: A Step-by-Step Guide: Combine Exercise and Meditation: 20-Minute Workouts.* New York: Main Street, c2005.

Although the spiral binding allows this basic guide to hatha yoga practice to open flat and benefits and cautions are noted, the steps are not always clearly indicated in the sequence of photographs accompanying the instructions and best practices are not consistently presented; many other manuals are easier to follow.

987 **Mahadevan, T. M. P.** and **G. V. Saroja**. *Contemporary Indian Philosophy.* New Delhi: Sterling Publishers, c1981.

An introduction to the philosophical views, interests, metaphysical teachings, influence, and relation to Śaṅkara's Advaita of eight Indian thinkers, including Swāmi Vivekānanda, Śri Aurobindo, and Ramaṇa Maharṣi. Bibliography.

988 **Mahajan, Yogi**. *The Ascent.* New Delhi: Mahayog Centre, 1984.

Background information on Sahaja Yoga with reference to the work of Sri Mataji Nirmala Devi.

989 _____. *New Millennium Fullfills [sic] Ancient Prophecies.* (1st ed.) Delhi: Motilal Banarsidass, 1999.

Discusses the inner transformation process of Sahaja Yoga as propounded by Sri Mataji Nirmala Devi. An all-pervading sense of love and compassion are some of the many effects of the meditation process and kundalini awakening described in the book, although the author does not identify specific methods to achieve this.

990 **Mahatyagi, Raman Das**. *Illustrated New Horizons of Yoga and Tantra.* Varanasi [India]: Chaukhambha Orientalia, 1998.

991 **Maheshsvari**. *My Body Is My Planet. Volume One, Surfing the Cosmic Wave.* (1st ed.) Pacific, WA: Maheshsvari Publishing, 1998.

"Featuring Bhakti, Kriya, Raja Yoga as taught by the masters Lord Krishna, Lord Caitanya, Lord Brahma, Lord Shiva, Kali, Kardama Muni, Babaji."

992 **Maheshwarananda, Paramahansa Swami**. *Meetings with a Yogi.* Delhi: B. R. Publishing, 1994. Translation of: *Susreti sa Yogijem.* [Beograd, Serbia]: Novi Sad, 1988.

Compiled from talks given by Paramahansa Swami Maheshwarananda between 1982 and 1986. Wide-ranging topics include Patañjali's system of Raja Yoga, function of the senses, mind, intellect and consciousness, the *Upanishads,* prana, the koshas, mudras, bandhas, and tratak, meditation, mantra, benefits of yoga, functions of a guru, and how to run a yoga class. Glossary.

993 **Mahida, Dharmavir Singh**. *Yoga Illustrated.* New Delhi: Ministry of Information and Broadcasting, Publications Division, 1995.

Contents: Yoga in philosophy — What happens while doing asanas — The practice of asanas — The practice of pranayama — Dynamic yoga: yogaerobics — Static and dynamic poses with fixed ropes — Yoga therapy for various problems–Views on bandhas, mudras and kriyas.

994 **Mahowald, Dawn R.** and **Emmey A. Ripoll**. *Cystitis: A Time to Heal with Yoga & Acupressure:*

An Eight-Week Exercise Program with Special Information on Interstitial Cystitis and Urethral Syndrome. Bloomington, Ind.: 1stBooks, 2003.

995 **Main, Darren John.** *Yoga and the Path of the Urban Mystic.* Forres, Scotland: Findhorn Press, 2002.

In a style that is personable and compassionate, Main renders the philosophy and practice of yoga relevant and easily accessible. After laying the groundwork with a discussion of prana, chakras, kundalini and the energy body, he focuses on the eight limbs of yoga as presented in Patanjali's *Yoga Sutras* and the application of practice to all aspects of life. He possesses the ability to relate complex concepts in language that is simple, yet vivid, and often humorous. "I think of each of the chakras like a compact disc — they contain programmed information which is recorded and played back. This information can be recorded or erased, or played on a repeat cycle as often as the mind allows. When we practice yoga, we bring our awareness to these chakras, whether consciously or unconsciously. As we become more aware of the programming, we can make more conscious choices about it. This programming can take the forms of tightness in the physical body, repressed emotions or rigid thought paradigms. Each of the yoga poses works to open up one or several chakras." In the chapter on asana, he explores the spiritual and psychological aspects of poses and ways to take them to a new level. Incorporating many examples from his own experience as both practitioner and instructor, he explains how opening the body will open the mind. Time and again he points out the benefits of learning yoga with a teacher, such as the transformative power that a slight adjustment can have. Main clearly presents basic yoga wisdom in modern dress, and this book will be helpful to practitioners at any level. Glossary. Foreword by Stephen Cope.

996 **Mainland, Pauline.** *A Yoga Parade of Animals: A First Fun Picture Book of Yoga.* Shaftesbury [England]: Element Children's Books, 1998. Also, Shaftesbury [England]; Boston, Mass.: Element Children's Books, 1999.

Attractive introduction to yoga poses for children with easy-to-follow instructions illustrated with photographs and watercolors.

997 **Maitra, S. K.** *The Meeting of East and West in Sri Aurobindo's Philosophy.* Pondicherry [India]: Sri Aurobindo Ashram, 1988.

998 _____. *The Philosophy of Sri Aurobindo.* Pondicherry [India]: Sri Aurobindo Ashram, 1993.

999 **Majumdar, Ashok.** *Nervous System in Yoga and Tantra.* Delhi: Nag, 1999.

1000 **Malcolm, Lorna Lee.** *Yoga Life: Discover Health and Well-Being, All Day, Every Day.* London: Duncan Baird, 2005.

A guide to integrating yoga philosophy and practice into all aspects of daily life with practical instruction on postures, breath, meditation, nutrition, managing stress, and relationships. Illustrated. Bibliography.

1001 **Malik, Arjan Dass.** *Kundalini and Meditation.* New Delhi: Manohar, 1994. Reprinted 2001. Also, Delhi: Motilal Banarsidass; Borehamwood [England]: Motilal, 2002.

Contents: My initiation — My kundalini experiences — The kundalini phenomenon — Kundalini literature — Kundalini: some cases — Mystic meditation — Experiences of mystic meditation — Post-samadhi situation — Teachings of my guru. Glossary. Bibliography.

1002 **Mandrell, Prema** and **Sarala Troy.** *Hatha Yoga for Meditators: As Taught in Siddha Meditation Ashrams.* South Fallsburg, NY: SYDA Foundation, 1981. (Rev. ed.) 1985.

In Siddha Yoga, physical postures are thought of as "meditation in action" and mastery of asana is the essential foundation for meditation practice. Once the posture becomes steady and firm, the restless, wandering mind will also grow steady and one-pointed. This manual leads the student from easy to more difficult postures and provides detailed information about the benefits of each pose, suggestions for variations, ways to avoid injury, and information on the use of props. Descriptions of breathing exercises include the full yogic breath, which can be utilized to correct shallow breathing, move prana throughout the body, and increase oxygen to lungs, blood, heart, and brain, and bhastrika (bellows breath). The introduction by Swami Muktananda looks at the guru/disciple relationship and methods of shaktipat initiation that are designed to activate kundalini energy and enable all yogas to take place spontaneously within. Closes with an interview with Swami Muktananda in which he discusses Siddha Yoga, diet, Ayurveda, suitability of certain poses for some individuals, and Siddha meditation techniques. Illustrated with sketches.

1003 **Mangla, Dharam Vir.** *Miraculous Saints and Yoga.* New Delhi: Winsome Books India, 2004.

Discusses the supernormal powers of saints and yogis of the past and proposes conducting extensive scientific research with modern living yogis in order to better understand the physical and spiritual laws at work in the control of internal and external phenomenon. For a physicist's view of the siddhis, see *Siddhi: The Science of Supernatural Powers* by H. C. Mathur.

1004 _____. *Secrets of Yoga, God & Universe.* (1st ed.) New Delhi: Winsome Books India, 2004.

1005 _____. *Yoga for Health and Bliss.* New Delhi: Winsome Books India, 2004.

1006 **Mann, Niclaire** and **Eleanor McKenzie.** *Thai Massage.* London: Gaia, 2005.

Traditional Thai massage incorporates gentle forward bends, spinal twists, and balancing postures to rebalance, center, and ground energy and to relax and rejuvenate the body.

1007 **Mann, Ronald L.** *Sacred Healing: Integrating Spirituality with Psychotherapy.* Nevada City, CA: Blue Dolphin Publishing, c1998.

Contents: Foreword / Elisabeth Kübler-Ross — Introduction — Psychotherapy for the new millennium: blending traditional and spiritual approaches — A personal account of awakening — Awakening to essence — Finding my guru — India: the fire of purification — Comparative theories of the Self — Yoga: a scientific method for God-realization — Comparison of yogic cosmology with Western psychology — The cosmic dream — The Bhagavad Gita: ancient wisdom applied to modern psychotherapy — The dynamics of subtle energy — The grace of healing — Sacred healing in psychotherapy — Boundary problems — Guided meditations for healing and spiritual development — Conclusion: the individual therapist's contribution — "Samadhi" (poem by Paramahansa Yogananda). Glossary. Bibliography.

1008 **Marriott, Susannah.** *Basic Yoga.* London: MQ Publications, 2004. Also, New York: Barnes & Noble Books, c2004.

A good guide to basic hatha yoga with clear instructions for practicing asanas effectively and without injury. After covering extensive warm-up exercises, provides step-by-step instructions for 40 poses on two-page spreads with helpful information on benefits and cautions. Organized around areas of the body, from beginning work with the spine to standing stretches, bending, side stretches and twists, backbends, and inversions. Concluding section offers seven different practice sequences. A well-designed, user-friendly book with clear, color photographs and a spiral binding that enables easy viewing while practicing.

1009 _____. *Yoga: 101 Energizing Exercises.* London: MQ Publications, c2004.

A small handbook with instructions for basic asanas and exercises that target specific areas of the body, remove blockages, and get energy flowing in the body. Illustrated with color photographs.

1010 **Marshall, Lyn.** *Lyn Marshall's Everyday Yoga.* London: British Broadcasting Corporation, 1982. Published as: *Everyday Yoga.* New York: Sterling Publishing, 1984.

Author demonstrates one dozen poses and a series of stretching exercises. Illustrated with b&w photographs.

1011 _____. *Lyn Marshall's Keep Up with Yoga.* London: Ward Lock; Distributed by Sterling Publishing, c1986.

1012 _____. *Lyn Marshall's Yogacise: The "No-Sweat" Exercise Programme for the 90s.* London: BBC Books, 1992.

1013 _____. *Wake Up to Yoga.* London; New York: Ward Lock, 1989.

1014 **Martin, Kay** and **Judy Charlesworth.** *Yoga: A Practical Approach for New Zealanders.* Auckland, N.Z.: Viking Pacific, 1991. Published as: *Yoga: A Practical Approach.* Pymble, NSW, Australia: Angus & Robertson, 1992.

Designed to be a beginner's guide to hatha yoga, this book includes step-by-step instructions for asanas and sound information about benefits, relaxation techniques, meditation, and breathing practices. Separate sections deal with yoga for men, women, pregnancy, children, back problems, and persons with limited mobility. Pages are dense with text and the organization of the book could be improved, but the b&w photographs of models of all ages are inspiring and demonstrate what can be achieved through regular practice.

1015 **Martin, Suzanne.** *Stretching: The Stress-Free Way to Stay Supple, Keep Fit, and Exercise Safely.* (1st American ed.) New York: DK Publishing, c2005. Also, London: Dorling Kindersley, 2005.

Presents a wide variety of controlled stretches and exercises, the majority of which are based on yoga postures. Well-illustrated with clear instructions.

1016 Marx, Ina. *You Are in Charge: The IM Method: Total Fitness for the Fit and Not So Fit.* Tiburon, Calif.: Esperanza Publications, 1990. Published as: *Fitness for the Unfit.* New York: Carol Publishing Group, 1991.

Marx describes a common sense approach to total mental and physical health which includes instructions for 23 basic postures, seven breathing exercises, meditation, relaxation techniques, and nutritional advice. She devotes a chapter to demystifying yoga, covers basic anatomy, and explains how yoga benefits all systems of the body. Photographs "demonstrate what can be achieved through diligent practice by someone in her sixties who never exercised until age forty, and who had an inflexible, pain-ridden body to boot."

1017 Mathew, Roy J. *The True Path: Western Science and the Quest for Yoga.* Cambridge, MA: Perseus Publishing, 2001. Also, Reading, MA; Oxford [England]: Perseus Publishing, 2002.

The author, a neuroscience researcher and professor at Duke University, examines the latest brain research together with explorations of being and consciousness contained in ancient Indian texts in order to dissolve the gap between science and philosophy that is so common in Western thought. Mathew writes that his book is intended for general readers, but he hopes both philosophers and scientists will find it to be of interest. In clear language that is both thoughtful and eloquent, he discusses the intricacies of brain activity, the anatomical basis of perception, physiology of consciousness, the concept of self, and how these align with the ancient Indian philosophy of yoga, or union with the Absolute. He carefully demonstrates how "distant echoes of the Rig Vedic verses can be heard in the voice of twentieth-century science." Supported by the results of modern scientific studies, closing chapters discuss Patanjali's *Yoga Sutras* and the use of yoga and meditation to know a reality beyond our senses. Includes an extensive glossary of Sanskrit terms. Bibliography.

1018 Mathur, H. C. *Patanjali's Model of Human Mind: A Scientific Approach to Indian Mythology.* New Delhi: Shree Publishing House, 1987.

1019 _____. *Siddhi: The Science of Supernatural Powers.* New Delhi: Shree Publishing House, 1998.

A physicist discusses how his attempts to rationalize the descriptions of higher levels of consciousness and supernormal abilities encountered in Sanskrit texts led him to find analogies between the principles of wave mechanics and yoga philosophy and practice. Mathur looks closely at the theory and mechanism of development of siddhis as described in the third section of the *Yoga Sutras* where, once attention has been interiorized through control of the senses, the practitioner can master both internal and external phenomenon. After reviewing the eight limbs of classical yoga, he analyzes each of the siddhis and looks at the intersection of material and immaterial in the patterns of vibrations which exist in the environment at all times. While convinced that the powers do exist, he believes that they are best left unattained. "It is enough to understand them in principle so that there is no mystery left unexplained." Glossary.

1020 Mathur, L. S. *Raj Yoga as Experienced by a Scientist.* Mt. Abu, Rajasthan, India: Brahma Kumaris Ishwariya Vishwa-Vidyalaya, [1985?]

1021 Matus, Thomas. *Yoga and the Jesus Prayer Tradition: An Experiment in Faith.* Ramsey, N.J.: Paulist Press, c1984.

Matus, a Camaldolese monk who came to the Catholic faith after years of reading Hindu scriptures and practicing yoga, offers a thoughtful and fresh vision of similarities in the experiences of the Eastern Orthodox tradition and those of Tantra. He compares the prophetic faiths of the Western world and the mystical religions of the East and is more concerned with examining the use of yoga as an aid in living a fully Christian life than in seeking a blending of Christianity with Eastern religion or philosophy. Provides a brief sketch of the historical roots of the Tantric movement and an exceptionally lucid overview of the Tantric concept of the body and the essence of Tantric practice. Matus finds correspondences between the vocabulary and symbols of many tantric texts and the teachings of St. Symeon, a medieval mystic of the Eastern church, on mystical experience. Contents: Christian identity and yoga — Tantric yoga and the quest for perfect freedom — The experience of Symeon the new theologian — Symeon and the yogis: a vocabulary of symbols — The ends of yoga: consciousness of self and consciousness of God — The process of yoga: the ascent of the inner fire — The means of yoga and the practice of meditation — Epilogue: The yoga of Christ. Foreword by

Bede Griffiths, a prolific Benedictine monk who was interested in the synthesis of Eastern and Western spirituality and the notion of a theology that he called Christian Vedanta.

1022 **Mayne, Sylvia.** *Manual of Yoga Technique: A Simple Approach to the Enrichment of the Quality of Life.* Coromandel, N.Z.: Sylvia Mayne, 1983.

1023 _____. *Yoga Correspondence Course.* Coromandel, N.Z.: Laurel Publications, [1981].

1024 **Mayo, DeBarra.** *Yoga Book II.* Mountain View, CA: Runner's World Books, c1983.

A basic guide to hatha yoga, focusing on physical benefits of regular practice, such as greater range of mobility in joints and ligaments, spinal alignment, equal distribution of energy throughout the body, increased strength, and flexibility. Following brief discussions of history, the eight limbs of yoga, anatomy, and diet, presents 17 basic postures and a series of specialized routines that progress in difficulty as well as suggestions for establishing a regular practice. Illustrated with small b&w photographs.

1025 **Mayorga, Nancy Pope.** *The Hunger of the Soul: A Spiritual Diary.* Studio City, Calif.: Innerquest Publishing, 1981. Reprinted 1995.

Honest record of one woman's inner journey over a period of three decades, 1948–1980.

1026 **McAfee, John.** *Beyond the Siddhis: Supernatural Powers and the Sutras of Patanjali.* Woodland Park, CO: Woodland Publications, c2001.

McAfee explores the validity and meaning of the siddhis as presented in the third section of the *Yoga Sutras.* He argues that Patanjali is using "a subtle, but simple sleight of hand" in his descriptions of supernormal powers, that the language is symbolic and descriptive of shifts in perception, not objective reality. For example, on the ability to see into the past and the future, McAfee believes Patanjali is actually advising against creating images and fantasies of past and future events, but learning to live in the present. On the ability to attain invisibility he writes that few of us are truly visible now; we do not see the reality of our selves, our lives, and know only an image crafted by the ego. His interpretation is unique, but convoluted, and it places the science of yoga squarely in the category of soothing self-help. However, in the end his conclusion matches that of all the yogis through the centuries, that is, the siddhis add up to an unimportant by-product of yoga practice and a distraction, and their pursuit shouldn't take up one's time. The best advice he gives is to read the *Yoga Sutras* directly and to compare different translations. Author founded the Relational Yoga Mandiram in Woodland Park, Colorado.

1027 _____. *Into the Heart of Truth.* Woodland Park, CO: Woodland Publications, c2001.

Short essays on self-awareness, the yogic path, and techniques to create harmony between body and mind. McAfee describes his concept of relational yoga which focuses on bringing the stillness of yoga into the activities and conflicts of daily life. A good description of Ujjayi breathing appears in the Appendix.

1028 _____. *The Secret of the Yamas: A Spiritual Guide to Yoga.* Woodland Park, CO: Woodland Publications, c2001.

"As with every other aspect of modern life, we have emphasized the material, external aspects of yoga, to the detriment of its deeper potential. Patanjali describes a comprehensive system of yoga in which the asanas, or physical postures, play only a small role. Yet they have been inflated beyond proportion and given the authority of time and custom...." This small book is an accessible exploration of the yamas — the first limb of yoga described by Patanjali — and an attempt to understand asanas in relation to the whole of yoga practice. The yamas are generally considered to be the rules of right living, the moral precepts that promote individual growth and make a healthy, orderly society possible. Separate chapters focus on each of the five yamas: ahimsa (non-violence), asteya (non-stealing), brahmacharya (control of the senses, moderation in all things), aparigraha (non-attachment), and satyam (truthfulness). While traditionally practiced and developed through self-discipline, McAfee contends that the application of will power or other discipline is insufficient to overcome negative human characteristics. Any attempt to willfully create an internal characteristic merely creates or expands its opposite. He urges deep inquiry into fears and needs in order to understand causes of behavior and to refine personality. "We are at every moment capable of looking at ourselves.... The answer is there within us, waiting to be uncovered."

1029 **McArthur, Loretta.** *57 Attainable Postures.* Moorooka, Qld. [Australia]: Brisbane School of Yoga & Movement, 1993.

1030 McArthur, Tom. *Understanding Yoga: A Thematic Companion to Yoga and Indian Philosophy.* Wellingborough, Northamptonshire [England]: Aquarian Press, 1986.

"This is a book about yoga, but approached from the angle of language rather than of physical fitness, philosophy, or cosmic consciousness." In this clearly written book, McArthur deals with some of the difficult Sanskrit terms which Westerners often find problematic or bewildering. In addition to explaining the many spelling variations, he provides cultural background information and explores the controversies that frequently surround the terms. Some of his statements might be challenged, such as, "Sanskrit is not, however, inherently superior to other languages, whatever gurus may say to the contrary. You can chant om or you can chant 'one'—which is a clearer focus for users of English than the great mystic syllable of Hinduism and Buddhism." Regardless, this work is informative and useful; it will undoubtedly help Western practitioners understand Sanskrit words and concepts so they need not shy away from using them. Contents: Sanskrit in English—Asana and yogasana—Ashram and ashrama—Atman and Brahman—Avatar—Bhakti—Buddhi and Buddha—Chakra and kundalini—Darshana—Dhyana—Guru and shishya—Karma and samsara—Mantra and yantra—Maya and lila—Prana and pranayama. McArthur, a teacher and lecturer with many years experience, has published a variety of lexical works and served as chair of the Scottish Yoga Association.

1031 _____. *Yoga and the Bhagavad-Gita: An Introduction to the Philosophy of Yoga.* Wellingborough [England]: Aquarian, 1986. Also, San Bernardino, Calif.: Borgo Press, 1987.

1032 McCloud, Andrea. *Yoga: Simple Steps for Health and Well-Being.* San Francisco, CA: Chronicle Books; London: Hi Marketing, 2003.

This book aims at achieving a "yoga glow" and is illustrated with cartoon drawings.

1033 McClure, Vimala Schneider. *The Ethics of Love: Using Yoga's Timeless Wisdom to Heal Yourself, Others, and the Earth.* Willow Springs, MO: Nucleus Publications, 1992.

1034 _____. *A Woman's Guide to Tantra Yoga.* Novato, CA: New World Library, 1997. Originally published as: *Some Still Want the Moon: A Woman's Introduction to Tantra Yoga.* Willow Springs, MO: Nucleus Publications, 1989. Available electronically through NetLibrary.

In this well-organized and eloquent book, McClure joins with many other modern writers who seek to correct misconceptions resulting from skewed accounts of Tantric yoga philosophy and practice. She succeeds in making complex subject matter accessible and fascinating. Opening chapters provide good background information about the goal of harmonizing individual consciousness with infinite consciousness and the four components of perfect nature at the foundation of Tantric teachings: *vistara* (expansion of mind), *rasa* (vibrational flow), *seva* (selfless service), and *parama purusa* (consciousness). She includes a chapter on Tantric cosmology stating that understanding cycles of creation and qualities of transformation in the universe provide a context for meditation and yoga practices. The subtle body and chakras, discovered by yogis in deep meditation many centuries ago, are discussed in detail in addition to the physiological, psychological, and psychospiritual benefits of yoga postures. McClure includes clear instructions for a practice which includes warm-ups, a few basic postures, yogic breathing, meditation, mantra, kaoshikii (a dancing posture combining thought and movement), self-massage, relaxation, and methods to identify and overcome obstacles. The material covered in "Tantra's Code of Ethics" will be recognized as the yamas (acts of integrity) and niyamas (healthy practices) of classical Yoga. Concluding chapter addresses issues specific to women and offers ways to adapt practice during various periods and challenges throughout life. The glossary is helpful, but an index would further enhance this excellent book. Illustrated with simple drawings. Bibliographical references.

1035 McCormick, W. J. Mck. *What Every Christian Should Know About Hinduism and Yoga.* Carryduff, Belfast [Ireland]: Great Joy Publications, 1985.

A polemical, mixed bag of fact and error with brief background information on Hinduism and types of yoga and strong warnings that one of the chief aims of hatha yoga is to demonstrate the supernatural powers of magic and the occult. Readers are told that mystical experiences associated with yoga "can and do fortify the soul against Jesus Christ." For a less wary discussion of yoga and Christianity, see Thomas Ryan's *Prayer of Heart and Body: Meditation and Yoga as a Christian Spiritual*

Practice, John Allan's *Yoga: A Christian Analysis*, or Justin O'Brien's *Christianity and Yoga: A Meeting of Mystic Paths*. For a balanced debate on the issues, see *Yoga: A Christian Option?* by Prabhu Guptara and Amiel Osmaston.

1036 **McDougall, Clea, editor**. *Inspired Lives: The Best of Real Life from Ascent Magazine*. Toronto: Timeless Books, 2005.

A selection of stories, articles, and interviews from *Ascent Magazine* in which yogis, Buddhist nuns, spiritual teachers, and others discuss spiritual practice, the ways in which yoga works in their lives, and the concept of engaged living. Foreword by Kausthub Desikachar.

1037 **McGilvery, Carole** and **Jimi Reed, Mira** Mehta. *The Encyclopedia of Aromatherapy, Massage and Yoga*. London: Anness Publishing, 1993. Also, New York: Smithmark, 1994 / [London]: Ultimate Editions, 1995 / London: Hermes House, c1998. (Updated ed.) c2001 / London: Lorenz, c1999. Published as: *Massage, Aromatherapy & Yoga*. New York: Lorenz Books, c1999. Reissued c2001 / *Complete Yoga, Aromatherapy, Tai Chi and Massage: A Step-by-Step Guide to Spiritual and Physical Well-Being*. London: Hermes House, c2002. Also, New York: Barnes & Noble Books, 2003.

The section on yoga in this book describes an Iyengar-based program of 41 postures designed to increase energy, stimulate circulation, improve concentration, and promote overall health. Presents a ten-week course of 30- and 60-minute routines that introduces new postures each day to slowly build flexibility and strength. Covers modifications, use of props, and postures appropriate for specific conditions, such as headaches, stiff neck and shoulders, backaches, stiff hips, and menstruation. Well-illustrated with color photographs. Bibliography.

1038 _____ and _____, _____. *Stressbusting Book of Yoga, Massage & Aromatherapy: A Step-by-Step Guide to Spiritual and Physical Well-Being*. London: Southwater; Lanham, MD: Distributed in the USA and Canada by National Book Network, 2002. Also, London: Hermes House, 2004.

1039 **McIntyre, Padma**. *Dru Yoga for All Seasons*. Bangor [England]: Surya Publications, 2003.

Provides instructions for basic postures and flowing sequences which are combined in a seasonal approach to practice.

1040 **McKeever, S. G.** *Learn to Meditate: The Journey to Self-Discovery*. San Diego, Calif.: McKeever Publishing, c1997.

Discusses yogic methods whereby the mind is transformed from its current level of awareness and made fit to receive more unified perceptions. Describes safe, simple techniques for learning concentration, relaxation, and meditation.

1041 **Meaux, Kia**. *Dynamic Yoga*. New York: DK Publishing, 2002. Also, *Dynamic Yoga: Power Up Your Life with this Fast-Paced, High-Energy Programme*. London: Dorling Kindersley, 2002.

Combining the principles of Iyengar and Ashtanga Yoga, Meaux presents a dynamic practice that coordinates the continuous interlinking postures of vinyasa with the breath. Briefly touches on the history of yoga and the eight limbs of Patanjali's yoga. Provides step-by-step instructions with detailed photographs demonstrating the sequences for a full 90-minute program with warm-up and cooling down exercises in addition to descriptions for two shorter programs and tips on the use of props. Illustrated.

1042 **Mehta, Mira**. *Health Through Yoga: Simple Practice Routines and a Guide to the Ancient Teachings*. London: Thorsons, 2002.

This book differs from other manuals in its unique examination of the use of Āyurvedic principles to explain how yoga works. Mehta acknowledges the spiritual foundation of yoga, but attributes its current popularity to its healing power. According to the Indian medical science of Āyurveda, body type and constitution are determined by the interplay of three dynamic forces, known as doṣas, which exist in every body, but in different proportions. Functioning of the body, susceptibility to disease, and longevity depend upon the ongoing interaction of internal and external factors and the equilibrium between the three doṣas. Yoga postures help to balance the doṣas and maintain equilibrium. The first section offers a synopsis of the main principles of Āyurveda and discusses the intersection of yoga and Āyurveda in the areas of anatomy, physiology, psychology, rejuvenation, energy management, pain management, lifestyle, and therapeutics. The second section gives concise instructions for āsanas and prāṇāyāma to work on different areas of the body, alleviate stress, and maintain health. Most of the āsanas are demonstrated with props and descriptions include the names of poses in Devanagari script as well as in

English. Passages from ancient texts, selected for the way they illuminate yogic principles or simply for the beauty of their language, conclude the book. Illustrated. Mehta is part of a family of yoga teachers, including her mother Silva and brother Shyam Mehta. She holds degrees in Sanskrit and Indian philosophy from Oxford University, studied with B. K. S. Iyengar, and founded a yoga school in London.

1043 _____. *How to Use Yoga: A Step-by-Step Guide to the Iyengar Method of Yoga, for Relaxation, Health and Well-Being.* New York: Smithmark, 1994. Also, Berkeley, CA: Rodmell Press, 1998. Reprinted, 2000, 2001, 2002 / London: Lorenz, 2001. Reprinted 2002. Previously published as part of a larger compendium: *Encyclopedia of Aromatherapy, Massage and Yoga.* London: Hermes House, c2001.

Contents: The Iyengar basics — The gift of yoga — Toward physical well-being — The asanas — Toward mental peace — Tools for practice — Ten-week course — Asanas for common problems. Bibliography.

1044 _____ with **Krishna S. Arjunwadkar**. *Yoga Explained: A New Step-by-Step Approach to Understanding and Practicing Yoga.* London: Kyle Cathie, 2004. Reprinted 2005.

A thorough and practical guide to hatha yoga practice with clear, detailed instructions for 50 postures which include helpful tips on finding proper alignment, increasing the challenge as flexibility and strength improve, cautions, and modifications. Throughout the book, Mehta answers common questions and Arjunwadker, a Sanskrit scholar, explains key concepts of yoga philosophy to give the student a wider perspective. Illustrations are clear and colorful, but small. One unique feature is the inclusion of the Sanskrit names for poses in Devanagari script as well as the English names. Concludes with a brief, but illuminating dialogue on the causes of suffering between "Dr. Patanjali," the psychiatrist, and a patient who steps into his clinic.

1045 Mehta, Rohit. *The Fullness of the Void: (The Yoga Theosophy—The Transcendantal [sic] Wisdom).* (1st ed.) Delhi: Motilal Banarsidass, 1982.

Based on theosophical perspectives on yoga as developed by H. P. Blavatsky in her book *The Voice of the Silence*, this study examines the relevance of yoga to modern society. Blavatsky emphasized Jnana Yoga as a means to comprehend "the fullness of the void" and to gain insight into the eternal truths that lie beneath the surface facts of life. Mehta's language is occasionally flowery and obscure, but coverage of the subject is thorough.

1046 _____. *The Secret of Self-Transformation: A Synthesis of Tantra and Yoga.* Delhi, India: Motilal Banarsidass, 1987. Reprinted 2000.

According to Mehta, Yoga (philosophy) and Tantra (practice) are the principal spiritual traditions of India and successful synthesis of the two leads not only to self-transformation, but also acts as "a nucleus for fundamental social change." Contents: Introduction — The search for health — The energy crisis — The nature of time — The third way — The breakdown and the breakthrough — The spiral movement — The field of memory — The habit mechanism — The mind-brain syndrome — The state of integration — The stream of consciousness — The living tradition — The hidden variable — The sources of energy — The turning point — The ending of experience — The union with oneself — The process of self-integration — The ground of innocence — The return of the pilgrim. Bibliography.

1047 Mehta, Silva, Mira Mehta and **Shyam Mehta**. *Yoga: The Iyengar Way.* New York: Alfred A. Knopf, 1990. Reprinted 1992, 1994, 1995, 1997, 2001. Also, London: Dorling Kindersley, 1990 / Brookvale, N.S.W. [Australia]: Simon & Schuster, 1990.

This is one of the best guides to Hatha Yoga practice available. Introductory section provides background information on yoga philosophy and texts, the eight limbs of classical yoga, and types of yoga. The body of the book focuses on postures and breathing techniques, with precise, step-by-step instructions and large, clear illustrations which include tips for adjustments to achieve perfect and safe alignment in performing each posture. Āsanas "are not mere physical exercise as they involve both psychological and physiological processes. They are linked to all the other aspects of Yoga, rooted in ethics and ending in spirituality." Points out where to place awareness in the body, how to uncover blocks, and ways to find inner alignment. Appendix includes recommended routines that progress in difficulty to assist in creating an effective home practice and discussion of the therapeutic uses of yoga with recommendations for specific routines to treat various ailments and chronic health prob-

lems. A notable feature is the glossary of technical terms which contains detailed descriptions of actions performed (e.g., aligning, gripping, lifting, locking, opening, tucking, etc.) Foreword by B. K. S. Iyengar.

1048 Mellor, Ken. *Hatha Yoga for Westerners: Selected Postures and Sequences.* (2nd ed.) Melbourne, Australia: International Master Practitioners Guild, c1995.

A slender volume with instructions for 26 sequences illustrated with small line drawings. Spiral bound.

1049 Menter, Marcia. *The Office Sutras: Exercises for Your Soul at Work.* Boston, MA: Red Wheel, 2003. Also, New York: MJF Books, c2003 / Enfield [England]: Airlift, 2003.

A witty look at seeking enlightenment at work. Includes practical techniques, exercises, and mantras to deal with a variety of challenging and frustrating situations.

1050 Mesko, Sabrina. *Healing Mudras: Yoga for Your Hands.* New York: Ballantine Wellspring, 2000.

Includes brief discussion of the history and art of mudra, energy currents in the body, the effects one can expect when practicing mudras, length of time to practice, and instructions for 52 different mudras.

1051 _____. *Power Mudras: Yoga Hand Postures for Women.* New York: Ballantine Books, 2002.

1052 Meurant, Robert C. *Radical Tradition: Seven Essays Concerning Yoga and Meditation, Traditional Architecture, Socio-Political Power, and the Philosophia Perennis.* Boulder, CO; Auckland, New Zealand: Opoutere Press, 1987. (2nd ed. revised) 1989.

Contents: The place of the sacred in the home — The role of the Buddhist stupa and meditative practices in the design of sacred architecture — On the relationship between theory and practice: a theoretical perspective — The human individualist: socio-political activist or metaphysical muse? — The role of meditation in enhancing visualization and the architectural imagination: from karma to dharma — In praise of the hierarchy — The yoga of architecture.

1053 Miele, Lino. *Astanga Yoga: Under the Guidance of Yogasanavisharada Vidwan Director Sri K. Pattabhi Jois.* (4th ed.) Rome: Lino Miele, 2000.

1054 Milicevic, Barbara. *Your Spiritual Child.* Marina del Ray, Calif.: DeVorss, c1984. Reprinted 1989.

Describes how to teach a yogic approach to life to children while guiding them toward self-control and healthy self-esteem. Included directions for a few simple postures, meditation, and visualization techniques. Illustrated with b&w photographs.

1055 Miller, Elise Browning. *Yoga for Scoliosis.* Palo Alto, CA: Shanti Productions, c2003.

1056 _____ and **Carol Blackman.** *Life Is a Stretch: Easy Yoga, Anytime, Anywhere.* St. Paul, MN: Llewellyn Publications, 1999. (Revised ed.) *Yoga: Anytime, Anywhere.* St. Paul, MN: Llewellyn Publications, 2004.

A practical guide to simple, yoga-based exercises that can be done anytime, anywhere by just about anyone who is fit in order to re-energize, ease muscle aches, or relieve stress. Chapters include breathing exercises, stretches for specific locations and conditions, and relaxation techniques. Miller, a certified Iyengar Yoga instructor, is an Advisory Board member for *Yoga Journal.* Blackman is a health journalist. Bibliography.

1057 Miller, Fred L. *Yoga for Common Aches & Pains.* (Perigee trade paperback ed.) New York: Berkley Publishing Group, 2004.

Each chapter of this book focuses on postures and breathing techniques which target a specific area of the body or health condition. Contents: Yoga essentials: the basics of breathing and more — Your neck — Tension headache — Hands and wrists — Knees — Upper back and shoulders — Lower back: lumbar spine — Lower back: sacroiliac — Back flexibility for athletes — Constipation — Sexual vigor — The brain — Looking within for healing — Putting it all together. Illustrated with very small line drawings. Bibliography.

1058 Miller, Olivia H. *Essential Yoga: An Illustrated Guide to Over 100 Yoga Poses and Meditations.* San Francisco, Calif.: Chronicle Books, c2003. Also, San Francisco, Calif.: Chronicle Books; London: Hi Marketing, c2004.

"As you begin your yoga session, try to enter into your practice with a sense of *maitri*, a Sanskrit word that translates as 'unconditional friendliness toward one's own experience.'" This book is an excellent, practical guide for anyone wishing to focus solely on hatha yoga and skip the history and philosophy. Written in a simple and straightforward style

accompanied by graceful line drawings, it details twelve breathing techniques (alternate nostril, phullana pranayama, kuksa and uro pranayama, two forms of kapalabhati, murch pranayama, paripurna pranayama, shitali, brahmari, ujjayi, sitkari, and sufimata pranayama), extensive warm-ups, and various meditation techniques. The section on asanas is divided into standing, kneeling, seated, prone, and supine poses with clear instructions and suggestions for modifications. Offers suggestions for vinyasa (linking poses together in sequence) as well as detailed instructions for routines of varying length that are suited to different levels of ability. The concluding chapter contains 48 mini-sequences targeted for specific conditions, such as back pain, eye strain, headache, immune system boost, sciatica, stiffness, stress, and varicose veins, as well as sequences designed for golfers, tennis players, skiers, rowers, and others. Bibliography, includes Web sites. Miller, a longtime yoga practitioner, has written for *Yoga Journal* and other publications.

1059 Miller, Richard. *Yoga Nidra: The Meditative Heart of Yoga.* Boulder, CO: Sounds True, 2005.

Yoga Nidra is a profound state of "receptive relaxation" in which the body is completely relaxed, but the mind is fully alert. It can be practiced in a matter of a few minutes or more slowly, spending an hour or more in a state that allows one to acknowledge and welcome rather than resist and withdraw from the disturbing or disruptive things that arise in our life and consciousness. Miller provides an excellent, thorough overview of Yoga Nidra practice and step-by-step guidance in this transformative practice. Accompanied by a compact disc with five sessions that can be listened to individually or used as a single practice. Bibliography. Miller, a well-known yoga and meditation instructor, has written for *Yoga Journal, American Yoga,* and other publications and is co-founder of the International Association of Yoga Therapy.

1060 Milward, Burton. *The Sun Salutation Exercise (Surya Namaskara).* Louisville, Ky.: Total Victory Press, c1997.

1061 Mishabae. *The Joy of Partner Yoga.* Stroud [England]: Gaia Books, 2003. Also, New York: Sterling Publishing, 2004.

Presents dozens of partner poses in which the mutual trust of the practitioners enables them to share strength, balance, and concentration. Mishabae clearly describes creative sequences to energize, relax, or heal and illustrates each with step-by-step color photographs. Includes information on preparation, props, cautions, and meditations. Well-written and well-conceived, this book is probably best used by practitioners with some familiarity with the poses.

1062 _____. *Partner Yoga for Intimacy.* Stroud [England]: Gaia Books, 2006.

1063 Mishra, J. P. N. *Preksha Yoga: Management for Common Ailments.* New Delhi: B. Jain Publishers, 1999.

1064 Mishra, Rammurti S. *Fundamentals of Yoga: A Handbook of Theory, Practice, and Application.* New York: Harmony Books, 1987. Also, Monroe, NY: I.C.S.A. Press, Ananda Ashram, 1985. Originally published: New York: Julian Press, 1959.

Yoga psychology recognizes the importance of both the body and the mind and prescribes exercises for both. This book is comprised of thirty separate, detailed lessons to be completed in stages in order to develop an understanding of yoga psychology and to develop a multifaceted practice. An extensive background in Eastern and Western medicine enables Mishra to provide physiological and anatomical evidence for yoga as a means to control physical and mental states. Throughout the book he emphasizes the importance of regular practice and powers of suggestion. Partial contents: Yoga and its application — The power of suggestion: dharana, dhyana, and samadhi — Samyamah and yoganidra — The cittam: the laws of the mind — Rules for practice of yoga — Tratakam: training the gaze — Pratyahara — Practice of pratyahara through seven chakras — Yoganidra — Techniques to magnetize the body — Satkarmas: six methods to remove mental and physical diseases — The senses and extrasensory perception — How to open the third eye — Awaken your kundalini — Asanas — Prana and pranayama — The aura and astral bodies–Anahata nadam, Om, Sphotam — Samadhi. Includes a glossary and "Key to Transliteration of Yogic Sanskrit Terms" to aid in pronunciation. This edition was expanded to include 66 illustrations of postures. Foreword by John White; introduction by Paul Brunton. Mishra, also known as Shri Brahmananda Sarasvati, founded yoga societies and ashrams throughout the United States and is a recognized authority on Sanskrit.

1065 _____. *The Textbook of Yoga Psychology: The Definitive Translation and Interpretation of Patanjali's Yoga Sutras for Meaningful Application in All Modern Psychologic Disciplines.* New York: Julian Press, 1987. Also, New York: Baba Bhagavandas Publication Trust, 1997. Originally published: New York: Julian Press, 1963.

According to Mishra, yoga is "a classical, steady, and systematic study of mind" and modern theories of the subconscious, id, ego, superego, and instinct are simply reiterations of ancient yoga psychology in modern terminology. He explains the way Samkhya philosophy looks at the innumerable forms and aspects of consciousness and his deep knowledge of anatomy and biochemistry supports his discussion of the workings of the psyche. Discusses chittam, or mindstuff, and how we experience the objective universe according to the limitations of our body, senses, and chittam. He notes that the number of aphorisms contained in Patanjali's *Yoga Sutras* varies in different versions and translations, but the arrangement is basically consistent. In the translation and detailed, illuminating commentary contained in this book, the reader learns of the many ways in which the practices of yoga and meditation enable one to effectively channel mental energy and turn attention within to understand the real Self. The 1987 edition includes a new appendix with the original Sanskrit text of the *Yoga Sutras* and a chapter on the psychology and philosophy of breathing. Glossary.

1066 **Mishra, Satyendra Prasad.** *Yoga and Āyurveda: Their Alliedness and Scope as Positive Health Science.* Varanasi, India: Chaukhambha Sanskrit Sansthan, 1989.

Contents: Introduction — Scope and definitions of yoga — Philosophy of yoga — Art and ethics of yoga — Yoga as a health science — Current trends (in the study and practice of yoga) — Elements of yoga in Ayurveda — Basic principles of Ayurveda (as allied to the science of yoga) — Positive health aspects of Ayurveda — Discussion. Extensive bibliography. Based on the author's doctoral thesis.

1067 **Mishra, T. N. (Teja Narayana).** *Yoga-Tantra and Sensuousness in Art.* New Delhi: D. K. Printworld, 2003.

After discussing the philosophical foundations, psychology, goals, and techniques of Hatha Yoga, Mantra Yoga, Laya Yoga, and Raja Yoga, Mishra goes on to examine the features of kundalini energy, Tantra, and the influence of Yoga and Tantra in Indian art and architecture. Contents: Yoga — Practice of yoga — Philosophy of Yoga-Tantra — Ultā-Sādhanā (Regressive process) — Yogic Sādhanā of Sahajīya — Yogic Sādhanā of Buddhists — Religious cult and sensuousness in art. Bibliography.

1068 **Mitchell, Carol.** *Yoga on the Ball: Enhance Your Practice Using the Exercise Ball.* Rochester, Vt.: Healing Arts Press, c2003.

Adapts yoga postures for use with an exercise ball to either relax the body and mind or to build strength and flexibility. Includes brief information about yoga tradition and yogic breathing, directions for customizing exercises based on level of ability, and a helpful list of major muscle groups and their functions. Illustrated.

1069 **Mitchell, Emma.** *Energy Exercises.* Berkeley, Calif.: Celestial Arts, 2000. Also, London: Duncan Baird, c2000.

Demonstrates 20 simple postures and exercises based upon Hatha Yoga, T'ai Chi, and Qigong.

1070 _____ and **Alistair Livingstone.** *Energy Yoga.* London: Duncan Baird, 2003.

Authors focus on ways in which regular practice will balance energy, revitalize the body, improve flexibility, and manage stress. Over 20 postures, as well as Qigong exercises, are described and illustrated, with information on breathing techniques, chakras and nadis, and the concept of prana. The large font, illustrations that clearly depict entering and coming out of postures, and format that allows the book to open flat for easy reference during practice make this a good guide for beginners.

1071 **Mittra, Dharma.** *Asanas: 608 Yoga Postures.* Novato, CA: New World Library, 2003.

Presents full-page illustrations of postures and variations in a compact, handbook format. "While there's a different style for every kind of person, all yoga, if practiced properly, achieves the same ends." The photographs were originally shot in 1984 when Mittra was 45 years old and, in the intervening years, some of the negatives were lost or damaged and those poses were re-photographed for this book. His form is astonishing, and any change in his body or ability to do the poses is barely discernible. Mittra, a well-known yoga teacher, founded the Dharma Yoga Center in New York City.

1072 **Mohan, A. G.** *Yoga for Body, Breath, and Mind: A Guide to Personal Reintegration.* Boston:

Shambhala, c2002. Also, Cambridge, Mass.: Rudra Press; Los Angeles, Calif.: International Association of Yoga Therapists, c1993 / Delhi: Sri Satguru, 2001.

Introductory chapters deal with the role of yoga asanas in personal reintegration (body, mind, senses) and the following section contains instructions for 23 postures, breathing techniques, meditation, yoga therapy, and proper sequencing for a daily practice. The author was a student of the late Krishnamacharya, one of the great yogis of the twentieth century.

1073 _____ and **Indra Mohan**. *Yoga Therapy: A Guide to the Therapeutic Use of Yoga and Ayurveda for Health and Fitness.* Boston: Shambhala Publications, 2004. Also, Boston; London: Shambhala Publications, 2005.

The Mohan's balance theory and practical guidance in this accessible, intelligent guide to the therapeutic applications of yoga practice and Ayurveda. According to Richard Rosen's dust jacket blurb, "This is a must-have volume for any serious yoga student, whether a yoga therapist or just an everyday practitioner." Contents: An introduction to yoga and Ayurveda — Principles of movement and breathing — Observation and assessment — Sequencing: progression with balance — Personalizing the practice of asanas — Pranayama — The practice of Yoga and Ayurveda Therapy — Case studies for the yoga therapist — Appendices: Sequences for practice — Practical considerations in pranayama — Interview with A. G. Mohan. Illustrated. Authors are the co-founders of the Svastha Yoga Ayurveda Center in Chennai, India.

1074 Monks, Jonathan. *Yoga-Pilates.* London: Lorenz, 2003.

1075 Monro, Robin and **A. K. Ghosh, Daniel Kalish**. *Yoga Research Bibliography: Scientific Studies on Yoga and Meditation.* Cambridge, England: Yoga Biomedical Trust, 1989.

This bibliography contains over 1600 citations to journal articles, books, doctoral dissertations, reports, and conference and seminar proceedings on the physiological effects and therapeutic uses of yoga. Each entry includes keywords based on MEDLARS, the international database of medical research literature. Compiled from a database maintained by the Yoga Biomedical Trust which was founded in 1983 in order to "facilitate the development of yoga as a holistic therapy in the treatment and prevention of medical conditions and for positive health." Includes author and subject indexes.

1076 _____ and **Joanna E. Trevelyan, Ruth West**. *Mind-Body Therapies: A Select Bibliography of Books in English.* London; New York: Mansell Publishing, 1987.

The section on yoga emphasizes books on hatha yoga, but includes some translations of classical texts and a few books on other topics considered by the compilers to have "particular importance."

1077 _____ and **John Blackwood**. *Relaxation Facts: Yoga and T'ai Chi.* Cambridge, England: Daniels Publishing, c1991.

This book is intended to be used a teacher's guide. Section One introduces types of yoga and briefly discusses the history of yoga in India and the West, the effects of postures and controlled breathing on the mind and body, and methods of expanding consciousness. Section Two offers instructions for 12 basic postures suitable for beginning students, four breathing techniques, and deep relaxation. Section Three presents scientific research on yoga and health, including the work of The Yoga Biomedical Trust in England. Summaries of a few experiments that demonstrate the effects of yoga and relaxation are included in Section Four. Section Five is an introduction to T'ai Chi.

1078 _____ and **R. Nagarathna, H. R. Nagendra**. *Yoga for Common Ailments: Based on a System Developed by the Vivekananda Yoga Therapy and Research Foundation.* North Ryde, N.S.W. [Australia]: Angus & Robertson, 1990. Also, New York: Simon & Schuster, c1990 / London: Gaia Books, 1990.

Authors explain how yoga works to harmonize body and mind and to counteract the build-up of stress that contributes to health problems and serious disease. The first part provides instructions for a basic practice consisting of warm-ups, 19 postures, pranayama, meditation, and relaxation techniques. The second part focuses on specific postures that are effective in treating common health conditions and disorders, including: allergies, arthritis, asthma, back pain, cancer, constipation, diabetes, eye problems, fatigue, headache, heart disease, hemorrhoids, hernia, hypertension, insomnia, menstrual problems, multiple sclerosis, sinusitis, and varicose veins. Illustrated with photographs and pencil drawings. "Resources" includes

information about yoga organizations. Bibliography. Monro established the Yoga Biomedical Trust, Dr. Nagendra established the Vivekananda Yoga Therapy and Research Foundation in Bangalore, South India, and Dr. Nagarathna is a member of the Royal College of Physicians in Edinburgh.

1079 **Mookerjee, Ajit.** *Kundalini: The Arousal of the Inner Energy.* New York: Destiny Books, c1982. (2nd ed.) 1983. (3rd ed.) Rochester, Vt.: Destiny Books, 1986. Also, London: Thames and Hudson, c1982.

This book is less an instruction manual than an insightful exploration of the nature of kundalinī, the latent energy that exists in every human being and in every atom of the universe. "According to tantric principles, all that exists in the universe must also exist in the individual body." Mookerjee offers a sophisticated, detailed explanation of the chakras and nādīs and how they govern the whole condition of our being. Central to the practice of raising the kundalinī, the "kinesthetic way to reach higher consciousness," is the combination of postures, mudrās, mantras, and breathing techniques of prānāyāma, which support concentration and harness the impulses of the autonomic nervous system. Includes information about the way in which Sanskrit vowels are associated with the theory of the four states of sound. Clarifies distinctions between dakshina-mārga (the "right-hand" path), in which practices associated with Tantra are taken in a metaphorical sense, and vāma-mārga (the "left-hand" path) in which practices are carried out literally. Concluding chapter includes vivid accounts from both Eastern and Western practitioners and discusses the physiological effects in the body and psychological changes one may experience when kundalinī ascends and chakras open. The information in the book is presented clearly allowing readers to make sense of a complicated practice. Contents: The tantric concept — The arousal of kundalinī — Chakras: the energy centers — Transformation of energy — The kundalinī experience: classical and clinical. Copiously illustrated with Indian art. Glossary. Bibliography.

1080 **Moore, P. D.** *Yoga Is Powerful: But Is It Really Bad for You?* Enfield, [Middlesex, UK]: Lux-Verbi Books, 2004.

1081 **Moran, Victoria.** *My Yoga Journal: Guided Reflections Through Writing.* Cincinnati, OH: Walking Stick Press, c2002.

A blank book with quotations from writers, yogis, and sacred texts with suggestions for prompts to use as starting points for recording experiences and reflections during yoga practice.

1082 **Morgan, Miranda.** *My First Book of Yoga.* New York: Barnes & Noble, 2003. Also, Toronto: Georgetown Publications, 2003.

The title of this book might lead one to think that it is a children's book, but it is a pocket-sized introduction to yoga that aims to help beginners find the type of yoga that works for them. In concise entries, it briefly summarizes the history of yoga, the eightfold path of classical yoga, benefits, and styles of yoga, and offers instructions for 23 asanas plus Sun Salutation. Illustrated with color photographs in which the poses are clearly demonstrated.

1083 **Moroney, Barbara B.** *Natural Beauty, Natural Shape: Develop a Strong Self-Image, Good Health, & Ageless Grace & Beauty Through Yoga.* Aurora, CO: Swing-Hi Press, c2003.

Fear, insecurity, and self-criticism defined Moroney's conflicted relationship with her body for many years until she was able to reach healthy self-acceptance through yoga practice. In a compassionate tone, this book offers a wide variety of yogic exercises and visualizations to reestablish a sound mind/body connection, work through inflexibility and resistance, awaken "dead zones" in the body, and effectively transform habitual negative thought patterns. Illustrated with sketches and drawings.

1084 **Mosca, Johanna (Maheshuari).** *YogaLife: 10 Steps to Freedom.* Sedona, AZ: Sedona Spirit Yoga Publications, 2000.

The book is described as a user friendly guide to understanding the yamas and niyamas (the moral codes of yoga) with suggestions for practical applications in daily life. Glossary. Mosca is a certified Kripalu Yoga instructor.

1085 **The Mother.** *Commentaries on "Elements of Yoga."* Pondicherry [India]: Sri Aurobindo Ashram, c1991.

A collection of Sri Aurobindo's replies to questions about yoga raised by a disciple during 1933–1936 with the Mother's commentaries.

1086 **_____.** *Education, Life & Yoga: A Concise Encyclopedia of The Mother's Teachings* / Foreword H. H. Swami Chidanand Saraswati Maharaj; introduction Arabindra Basu; compiled by Sitaram

Jayaswal; edited by Phoebe Garfield (Bhagwati). Rishikesh: India Heritage Research Foundation, 2000.

1087 _____. *Health and Healing in Yoga: Selections from the Writings and Talks of The Mother.* Pondicherry: Sri Aurobindo Ashram, 1989. (New ed.) Pondicherry: Sri Aurobindo Ashram, 1995; Twin Lakes, WI: Lotus Light Publications, 2003.

1088 Motoyama, Hiroshi. *Theories of the Chakras: Bridge to Higher Consciousness.* Wheaton, Ill.: Theosophical Publishing House, 1981. Also, Delhi: Motilal Banarsidass; Borehamwood: Motilal, 2002 / New Delhi: New Age Books, 2003.

In this book, Motoyama, a well-known scientist and researcher who holds degrees in psychology and philosophy, analyzes the existing knowledge of tantra yoga, methods for balancing the chakras ("switches for the higher consciousness"), and awakening kundalini. Tantra, often misunderstood in the West, is in part distinguished from conventional yoga practice through the activation of the chakras and nadis and intentional control of energy flow. "On the material plane scientists have managed to liberate energy from the nucleus of matter by a process of fission. In the same way, yogis and spiritual adepts have been exploring ways similarly to liberate energy from the nucleus of the mind and the material body. So long as time and space remain separated, nothing can emerge from the universal mind, but when time and space come close to each other then the universal mind becomes a creative force. Although the individual mind is part of the universal mind, nevertheless it still preserves its own nucleus. When this is exploded the individual attains enlightenment. Tantra and yoga have been practiced in India for eons, in order to explode this nucleus and directly experience the universal mind." The focal point of the book is a detailed discussion of the chakras and nadis, including excerpts from *Shat-Chakra-Nirūpana*, compiled in the sixteenth century and later translated by Arthur Avalon in *The Serpent Power* (1918). Includes chapters on the chakras as described in the *Upanishads* and excerpts from the *Gorakshashatakam* by Goraknath, assumed to have been written sometime during the tenth century, as well as a discussion of the theories of Charles Leadbeater and Swami Satyananda Saraswati on the chakras and nadis. The author briefly discusses the eight limbs of yoga and then groups asanas according to their function in chakra awakening. Provides instructions for 30 postures, five breathing techniques (nādī shodhana, bellows breath, ujjāyi, sūrya bhedana, murchā pranayama), three bandhas (locks), and ten mudras, including detailed information on the benefits and effects of each. Of interest is his examination of differences between asanas and physical exercise and the effects of yoga postures in relation to the meridian theory of Chinese medicine. Concludes with a summary of the author's own experiences and experiments to verify existence of the chakras which were conducted at the Institute for Religious Psychology in Tokyo. Illustrated with line drawings. Foreword by Swami Satyananda Saraswati.

1089 _____. *Toward a Superconsciousness: Meditational Theory & Practice.* Berkeley, Calif.: Asian Humanities Press, c1990.

A practical guide to yogic meditation. The first two chapters consist of lectures which Motoyama delivered at the Institute for Eastern Religions at Sophia University in 1977 and to the International Association for Religion and Parapsychology in 1982 on the last three stages of yoga practice (concentration, meditation, and samādhi), techniques of yogic meditation, progress in spiritual practice, and various changes which can be affected in the body and mind through practice. The book concludes with a systematic summary of key concepts in the talks. Illustrated.

1090 Mozumdar, A. K. *The Life and the Way: The Christian Yoga Metaphysics.* San Diego, CA: The Book Tree, 2002. Originally published: New York: Christian Yoga Society, 1911.

Explains why Yoga is not antithetical to Christian beliefs and how Christian Yoga transcends religious barriers. Mozumdar founded the Christian Yoga Society.

1091 Mukerji, Swami. *The Doctrine and Practice of Yoga: Including the Practices and Exercises of Concentration, Both Objective and Subjective, and Active and Passive Mentation, an Elucidation of Maya, Guru Worship, and the Worship of the Terrible, also the Mystery of Will-Force.* [Whitefish, MT]: Kessinger, 2003. Originally published: Chicago, Ill.: Yogi Publication Society, 1922. Available electronically through Project Gutenberg (http://www.gutenberg.org/etext/13300).

1092 Muktananda, Swami. *Bhagawan Nityananda of Ganeshpuri.* South Fallsburg, N.Y.: SYDA Foundation, c1996.

A compilation of Swami Muktananda's talks and writings about his guru, Bhagawan Nityananda.

1093 _____. *I Am That: The Science of Hamsa from the Vijnana Bhairava.* (3rd ed. revised) South Fallsburg, N.Y.: SYDA Foundation, 1983. (4th ed. revised) 1992.

Muktananda's commentary on the *Vijnana Bhairava*, considered to be one of the most important scriptures of Kasmir Saivism, and yogic techniques of breath control.

1094 _____. *Play of Consciousness = Chitshakti Vilas: A Spiritual Autobiography.* (4th ed.) South Fallsburg, NY: SYDA Foundation, 1994. Reissued 2000.

Relates the story of Muktananda's spiritual life beginning with experiences with his guru, Bhagawan Nityananda, and his initiation in 1947. Contents: The path of the Siddhas — The greatness of the guru — Chiti Kundalini: the divine mother — Sadhana — The importance of a Siddha's abode — Meditation on the guru — The mind — My method of meditation — My meditation experiences — Initiation — My confused state of mind — The red light — Tandraloka — The dissolution of desire — Spontaneous yogic movements — The white light — Krishneswari: the black light — Snakebite — Vision of hell and the god of death — The piercing of the optical chakras — Visit to Indraloka — Vision of my own form — The blue pearl — The world of omniscience — Visit to the world of the siddhas — A golden lotus falls on my head — The world of ancestors — The world of sounds — The vision of the blue person — Fear of death — The eternal blue of consciousness — The dawn of knowledge — Final realization — The play of consciousness — Teachings of the Siddhas — The Siddha student's awareness in the world — Pretense of meditation — Secret of renunciation — The path of love — Pleasing the guru — Natural samadhi.

1095 _____. *Secret of the Siddhas.* (1st Indian ed.) Ganeshpuri, India: Gurudev Siddha Peeth, 1984. Reprinted 1990. Also, South Fallsburg, N.Y.: SYDA Foundation, c1994.

1096 _____. *Where Are You Going?: A Guide to the Spiritual Journey.* Ganeshpuri, India: Gurudev Siddha Peeth, c1981. Also, (2nd ed.) South Fallsburg, N.Y.: SYDA Foundation, c1989 / New Delhi: UBS Publishers in association with co-publisher Gurudev Siddha Peeth, 1998.

Essays and stories which serve as an introduction to Siddha Yoga with information on awakening kundalini energy, chakras, nadis, mantra yoga, meditation, breathing techniques, mind and consciousness, and types of yoga.

1097 Muktananda Saraswati, Swami. *Nawa Yogini Tantra.* (2nd ed.) Munger, Bihar, India: Bihar School of Yoga, 1983. Reprinted 1998. Also, Bihar, India: Yoga Publications Trust, 2003.

"In the tantric tradition, the woman is considered to be higher than the man so far as the tantric initiations are concerned. This should by no means be understood as a social claim. It is purely a spiritual attitude in relation to the evolution of higher consciousness. The frame of a woman, her emotions, and her psychic evolution is definitely higher than that of a man. Awakening of the spiritual force (kundalini) is much easier in the body of a woman than in the body of a man." The first section examines the role of women in social and spiritual evolution and traces development from menarche to menopause. Second section discusses special applications of yoga for backache, depression, headache, menstrual irregularities, pregnancy, uterine prolapse, and urinary system disorders. Third section deals with yoga sadhana and explains where, how and when to practice. Each chapter guides in reconnecting with primal energy through the practices of yoga and the techniques described are categorized according to beginning, intermediate, and advanced levels. Author is a direct disciple of Swami Satyananda Saraswati, founder of the Bihar School of Yoga.

1098 Muktibodhananda Saraswati, Swami. *Swara Yoga: The Tantric Science of Brain Breathing.* Munger, Bihar, India: Bihar School of Yoga, 1984.

Correlates scientific research on the influence of breathing patterns on the right and left hemispheres of the brain and on higher brain functions with the tantric view of human physiology. Techniques of Swara Yoga are explained in detail, although prior experience in pranayama, mudras, and pratyahara is recommended for anyone attempting advanced techniques. Includes the original Sanskrit text on reading and manipulating the breath, the *Shiva Swarodaya*, a translation in English, analysis, and commentary.

1099 Mulbagala, K. V. *The Popular Practice of Yoga.* Santa Fe, NM: Sun Publishing, 1996. Also, Whitefish, MT: Kessinger, 2004. Originally published: London: Kegan Paul, Trench, Trubner, 1935.

Deftly explains the philosophy and practice of yoga with chapters on the mind and its functions, meditation, the eight stages of classical yoga, significance of OM, discussion of primordial matter and creation, yoga postures, breath, progress in yoga, and samadhi.

1100 Müller, F. Max. *Ramakrishna: His Life and Sayings.* New Delhi: Rupa, 2002. Originally published: New York: Charles Scribner's Sons, 1899.

Modern Indian sage Ramakrishna (1836–1886) became known in the West chiefly through the lectures of his disciple Vivekananda who supplied over 300 of Ramakrishna's sayings for this collection. In a review of the original edition, Maurice Bloomfield wrote, "As a whole the little book marks one of the summit points of recent scientific religious literature. Müller's penetrating insight into the broad facts of Hindu intellectual history is coupled in this instance with all the just criticism needed for a true valuation of Ramakrishna's personality and teaching" (*The American Historical Review*, vol. 5, no. 2).

1101 _____. *Six Systems of Indian Philosophy: Samkhya & Yoga; Naya & Vaiseshika.* Whitefish, MT: Kessinger Publishing, [1997?]. Also, New Delhi: Associated Publishing House, 1982 / New Delhi: Chronicle Books, 2004. Originally published: New York: Longmans, Green, 1899.

The reputation of this early work on Indian philosophy by an acknowledged authority still stands. Müller introduces key concepts of the major Indian philosophies and traces the development of philosophical activity in India from ancient times. He aims to demonstrate "how intimately not only their religion, but their philosophy also was connected with the national character of the inhabitants of India." In chapter seven, he discusses Yoga philosophy, Patanjali and the *Yoga Sutras*, the object of Yoga, samadhi, kaivalya (freedom), the siddhis, and meditation. In his analysis of the relationship of Yoga to Samkhya, he identifies their respective attitudes toward God as a chief difference between the two systems of thought. Müller considered Indian philosophy to be a rich resource for all humanity and too long neglected; at the time he wrote *Six Systems* he feared that knowledge of these philosophies would vanish in one or two generations because study was not being encouraged. The Kessinger facsimile reprint of the 1952 edition published by Susil Gupta lacks the chapters on Vedānta and Pūrva Mīmāmsā.

1102 Mumford, John. *A Chakra & Kundalini Workbook: Psycho-Spiritual Techniques for Health, Rejuvenation, Psychic Powers, and Spiritual Realization.* (1st ed.) St. Paul, MN: Llewellyn Publications, 1994. (2nd ed. revised and enlarged) 1995. (3rd ed.) 1997. (4th ed. revised and expanded) 2001. Originally published as: *Psychosomatic Yoga: A Guide to Eastern Path Techniques.* Wellingborough [England]: Aquarian Press, 1974.

This book is a straightforward, practical guide with clear instructions for a wide variety of exercises, from simple to advanced, designed to facilitate concentration and meditation, stimulate chakras, awaken kundalini, enter into deep relaxation, and transform sexual experience. Discusses the knowledge of neuroanatomy gained by the yogis through meditative introspection and confirmed by modern science. Includes recommendations for a 12-week practice schedule, guidelines for teachers in handling emergencies in class, and many diagrams, tables, and illustrations. Glossary. Bibliography. Mumford trained as a psychologist and chiropractor, spent many years studying in India, took the name of Swami Anandakapila Saraswati, and established the Australian Yoga Teacher's Association.

1103 Myers, Esther. *Hands-On Assisting: A Guide for Yoga Teachers.* Toronto: Esther Myers, Explorations in Yoga, c2002.

This thoughtful, well-written resource contains a wealth of practical information; it is highly valuable as a supplement to teacher training programs and one which serious yoga students will also find helpful. The opening section discusses the benefits of touch, ethical considerations, guidelines, and basic principles of grounding, lengthening, and alignment. Myers points out that the body has its own intelligence and memory; touch can communicate very specific information about direction, movement, and balance by immediately bringing awareness to an area. When an instructor adjusts a pose properly, students are taken out of their heads and the body learns directly how to achieve the pose and how to recreate the effect in the future. Individual chapters contain specific guidelines for safe, effective hands-on assists for over 80 poses along with information about variations, cautions, and contraindications. In reading this book, not only will teachers learn how to assess alignment, detect particular imbalances, correct a problem at its source, and individualize instruction, but

students will understand the critical need to find skilled, properly certified yoga instructors whose preparation includes anatomy, physiology, and training in the art of adjustment.

1104 _____. *Yoga and You: Energizing and Relaxing Yoga for New and Experienced Students.* Boston, Mass.: Shambhala, 1997. Also, Toronto: Random House of Canada, 1996.

Myers has written an intelligent book about the reasoning behind yoga practice in addition to the postures and breathing techniques. Early chapters provide background information on Sanskrit texts and the eightfold path of classical yoga, but the central theme of the book is finding proper alignment, stability, ease, and self-acceptance in the postures. As she writes eloquently of the energy that is channeled through the spine, she emphasizes the importance of alignment. Not only will this prevent injuries and improve functioning on the biomechanical level, but proper alignment also liberates energy which is locked up in the body in chronic postural problems and patterns of holding stress and tension. "This energy is manifested in the wavelike movement that comes when the spine is released with the breath. Our spines move like a snake (which is all spine), so the classical image of kundalini as a serpent is both logical and appropriate." Provides detailed instructions for over 60 poses, with variations and helpful tips for correcting imbalances in each posture, breathing techniques, deep relaxation, and practice sequences that progress in difficulty from simple to advanced. Noting that many books draw attention to the benefits of yoga without addressing the challenges, Myers includes a section on dealing with frustration, resistance, difficulties, risks, and setbacks one might encounter in yoga practice. Illustrated with photographs and drawings. Glossary. Bibliography. Myers, a leading yoga instructor and teacher trainer, studied for ten years with Vanda Scaravelli.

1105 _____ and **Lynn Wylie**. *The Ground, the Breath and the Spine.* Toronto: Esther Myers, 1992.

A practice manual for beginning and intermediate students.

1106 **Myers, Jody**. *Creative Yoga Companion.* (1st ed.) Tantallon, NS, Canada: Glen Margaret Publishing, 1999.

A guide to hatha yoga practice including instructions for 173 postures in addition to warm-up exercises, breathing techniques, modifications, recommendations for coordinating breath with each movement, and flow charts illustrating nine different routines. Includes brief background information on the eight limbs of yoga. Spiral-bound, illustrated with rough drawings.

1107 **Nagarathna, R.** *Yoga for a Healthy Lifestyle.* Hertfordshire [England]: Eagle Editions, c2002.

1108 **Nagendra, H. R.** and **R. Nagarathna**. *A New Light for Asthmatics.* (1st ed.) Bangalore, India: Vivekananda Kendra YOCTAS (Yoga Therapy & Research Committee), 1986.

Divided into three sections, the first covers medical perspectives on bronchial asthma and respiratory ailments and reviews various approaches to treatment. Section Two introduces yoga concepts and suggests methods to integrate yoga practice into therapy. Use of props and pranayama techniques especially suited to persons who suffer from asthma are discussed. The final section presents research in the field of yoga and respiratory disorders, highlighting the work of the Vivekananda Kendra Yoga Therapy and Research Centre in Bangalore and the Kaivalyadhama Yoga Institute in Lonavla, India. Illustrated with b&w photographs and drawings. Bibliographical references.

1109 _____ and **R. Nagarathna**. *New Perspectives in Stress Management.* (2nd ed.) Kanyakumari [India]: Vivekananda Kendra Yoga Anusandhana Samsthan, 1988.

Covers stress and its management through Jñana Yoga, Bhakti Yoga, Raja Yoga, and Karma Yoga.

1110 **Naib, V. P.** *The Bhagavad Geetha as a Soldier Understands It: Geetha and Yoga for Health, Happiness and Longevity.* New Delhi: Lancer Publishers; Surrey, England: Spantech & Lancer, c1997.

1111 **Narasingha, P. Sil**. *Ramakrishna Revisited: A New Biography.* Lanham, MD: University Press of America, c1998.

1112 **Narayana Menon, M.** *Dual Path to Eternal Bliss: Jñāna Yoga and Rāja Yoga.* (1st ed.) Mumbai [India]: Bharatiya Vidya Bhavan, 1997.

An introduction to the theoretical and practical aspects of yoga with a focus on Jñāna Yoga and Patanjali's Aṣṭānga yoga with many references to the *Upanishads*, *Bhagavad Gita*, and other texts. Glossary.

1113 **Nath, Indar**. *Yoga the Classical Way.* (1st ed.) Battle, East Sussex [England]: Jane Sill, Tower Write for the Patanjali Yoga Centre, 1989.

Outlines a hatha yoga practice firmly grounded in the source texts, such as *Hatha Yoga Pradipika* and *Gheranda Samhita*. Central to Nath's approach to yoga is purification of the body which he calls the very backbone of yoga and essential to preparation for practice. Equally concerned with diet and nutrition, he provides detailed information about the yogic attitude to food. He describes and demonstrates 30 asanas and counterposes. The book is filled with tips and insights which come from many years of experience, such as the use of shitali pranayama (cooling breath) to control compulsive eating and the effects of asanas on posture and joints. Illustrated. Nath, a master yogi and yoga teacher trainer for the British Wheel of Yoga, was elected to the Indian Society for Clinical Yoga.

1114 Nathamuni. *Śrī Nāthamuni's Yogarahasya* / Presented by Yogācārya T. Krishnamacharya; English version, T. K. V. Desikachar. Chennai, India: Krishnamacharya Yoga Mandiram, 1998. (*Krishnamacharya Granthamālā*; series 2). (Rev. ed.) 2003. Reprinted 2004.

In the Indian tradition of direct transmission of knowledge through meditation, the *Yogarahasya* ("the secrets of yoga") was received and recorded by Krishnamacharya. He then taught it to his son, T. K. V. Desikachar, who provides this translation and brief commentary. The *Yogarahasya*, an important text on yoga practices, is thought to have been composed by Nāthamuni in the ninth century, but it was subsequently lost. In 267 ślokas, it discusses Bhakti (devotion) and Prapatti (surrender) Yoga as well as the yamas and niyamas, diseases of the body and mind, pranayama, bandhas (locks) and their purposes, the power of yoga to cure disease as well as specific asanas and their variations. It emphasizes the need to adapt yoga to suit the individual and offers a variety of practices to suit different conditions and times of life with the warning that, if incorrectly or inappropriately applied, yoga itself might cause injury or disease. Nāthamuni occasionally references Patañjali's *Yoga Sūtras* and, interestingly, states in the first chapter that women have a special right to practice yoga. Includes the original ślokas in Sanskrit and transliterated text. The introduction by V. Varadāchāri addresses questions of authorship; Kausthub Desikachar contributes a foreword to the revised edition. Glossary. Illustrated, including photographs of asanas demonstrated by Krishnamacharya.

1115 National Conference on Yoga Therapy for Asthma & Other Respiratory Diseases. *Yoga Therapy in Bronchial Asthma: Proceedings of the First National Conference on Yoga Therapy for Asthma & Other Respiratory Diseases.* New Delhi, India: Central Research Institute for Yoga, 1994.

The Central Research Institute for Yoga was established in 1976 to initiate research and provide yogic treatment for various diseases, including diabetes mellitus, bronchial asthma and chronic obstructive pulmonary diseases, arthritis, obesity, hypertension, and gastrointestinal disorders. The CRIY was merged into the Morarji Desai National Institute of Yoga in 1997.

1116 National Conference on Yoga Therapy for Diabetes, Hypertension & Cardiovascular Diseases. *Proceedings of the Second National Conference on Yoga Therapy for Diabetes, Hypertension & Cardiovascular Diseases, New Delhi, 3–5 February 1994.* New Delhi: Central Research Institute for Yoga, 1995.

1117 National Seminar on Biomedical Research in Yoga. *Proceedings of the National Seminar on Biomedical Research in Yoga, 2nd & 3rd February 1991.* Pune [India]: University of Poona, 1993.

Contents include papers and abstracts: Newer biomedical techniques in yogic research / M. V. Rajapurkar — Scientific aspects of consciousness / V. V. Patankar — Yoga: a tool of management / A. S. Bhathena — Therapeutic interventions of yoga practices in the management of neurotic disorders / K. M. Tripathi, B. S. Swain, R. M. Singh — Topographic mapping of brain and meditation / A. K. Ghosh — Body-mind relationship and use of human calorimeter in research / P. V. Sukhatme — Yoga and research / M. L. Gharote — Yoga in orthopedic disorders / A. V. Bavdekar — Group yoga therapy: an antidote to stress induced problems / D. Gunde — Myocardial infarction, stress and meditation / P. Amrito — Soma in Vedas: Ayurvedic implications / D. Frawley — Yogic therapy in bronchial asthma / K. G. Viswanathan — Physiological effects of four yoga techniques on students: a comparative study / K. S. Joshi — An evaluation of a priori informational content of instructions in Shavasana using signal detection theory / R. S. Bogal, D. D. Kulkarni — Effect of Transcendental Meditation on convicts / A. S. Raj — Effect of trataka on various psycho-physiological functions / M. M. Gore, R. S. Bhogal, M. V. Rajapurkar — The nasal cycle: a review in rela-

tion to yogic literature and scientific research / M. M. Gore — Memory improvement through yogic training / N. V. Karbelkar — An experimental approach to kundalini / A. S. Chaphekar — Immunoregulation through yogic practices: theoretical implications / M. M. Gore — Yoga, pranayama, thermal biofeedback techniques in the management of stress and high blood pressure / K. V. Kaliappan — Yoga in ischemic heart diseases / S. V. Karandikar — A review of laboratory tools used in studies of brain laterality / R. Vinod — Critical evaluation of some anatomico-physiological considerations in relation to yoga medicine / S. P. Tiwari, L. N. Sharma — Stress management through rational emotive therapy / U. Ram — Frontiers in research in yoga: panel discussion.

1118 National Seminar on National Health and Ayurved, Unani & Allied Indigenous Systems. *National Seminar on National Health and Ayurved, Unani & Allied Indigeneous [sic] Systems: Mavalankar Auditorium, 20th–22nd November 1983.* Calcutta: Bharat Nirman, [1983].

In addition to presentations on Ayurveda, Tibetan medicine, Unani, and Naturopathy, articles on yoga include: Efficacy of yoga science in mind-made health — Yoga of Ayurveda — Effect of yogic practice and a plant extract on insulin dependent diabetics — Yoga and health — Relevance of yoga against modern ills — Research activities in Unani system of medicine — How to lead a happy life.

1119 Navajata. *A Divine Life in a Divine Body.* Pondicherry [India]: Nava Path, 1991.

This book was transcribed from recorded talks in which the author explains the Integral Yoga of Sri Aurobindo and methods for practicing yoga in each moment of life. Contents: The Mother: some reminiscences — A divine life in a divine body — The sadhana of Sri Aurobindo's yoga — Half an hour with the Divine — The importance of Sri Aurobindo's teaching and work — How to meditate — How to do japa — Who is a real guru? — Planes and parts of being — Sleep and dreams — Death and immortality — Fate, free will and determinism — The true role of women — New education — The Ramayana, the Mahabharata and the Gita — Social transformation — Karma yoga — Meditation in life — Occult knowledge and religion — A spiritualized society — Sir Aurobindo's work in the world — Navajata Bhaiji: a tribute. Navajata was the first General Secretary and Treasurer of the Sri Aurobindo Society and later served as Chairman after the death of the Mother.

1120 _____. *Sri Aurobindo.* (3rd ed.) New Delhi: National Book Trust, India, 1984.

1121 Nayampally, Sharad. *Surya Namaskar: Total Health Plan and Ultimate Offering to Sungod.* Bombay: Mahatma Gandhi Seva Mandir, [1994]

1122 Nehru, Jawaharlal. *Sri Ramakrishna and Swami Vivekananda.* Calcutta: Advaita Ashrama Publication Department, 1995.

1123 Nelson-Burford, Annabelle. *How to Focus the Distractible Child.* Saratoga, Calif.: R & E Publishers, c1985.

Preferring the word "distractible" to the label "learning disabled," the author discusses behavioral characteristics of distractible children and reviews theories on thought processing. She documents the effectiveness of yoga, relaxation techniques, and visualization in helping children develop self-control and includes instructions for simple exercises. Illustrated with line drawings. Bibliography.

1124 *The New Guide to Relaxation: Pilates, Yoga, Meditation, Stress Relief.* Bath [England]: Parragon Publishing, 2003.

The section on yoga clearly illustrates over 30 postures with step-by-step instructions and information on benefits although it is recycled material from *A Guide to Yoga* by Janice Jerusalim.

1125 *The New Guide to Therapies: Pilates, Yoga, Meditation, Stress Relief.* Bath [England]: Parragon Publishing, 2002. Also published as: *Complete Guide to Pilates, Yoga, Meditation & Stress Relief.* Bath: Parragon Publishing, c2002. Reprinted 2004.

A guide to a wide variety of practices to promote health and well-being, including Pilates, yoga, relaxation, breathing techniques, meditation, visualization, aromatherapy, and diet. Chapters can be read as independent modules. The information is basic, but well-presented. The section on yoga is recycled from *A Guide to Yoga* by Janice Jerusalim. The *Complete Guide* is a smaller, spiral-bound version. Glossaries.

1126 Newell, Lori. *The Ball and Band Exercise and Yoga Book: A Fun and Safe Workout to Stretch and Tone Your Muscles, Improve Balance and Posture, and Reduce Joint Pain.* Harwichport, MA: Sacred Space Health Center, c2005.

1127 _____. *The Book of Exercise and Yoga for Those with Arthritis, Fibromyalgia, and Related Conditions Using Movement and Meditation to Manage Pain and Improve Joint Range of Motion.* Harwichport, MA: Sacred Space Health Center, c2005.

1128 _____. *The Book of Exercise and Yoga for Those with Osteoporosis Using Movement and Meditation for Better Bones, Balance and Posture.* Harwichport, MA: Sacred Space Health Center, c2005.

Includes information on anatomy and body mechanics, the causes, symptoms, treatment, and prevention of osteoporosis, and instructions for dozens of postures, many of which use props, and a few sample routines. Illustrated with simple line drawings. Proceeds from the sale of the book are donated to support research in osteoporosis.

1129 _____. *The Book of Exercise and Yoga for Those with Parkinson's Disease Using Movement and Meditation to Help Manage Symptoms.* Harwichport, MA: Sacred Space Health Center, c2005.

In addition to discussing body mechanics, the symptoms and disabling effects of Parkinson's disease, specific benefits of different movement techniques, and safety precautions, Newell describes a complete program of stretching, exercise, breathing, and relaxation to help manage symptoms. Illustrated with simple line drawings. Proceeds from the sale of the book are donated to support research in Parkinson's disease.

1130 **Nigam, Braj Bihari.** *Yoga Power: The Path of Personal Achievement.* New Delhi: Dominant Publishers and Distributors, 2001.

1131 **Nigamanand, Swami.** *Yogi Guru: Yoga and Its Practice.* Ilford [England]: Manoranjan (Manu) Das-Gupta, 2003.

1132 **Nikhilānanda, Swami.** *Hinduism: Its Meaning for the Liberation of the Spirit.* New York: Ramakrishna-Vivekananda Center, 1992. Also, Mylapore: Sri Ramakrishna Math, c1982.

An account of Hinduism in both its theoretical and practical aspects including separate chapters on Karma-Yoga, Bhakti-Yoga, Jnana-Yoga, Raja-Yoga, and Tantra. Author founded the Ramakrishna-Vivekananda Center of New York in 1933.

1133 _____. *Sri Ramakrishna: The Face of Silence.* Woodstock, Vt.: SkyLight Paths, 2005.

1134 _____. *Vivekananda: A Biography.* (4th Indian ed.) Calcutta: Advaita Ashrama, 1982. Reissued 1987. Also, Calcutta: Advaita Ashrama; Bourne End [England]: Ramakrishna Vedanta Centre, 1982. Reissued 1989.

Contents: Early years — At the feet of Ramakrishna — Training of the disciple — As a wandering monk — Trip to America — The Parliament of Religions — Vedanta in America — Experiences in the West — Return to India — In northern India — Second visit to the West — Towards the end — Glossary.

1135 **Niranjanananda Saraswati, Swami.** *Dharana Darshan: A Panoramic View of the Yogic, Tantric and Upanishadic Practices of Concentration and Visualization.* (1st ed.) Deoghar, Bihar, India: Sri Panchdashnam Paramahamsa Alakh Bara; Munger, Bihar: Bihar School of Yoga, distributor, 1993.

This book discusses the power of concentration, or, one-pointedness, the ability to maintain attention and awareness that does not fluctuate. Swami Niranjanananda discusses use of symbols, mantras, and yantras ("the image which a mantra creates in the field of consciousness") in reorganizing and restructuring brainwave patterns and transforming consciousness, but the focus of the book is on the detailed descriptions of numerous meditation techniques derived from the Upanishads, Tantras, and other traditional yogic texts and adaptations for contemporary practitioners. Information is clearly presented and accessible, and the book effectively bridges the gap between simple meditation techniques taught in many classes and advanced methods which traditionally have been taught through direct transmission from guru to disciple. For students who wish to deepen their understanding of dharana, the sixth limb of classical yoga, this book will be especially welcome; those already familiar with the fundamentals of meditation and who have a degree of mastery in pratyahara (sensory withdrawal) practices will most likely make the best use of the instructions. Glossary. Swami Niranjanananda is the successor to Paramahamsa Satyananda, founder of the Bihar School of Yoga.

1136 _____. *Prana, Pranayama, Prana Vidya.* Munger, Bihar, India Bihar School of Yoga, 1994. (Reprinted with corrections) 1998. Also, Munger, Bihar, India: Yoga Publications Trust, 2002. Reprinted 2004.

"Prana, or the tangible manifestation of the higher Self, flows through various energy pathways or matrices within the body. The three most important paths of pranic energy are known as ida

nadi, pingala nadi and sushumna nadi. They are located along the length of the spinal cord.... A complete knowledge of these nadis helps in understanding the inherent multi-dimensional energy of man that is prana." Provides a thorough grounding in the theory of prana and detailed instructions for several breathing techniques and pranic healing. Worth noting is the discussion of pranayama practices suitable for children. Most appropriate for intermediate to advanced practitioners.

1137 _____. *Yoga Darshan: Vision of the Yoga Upanishads.* (1st ed.) Bihar, India: Sri Panchdashnam Paramahamsa Alakh Bara; Bihar, India: Bihar School of Yoga, distributor, c1993. Also, Bihar, India: Yoga Publications Trust, 2002.

This is a textbook used in Bihar Yoga Bharati undergraduate and graduate courses that contains a series of lectures on the Yoga Upanishads delivered between October 1992 and March 1993. Discusses different traditions and philosophies of yoga, including raja, mantra, hatha, karma, jnana, laya, and tantra yoga, various yoga practices outlined in the Upanishads, and the yogic perspective on physiology and health.

1138 _____. *Yoga Sadhana Panorama.* Bihar, India: Bihar School of Yoga, 1994.

This two-volume set includes edited transcriptions of talks given during a month-long program in Australia and a European tour in 1994. The main themes are sannyasa, meditation, including commentary on chapters one through five of the *Bhagavad Gita*, laya yoga, prana, spiritual life, sadhana, enlightenment, mind, the philosophies of Yoga, Vedanta, Samkhya and Tantra, and practical applications of yoga in daily life.

1139 **Nisargadatta, Maharaj**. *The Nectar of the Lord's Feet: Final Teachings of Sri Nisargadatta Maharaj: Discourses January-November 1980 /* Edited by Robert Powell. Shaftesbury, Dorset [England]: Element Books, 1987.

A series of talks about transcendence — going beyond the limitations of the intellect to experience Universal Consciousness. Concerned with ātma-yoga, a yoga of self-inquiry, Nisargadatta discusses an experiential framework which enables one to observe what is essentially formless and timeless and to achieve self-realization, a pure awareness of Self which is beyond ego and desire. Glossary. Sri Nisargadatta Maharaj (1897–1981) was a master in the Tantric Nath lineage.

1140 **Nishchalananda Saraswati, Swami**. *Ashram Chants.* Llandeilo [Wales]: Swami Nishchalananda Saraswati, 2003.

Following a discussion of the science of mantra, presents mantras and chants from various traditions that are used in the Mandala Yoga Ashram in Carmarthenshire, Wales

1141 **Nityananda Institute**. *A Doorway to an Extraordinary Life: A Manual for Practice.* Portland, Oregon: Niyananda Institute, 1996.

Contents: Tantrism, Kashmir Shaivism, and Trika yoga — Upayas — Lineage — A great teacher — A great student — Kundalini or vital force — Meditation — Chanting and mantra — Hatha yoga and pranayama — Seva — Conclusion.

1142 **Norrise, Bobbe**. *Easy Yoga for Busy People.* Oakland, CA: Total Health Institute, c1997. (Rev. ed.) 2000.

1143 **Nugteren, Albertina**. *God as an Alternative?: The Meditative Process of Īśvarapraṇidhāna in the Yogasūtras of Patañjali and the Commentaries on Them.* Leuven, Apeldoorn, Netherlands: Garant, 1991.

This book examines the definition, methods, and results of Īśvarapraṇidhāna in the *Yogasutras* and some of the standard commentaries, including the *Yogasūtrabhāṣya*, *Yogabhāṣyavivaraṇa*, *Tattvavaiśāradī*, *Rājamārtaṇḍa*, and *Yogavārttika*. Nugteren disagrees with those who question the authenticity of Īśvara's position in the *Yogasutras* and points out that Īśvarapraṇidhāna, meditation with God as the object, was attractive and natural for many yogis. She looks to the commentaries for evidence of the gradual integration of this technique and analyzes meditation-inherent factors which may have accelerated the yogi's progress when Īśvara was held as an object of meditation and devotion. In her conclusion, Nugteren suggests that all the commentaries indicate the necessity of an intense effort on the part of the yogi whatever the role of Īśvara, and that "the end of yoga is the attainment of final insight into oneself as one really is and of the things as they really are, and hardly as a mystical union with God...." This thoughtful work would be enhanced with the addition of an index. Glossary. Bibliography. Nugteren is a scholar specializing in Indian and Comparative Religions.

1144 **O'Brien, Justin**. *Christianity and Yoga: A Meeting of Mystic Paths.* London; New York:

Arkana, c1989. Published as: *A Meeting of Mystic Paths: Christianity and Yoga*. St. Paul, MN: Yes International Publishers, c1996.

A very readable, lucid comparison of Christianity and yoga in which O'Brien quotes liberally from the writings of saints and sages of both traditions and explores the non-denominational wisdom uniting various faiths and beliefs. Yoga does not threaten or replace religion. The ten ethical principles (yamas and niyamas) in Patanjali's yoga complement the Christian understanding of moral and intellectual virtues embodied in the Ten Commandments. In "Yoga and the Sermon on the Mount," O'Brien uses yoga terms and explanations to enhance appreciation of Biblical themes and passages. In "Yoga and the Jesus Prayer," he discusses the rich tradition of meditation and contemplative prayer rooted in the Bible and early Christian societies. The meditation practices of Hesychast monks combined controlled breathing, mental concentration, and silent prayer in a way that is identical with the methods of japa yoga. In "The Master Disciple Tradition," he suggests that understanding the dynamics of spiritual training methods common in the East adds a new richness to gospel stories and the enactment of faith. "Naming God" offers a fresh vision on apprehending the meaning of God. Dense with valuable historical and theoretical information, this is a good resource for anyone interested in the convergence of yoga and Christianity, especially those who might be concerned that one tradition cancels out the other. Contents: Traditions in tandem — The ways of religious consciousness — Yoga for practical Christians — Yoga and the Sermon on the Mount — Yoga and the Jesus prayer — Meditation: an inner science — Development of Christian meditation in light of yoga — The meaning of Revelation — Naming God — The master-disciple tradition — Miracles, siddhis and science — Christian Gnosticism and yoga — Companions for the future. Foreword by Swami Rami. Bibliography. O'Brien, professor of philosophy and theology and yoga practitioner, uses the spiritual name Swami Jaidev.

1145 _____. *Walking with a Himalayan Master: An American's Odyssey*. St. Paul, MN: Yes International Publishers, c1998.

O'Brien records his travels and study with modern sage, Swami Rama, founder of the Himalayan Institute. "This riveting book gives us a glimpse into the life and teaching of one of this century's truly extraordinary yoga masters and also shows that authentic discipleship is possible in the West."— Georg Feuerstein (Cover).

1146 O'Brien, Paddy. *Birth and Our Bodies: Exercises and Meditations for the Childbearing Year and Preparation for Active Birth*. London: Pandora, 1986.

1147 _____. *A Gentler Strength: The Yoga Book for Women*. London: Thorsons, c1991. Published as: *Yoga for Women: A Gentler Strength*. London: San Francisco, Aquarian, 1994.

A simple introduction to hatha yoga with brief background information on history, chakras, mantras, and the yamas and niyamas, the moral precepts that are the prerequisites in the eight-fold path of classical yoga. Includes instructions for basic postures along with modifications and recommendations for specific postures to deal with menstruation, pregnancy, post-natal months, menopause, and periods of acute emotional turmoil. Illustrated with pencil sketches and b&w photographs.

1148 O'Donnell, Ken. *Pathways to Higher Consciousness*. Glebe, NSW, Australia: Eternity Ink, 1996.

"Raja Yoga meditation doesn't demand belief but invites experimentation." Based on introductory courses taught by the Brahma Kumaris World Spirituality University, the central focus of this book is on the study and practice of Raja Yoga meditation as a method of self-transformation. O'Donnell details what is essentially a two-step process which includes, first, controlling scattered thought and, second, fixing the mind in concentration and connecting with God, the Supreme Being, the One. Contents: Soul and matter — Thought and consciousness — God, the missing connection — Karma and yoga — Tying it all together.

1149 _____. *Raja Yoga: New Beginnings*. [Ashfield, NSW, Australia]: Eternity Ink, 1987. (2nd ed.) 1988. Reissued 1989, 1993, 1996. Also, Mount Abu, Rajasthan: Literature Dept., Brahma Kumaris Ishwariya Vishwa Vidyalaya, c1996.

This book is intended to serve as a resource for students of Raja Yoga meditation as taught by Brahma Kumaris World Spirituality University which was established in India in 1937. Discusses the practices, benefits, and stages of Raja Yoga in relation to other types of yoga, a variety of meditation exercises, and ways to maintain a yogic state of mind throughout life.

1150 O'Hara, Valerie. *The Fitness Option: Five Weeks to Healing Stress.* (2nd ed.) Nevada City, Calif.: La Jolla Institute for Stress Management, 1990.

Instructions for a five-week course utilizing postures, exercises, breathing techniques, and relaxation to reduce physical and emotional tensions locked in muscles with advice on perceptual adjustments to change personal stress patterns. Illustrated with b&w photos and drawings. Bibliography.

1151 Ohlig, Adelheid. *Luna Yoga: Vital Fertility and Sexuality.* Woodstock, NY: Ash Tree Publishing, c1994. Originally published: München: Goldmann, 1991.

This is yoga designed to promote reproductive health and empower women. By combining classical yoga with tribal fertility rituals and special exercises created by a physical therapist, Ohlig offers a program designed to deal with infertility problems, alleviate menstrual and menopausal symptoms, heal gynecological disorders, increase sexual pleasure, and promote health and well-being. Illustrated. Bibliography. Translation by Meret Liebenstein.

1152 Oliver, Vicky. *Yoga Bananas for Kids.* London: Cassell Illustrated, 2005.

Author combines her background in mime and physical theater with her yoga training in this introduction to postures, breathing exercises, and relaxation techniques for children. Illustrated.

1153 Olkin, Sylvia Klein. *Positive Pregnancy Through Yoga.* Englewood Cliffs, NJ: Prentice-Hall, 1981. Published as: *Positive Pregnancy Fitness: A Guide to a Comfortable Pregnancy and Easier Birth Through Exercise and Relaxation.* Wayne, N.J.: Avery Publishing Group, 1987.

Explains how to use hatha yoga techniques throughout pregnancy to maintain flexibility and energy and to facilitate a positive, easier, often shorter birth experience. Includes instructions for a variety of asanas and breathing techniques suitable for pregnant women with little or no experience as well as more advanced asanas for the experienced yoga practitioner. The author's "Salute to the Child" combines twelve postures in a series based on Surya Namaskara (Sun Salutation). Illustrated with b&w photographs and line drawings. Glossary. Bibliography.

1154 Osborne, Bryan J. *Say I Am with Raja Yoga.* Weston-super-Mare [England]: Ashoka Books, 1992.

Raja Yoga tells us that the greater part of our mental functioning takes place below the level of conscious thought; until we are able to understand and develop that which is locked up within us, we do not know the true Self. This slender volume outlines the essentials of Raja Yoga along with techniques for the development of our mental faculties. Some chapters conclude with suggested mantras. Organization and quality could be improved with the attention of a good editor.

1155 Osho. *Die O Yogi Die: Talks on the Great Tantra Master, Gorakh.* (1st ed.) Pune, India: Tao Publishing, 2004.

Compiled from talks delivered by Osho in India in which he discusses the life and philosophy of Gorakshanatha, a noted adept of the Natha school believed to have lived in the ninth or tenth century C.E. "No one else has ever created the number of techniques that Gorakh invented for the inner search. He created so many methods, that if you look from that angle Gorakh is the greatest of inventors." Bhagwan Shree Rajneesh, who took the name of Osho, studied philosophy and was a lecturer, prolific writer, and spiritual teacher.

1156 _____. *The Essence of Yoga.* New Delhi: Penguin Books, 2001.

Compiled from talks in which Osho speaks about spiritual life and practice as put forward in Patanjali's *Yoga Sutras.* Well-read and knowledgeable, he quotes writers, psychologists, and spiritual teachers from many backgrounds and he speaks eloquently, although some may dispute his interpretation of Sanskrit terms. Contains a series of questions posed by students on a wide variety of topics and Osho's answers. The content of the talks reveals careful thought, but some readers may find the tone occasionally glib or preachy.

1157 _____. *Secrets of Yoga* / Edited by Prem Chinmaya and Bodhitaru. New Delhi: Penguin Books, 2004.

Compiled from various talks in which Osho discusses the yogic philosophy embodied in Patanjali's *Yoga Sutras.* Although the sutras guide one to self-understanding, Osho believes they are "just introductory, just a preface to the real thing." The actual work starts when one is "ready to change, to mutate, to become new." According to Osho, an enlightened soul has gone beyond the ego and knows the oneness of all things. Contents: Secrets of death and karma — And a perfect liar at that —

Witnessing the inner astronomy — Man means mind — The meeting of sun and moon — You can't corner a madman — Beyond the error of experiencing — Always remember to laugh twice! — To know what is — Nowhere to go — An invitation to experience.

1158 _____. *Yoga: The Path to Liberation.* New Delhi: Penguin Books India, 2005.

1159 _____. *Yoga: The Science of the Soul.* New York: St. Martin's Griffin, 2002. Also, New York: St. Martin's Griffin; Godalming: Melia, 2003. Published as: *Yoga: The Science of Living.* New Delhi: Penguin Books India, 2002. Published under his previous name, Bhagwan Shree Rajneesh. Rajneeshpuram, Or.: Rajneesh Foundation International, 1984. Revised ed. of: *Yoga: The Alpha and the Omega.*

"Yoga has nothing as far as belief is concerned; yoga doesn't say believe in anything. Yoga says 'experience.' Just like science says experiment, yoga says experience." Informative and insightful, this book explains how yoga is relevant to modern life. In simple, straightforward prose, Osho discusses the sheer mathematical precision of the *Yoga Sutras* and interprets some of the key passages. Patanjali is called the "scientist of the soul," and Osho emphasizes that yoga is a perfect science, an inward turning that is available to everyone. However, he insists that in order to be successful one must not be goal oriented on this path. Contents: Now the discipline of yoga — The five modifications of the mind — Constant effort is the key — The eight steps — Posture and breath — Yoga in the fast lane: responses to questions. Bibliography.

1160 Ozaniec, Naomi. *Chakras for Beginners.* London: Hodder & Stoughton, 1994. Published as: *Chakras: A Beginner's Guide.* London: Hodder & Stoughton, 1999. Reprinted 2003.

A good introduction to a complex subject with exercises and guided meditations to begin working with the chakras, the energy centers of the body, described as the "blueprint of your being." Reports results of experiments to record electrical, magnetic, and optical changes in subjects during meditative exercises. Illustrated with line drawings and diagrams. Glossary. Bibliography.

1161 _____. *The Elements of the Chakras.* Rockport, MA: Element, 1991. Also, Shaftesbury, Dorset, England: Element Books, 1990. Reprinted 1996 / Brisbane [Australia]: Element Books for Jacaranda Wiley, 1992. Reprinted 1993, 1994, 1995.

Introduction to the subject of the chakras with suggestions for working with meditation, pranayama, and asanas to awaken and balance the energy centers of the body.

1162 Page, Diamond Dallas with **Craig Aaron.** *Yoga for Regular Guys: The Best Damn Workout on the Planet.* Philadelphia, Pa.: Quirk Books; London: Hi Marketing [distributor], c2005.

In a down-to-earth style, a world champion wrestler, sidelined by a serious spinal injury, attempts to persuade disbelievers and nay-sayers that the physical postures and breathing techniques of hatha yoga can serve as the anchor for a balanced, healthy life. Dozens of postures described and illustrated along with suggestions for 20-minute, 30-minute, and 45-minute routines. As if the science alone would not be convincing, Page uses "yoga babes" to grab the reader's attention.

1163 Pal, Raj Sawindar. *Samata Yoga: Oneness in All: A Book on Practical Raja Yoga.* Delhi: Vision Books, c1984.

1164 Pal, Satya and **Dholan Dass Aggarwal.** *Yogasanas and Sadhana.* (2nd ed.) Delhi: Pustak Mahal, 1984. Reprinted 2000.

1165 Palhan, R. K. *Yoga Without Sweat or Strain: A Powerful Tool in Human Resource Development and Total Quality Management.* New Delhi; New York: Minerva Press, 2002.

A comprehensive guide to the practical aspects of yoga discipline in which Palhan clearly explains how yoga works and discusses ways in which the physical and mental benefits achieved through regular practice can be used to increase levels of performance and safety at work. He discusses results of scientific research in the U.S. and India as well as highly successful methods used to incorporate yoga into training programs for employees of the Indian railway system in which workers experienced improvements in cardiovascular and respiratory efficiency, endocrine and immune system function, memory, concentration, endurance, flexibility, and energy levels. Contains useful information about asanas, pranayama and the anatomy of breath, mantras, meditation, diet, yoga as a tool for dealing with post-accident trauma, and Sona Kriya Yoga (SKY), a dynamic yogic meditation and rhythmical breathing technique based on mantra and yoga nidra used for charging the system with oxygen and opening the subconscious. Includes instructions for a few basic postures, although the

small line drawings are not particularly useful. Bibliography.

1166 **Panda, N. C.** *Yoga-Nidra: Yogic Trance: Theory, Practice and Applications.* New Delhi: D. K. Printworld, 2003.

Drawing on scientific research, the author presents a detailed examination of the physiology underlying the practice of yoga nidra (deep relaxation) and its applications in stress management, relief from psychosomatic illnesses, recovery from addiction, and in accessing deep levels of consciousness.

1167 **Pandher, Sukhdev Singh.** *Yoga Made Easy for the Busy.* London: Sukhdev Singh Pandher, [2002?]

1168 **Pandit, M. P.** *Bases of Sadhana.* Twin Lakes, WI: Lotus Press, 1983.

Compiled from informal talks given by the author in 1981 on the principles and early phases of Sri Aurobindo's Integral Yoga. M. P. Pandit served as secretary of the Sri Aurobindo Ashram and was personal secretary to the Mother. In addition to his many books on Sri Aurobindo, he published books on classical Sanskrit texts, philosophy, spirituality, science, political thought, and mysticism.

1169 _____. *Bases of Tantra Sadhana*: Twin Lakes, WI: Lotus Press, 1999.

1170 _____. *The Book of Beginnings: Talks on Sri Aurobindo's Savitri, Book One.* Pondicherry: Dipti Publications, 1983.

Savitri, first published between 1946 and 1948 in various journals of the Sri Aurobindo Ashram, is Sri Aurobindo's epic poem of spiritual transformation, using the ancient story of Satyam and Savitri.

1171 _____. *Dictionary of Sri Aurobindo's Yoga.* (1st U.S. ed.) Twin Lakes, WI: Lotus Light Publications, 1992.

A comprehensive, detailed reference guide to the concepts, language, and symbols in Sri Aurobindo's system of Integral Yoga which students of all forms of yoga will find useful. Pandit is recognized as an authority on Sri Aurobindo and Integral Yoga.

1172 _____. *How Do I Proceed? A Reader in the Integral Yoga of Sri Aurobindo.* Pondicherry [India]: Dipti Publications, 1982. Also, Twin Lakes, WI: Lotus Press, 1982.

A small volume in which Pandit explores the goals and practical application of Integral Yoga.

1173 _____. *Japa.* Pondicherry [India]: All India Press; Twin Lakes, WI: Lotus Light Publications, 2000.

This is an introduction to the ancient practice of Japa, the mindful repetition of mantras either verbally or mentally.

1174 _____. *Kundalini Yoga: A Brief Study of Sir John Woodroffe's The Serpent Power.* (2nd U.S. ed.) Twin Lakes, WI: Lotus Light Publications, c1993.

This is a well-written, copiously footnoted introductory handbook to Woodroffe's monumental work. Contents: Consciousness — Consciousness in embodiment — Mantra — Cakras — Yoga — Kundalini Yoga — Appendices: Kundalini yoga / Jaya Chamaraja Wadiyyar — Subtle centers of power / C. P. Ramaswami Aiyar — The serpent power / K. Guru Dutt.

1175 _____. *More on Tantras.* New Delhi: Sterling Publishers, c1985. Also, London: Oriental University Press, c1986.

A collection of the author's lectures and essays on the philosophy of the Tantras, Kundalini Yoga, yantra, mantra, and related topics. Pandit includes Sri Aurobindo's observations on the Tantra and his remarks upon differences between Tantra and Integral Yoga, noting that in Integral Yoga there is no raising of kundalini by a set process or willed opening of the chakras in the upward movement of kundalini. "Our synthesis takes man as a spirit in mind much more than a spirit in body and assumes in him the capacity to begin on that level, to spiritualize his being by the power of the soul in mind opening itself directly to the higher spiritual force and being and to perfect by that higher force so possessed and brought into action the whole of his nature." Although many become conscious of the chakras through Integral Yoga, Aurobindo describes a process in which there is a descent of force first to the head, then to the heart, then to the navel and below. This is the reverse of many descriptions in which the force ascends from the root chakra to the crown.

1176 _____. *Savitri: Talks in Germany.* (1st ed.) Pondicherry, India: Dipti Publications, Sri Aurobindo Ashram, 1987.

Contents: The Tantras — Integral perfection — Sri Aurobindo and the end of rational age — Yoga in Savitri — The Bhagavadgita and the Integral

Yoga of Sri Aurobindo — Savitri — Perfection of life — Secret of peace.

1177 _____. *Selected Works of M. P. Pandit. Volume 3, Yoga.* Pensacola, Fl.: Integral Knowledge Study Center, 1993–1998.

1178 _____. *Sri Aurobindo.* New Delhi: Munshiram Manoharlal Publishers, 1998.

1179 _____. *Sri Aurobindo and His Yoga.* Wilmot, WI: Lotus Light Publications, 1987.

1180 _____. *Sri Aurobindo on the Tantra.* Twin Lakes, WI: Lotus Press, 2002.

1181 _____. *Sri Aurobindo: Studies in the Light of His Thought.* Pondicherry [India]: Dipti Publications, 1989.

This is a collection of essays contributed by Sri Aurobindo to various journals, mostly connected with the Aurobindo Ashram, during the years 1948–1957.

1182 _____. *Studies in the Tantras and the Veda.* New Delhi, India: Sterling Publishers, c1988.

Pandit deals with different aspects of the origins of Tantra as a movement in the ancient Indian subcontinent and argues that Tantra is neither an exotic mysticism nor contrary to the spirit of the Veda. He identifies certain features of Tantra yoga which give it wide appeal, such as the importance placed on the life of the body in spiritual evolution, the fact that it is a practical and verifiable system, and its accessibility regardless of situation or gender. Ritual aspects of Tantra practice are explored in detail. For an exhaustive treatment of the subject and practical knowledge of the discipline, Pandit refers readers to Woodroffe's *The Serpent Power.* Because many Sanskrit terms are not explained in the text, a glossary would be a useful addition.

1183 _____. *Thoughts on the Gita: Based Upon Sri Aurobindo's Essays on the Gita.* [India]: Dipti, 1990.

1184 _____. *Traditions in Sadhana: Studies in Tantra, Veda, Yoga, Philosophy and Mysticism.* New Delhi: Sterling; New York: Distributed by Apt Books, c1988. Published as: *Shining Harvest: Studies in Yoga, Philosophy and Mysticism.* Madras: Ganesh & Co., 1966.

Pandit describes Indian philosophy as a way of life, not simply a mode of intellectual inquiry, and in this book of brief essays he explores the ways of sadhana which are specific to different philosophical approaches. He discusses distinctive features of a number of Sanskrit texts, concentrating much attention on the *Yoga Vasistha,* "altogether a work that deserves to be better known." Includes interesting, informative chapters on the Nath tradition, the importance of the oft-quoted *Shvetashvatara Upanishad,* elements of Tibetan Yoga, and Swami Vivekananda's contributions to Indian philosophy.

1185 _____. *Yoga for the Modern Man.* New Delhi: Sterling Publishers; New York: Distributed by Apt Books, c1987.

Discusses the development and goals of yoga, in particular Hatha, Raja, Tantra, and Integral yogas, and Trimarga, the triple path. In his analysis of the strengths and limitations of each type, Pandit offers numerous insights regarding the relevance of yoga for the modern age.

1186 _____. *The Yoga of Knowledge: Based on Sri Aurobindo's Synthesis of Yoga.* Wilmot, WI: Lotus Light Publications, 1986. Also, New Delhi, India: New Age Books, 2002.

1187 _____. *The Yoga of Love: Based on Sri Aurobindo's Synthesis of Yoga.* Wilmot, WI: Lotus Light Publications, 1982. Also, New Delhi, India: New Age Books, 2002.

1188 _____. *The Yoga of Self-Perfection: Based on Sri Aurobindo's Synthesis of Yoga.* (1st U.S. ed.) Wilmot, WI: Lotus Light Publications, 1983. Also, New Delhi, India: New Age Books, 2002.

An excellent guide to the teachings of Sri Aurobindo who assimilated the main principles of Karma Yoga (path of works), Jnana Yoga (path of knowledge), and Bhakti Yoga (path of devotion) to develop his own synthesis of yoga, the Integral Yoga. Contents include: The principle of the Integral Yoga — Psychology of self-perfection — The perfection of the mental being — The instruments of the spirit — The liberation of the spirit — The liberation of nature — The elements of perfection — The way of equality — Soul-force and fourfold personality — The divine Shakti — The nature of the supermind — The intuitive mind — The supramental thought and knowledge — The supramental instruments: thought processes — The supramental sense.

1189 _____. *The Yoga of Works: Based on Sri Aurobindo's Synthesis of Yoga.* Wilmot, WI: Lotus Light Publications, 1985. Also, New Delhi, India: New Age Books, 2002.

1190 Pandit, Moti Lal. *Towards Transcendence: A Historico-Analytical Study of Yoga as a Method of Liberation.* New Delhi, India: Intercultural Publications, 1991.

Yoga is one of the six orthodox philosophical systems in India as well as a physical practice. Well-researched and meticulous, this study illuminates the fundamental themes of autonomy and liberation that characterize Indian philosophy and the ways in which these themes are worked out in Classical Yoga and Tantrism. Contents: The early sources of Yoga — The pre-historical sources of Yoga — Yoga in the Vedas — Yoga in the pre–Patanjali Upanishads — The text and context of yogic soteriology — The meaning of the term Yoga — The aim and purpose of Yoga — The fundamental themes of Yoga — The Classical Yoga of Patanjali — The text: Yogasūtras — Sāṃkhya as the basis of Classical Yoga — The nature of reality — The nature of the Self— The nature of primordial matter — The polarities: spirit and matter — The nature of the mind — The nature of liberation — The nature of yogic techniques — The early historical roots of Tantrism — The pre-historical elements — The Indus Valley civilization — The Vedic tradition — The early non–Aryan influences — Tantrism: theory and praxis — Meaning of the term Tantra — General features of Tantrism — The nature of reality — The theory of creation — The nature of spanda — The nature of bondage — Types of impurities — The nature of liberation — Tantric praxis — The Tantric physiology — The methods of liberation. Glossary. Extensive bibliography.

1191 Panigrahi, Sarat Chandra. *The Concept of Yoga in the Gita.* Puri, Orissa [India]: Prajnaloka, 1994.

A scholarly analysis of philosophical observations and the concept of yoga in the *Bhagavad Gita.* Panigrahi compares interpretations and views of various commentaries, from the works of classical scholars such as Śaṅkara, Rāmānuja, Madhusūdana Śarasvatī, and Villabha to modern studies by Westerners Edwin Arnold and W. D. P. Hill and Indians B. G. Tilak, Sri Aurobindo, Gandhi, Radhakrishnan, and Bairagi Mishra. In the Gita, the term "yoga" is used in various ways, as a process or discipline, as the state of highest wisdom, and as the highest value; it is both means and end. Many commentators have felt the need to reconcile the different meanings of "yoga" throughout the Gita, while some have stressed the importance of one particular yoga and minimized the others. Panigrahi believes the Gita is holistic, but that the chief concern is ethical. He attempts to draw the "geography" of the term and demonstrate how yoga as presented in the Gita is essentially a value concept, accommodating alternative modes of a life which lead to the state of yoga, or the "supreme perfection." An index would enhance this intriguing study. Bibliography.

1192 Pant, Bhawanrao Srinivasrao. *Surya Namaskars: An Ancient Indian Exercise, by Bhawanrao Pant Pratinidhi, Rajah of Aundh, as Explained to His Son Apa Pant.* (3rd ed.) London: Sangam, 1989. Reprinted 1998.

Offers simple explanations of the powerful effects of Surya Namaskar (Sun Salutation) on the body and mind and detailed instructions for performing the series. Emphasizes mantras as an essential element in the practice. "You will feel and experience within yourself and everywhere the vibrant energy of Creation." Pant also discusses the underlying ethical principles involved in yoga practice, the higher stages of meditation, the ways in which asanas differ from other physical exercise, and a few basic breathing techniques. Insisting that it is only the incapacity to know the true nature of reality which gives the impression that certain phenomena are supernormal or supernatural, he relates stories of travels in Sikkim and Tibet and his experiences with lamas in the Himalayas. Illustrated. Apa Pant served as High Commissioner for India in the U.K.

1193 Pappas, Stephanie. *Yoga Posture Adjustments and Assisting: An Insightful Guide for Yoga Teachers and Students.* Victoria, B.C., Canada: Trafford, c2006.

1194 Paramahamsa Satyananda Tyag Golden Jubilee World Yoga Convention. *Yoga Sagar: Commemorative Volume Compiled from the Complete Proceedings of the Paramahamsa Satyananda Tyag Golden Jubilee World Yoga Convention, 1993.* Munger, Bihar, India: Bihar School of Yoga, c1994.

Partial contents: Swami Vivekananada's message to modern man / Swami Rasajananda — The need for yoga in the modern world / A. R. Kidwai — Total approach to yoga as derived from the Taittiriya Upanishad and the Yoga Vashishtha / H. R. Nagendra — Yoga experiment in Thane Central Prison / S. K. Vyavahare — Role of yoga in heartcare / H. S. Wasir — Mudras: analysis, importance

and practice in Tantra and Hatha Yoga / P. Jha — Yoga and the brain / A. K. Ghosh — Yoga and cardiology in France / Dr. Dousy — Vedic origins and the principles of yoga / Swami Poonyananda Giri — Yoga in Greece / Swami Sivamurti Saraswati — Kundalini research / George Tompkins — Guiding principles in yoga / M. P. Bhole — Psychodynamics of yoga / L. I. Bhushan — Yoga and AIDS-related diseases / Swami Pragyamurti Saraswati — Yoga for the handicapped / Swami Anandananda Saraswati — The impact of alternate nostril breathing on patterns of performance / Ganesh Shankar.

1195 **Pareyil, Jacob**. *Christian Spirituality in Yogic Discipline and Meditation*. Bombay: St. Paul Press Training School, 1993

Yoga emphasizes interiorized knowledge and prescribes methods that help to move one from the outside to the inside. In this book, Pareyil reviews the steps involved in yoga postures and meditation and gives serious attention to a Christian understanding and practice for each. Bibliography.

1196 **Paritośānanda** and **Vishwarūpānanda, editors**. *The Awakening Self: A Practical Approach to Tantra*. Calcutta: Spiritual Steering Committee of AMPS (Centre), 1988.

An introduction to Tantra philosophy and practice based on the teachings of Sri Anandamurti. "Tantra represents the endeavor to penetrate the mystic link between the finite and the Infinite, the individual self and the Cosmos. Whilst to some, whatever is spiritual may seem to exclude that which is earthly, both are harmoniously reconciled in Tantra." Includes reliable information on yoga psychology, states of consciousness, the purposes and physiological benefits of postures, the ways in which the yamas (moral principles) and niyamas (self-restraints) bring mental equilibrium and harmony, and characteristics of the koshas, chakras, and kundalini. A chapter on diet and nutrition discusses the effects of food on the mind and presents strong arguments for vegetarianism. Glossary.

1197 **Parker, DeAnsin Goodson**. *Yoga Baby: Exercises to Help You Bond with Your Baby Physically, Emotionally, and Spiritually*. New York: Broadway Books, 2000.

Describes gentle exercises appropriate for newborns through two-year-olds that will massage energy meridians, open the chest, flex the spine, and support developing faculties. Benefits the well-being of the child while building the child-parent bond; previous yoga experience is not required. Illustrated. Author is a yoga instructor, licensed child psychologist, and founder of the Goodson Parker Wellness Center in New York City.

1198 **Parker, Gil**. *Aware of the Mountain: Mountaineering as Yoga*. Victoria, B.C. [Canada]: Trafford, c2001.

A personal account of mountaineering as a metaphor for the spiritual journey. Author relates experiences on and off the mountain and the ways in which yoga practice increased his self-awareness and added a new dimension to climbing.

1199 **Parker, James N.** and **Philip M. Parker**. *Yoga: A Medical Dictionary, Bibliography, and Annotated Research Guide to Internet References*. San Diego, CA: ICON Health Publications, c2003. Available electronically through NetLibrary.

A useful guide to medical information related to yoga that is available on the Internet. The electronic version of the book is fully interactive, although the authors do not explain the endorsement implied by including only URLs for Amazon.com for each of the 300+ titles they list; these books are available through many different online vendors in addition to being available at local bookstores. Indexing in the section "Books on yoga" could be improved. Contents: Studies on yoga — Nutrition and yoga — Alternative medicine and yoga — Dissertations on yoga — Clinical trials and yoga — Patents on yoga — Books on yoga — Multimedia on yoga — Periodicals and news on yoga — Appendices: Physician resources — Patient resources — Finding medical libraries.

1200 **Parrish-Harra, Carol W.** *The Aquarian Rosary: Reviving the Art of Mantra Yoga*. Tahlequah, OK: Sparrow Hawk Press, c1988.

"A mantra is a program of incantations spoken to the subconscious to reprogram and train one for new awareness. Mantra Yoga is the practice of using mantras, affirmations, prayers or chants as a technique to create union (yoga) between levels of self: spirit and matter, or lesser self and high self. Jesus used the word yoke in the Bible to signify the same concept, speaking as a teacher of the yoga He had to offer. He said, 'Take my yoke upon you and learn of me ... for my yoke is easy and my burden is light.'" Parrish-Harra brings a new perspective to the mechanics of mantra, the processes of spiritualizing consciousness, and use of the rosary in contemplative prayer. Glossary.

1201 **Partridge, Ted.** *Jewels of Silence.* Farnborough [England]: St. Michael's Abbey, 1981.

The emphasis of this book is on Raja Yoga.

1202 **Patel, Nita.** *Total Yoga.* San Diego, CA: Thunder Bay Press, 2003. Also, London: MQP, 2003.

The author has condensed a great deal of useful, practical information into this book. Opening chapters provide clear, concise introductions to ancient texts, important teachers and sages, types of yoga (Ananda, Anusara, Bikram, Integral, Iyengar, Hatha, Kali Ray Triyoga, Kripalu, Kriya, Kundalini, Sahaja, Sivananda, Svaroopa, Tantric, Viniyoga, Vinyasa Ashtanga), nadis, chakras and the subtle body, five breathing techniques and their benefits, meditation techniques, five mudras and their benefits, physiology, and a series of good warm-up stretches. The following section is divided into parts: Standing Postures, Sitting Postures, Prone Postures, Forward and Backward Bends I & II, Supine Postures, Balance Postures, Spinal Twists, and Inversions and provides full-page, step-by-step illustrations in which over 70 asanas are demonstrated and clearly described with counterposes and variations appropriate for different levels of ability. In addition to many of the common poses depicted in most how-to books, author includes a few others of interest, such as Sasamgasana (Hare Posture), Tittirasana (Partridge Posture), Anantasana (Side-Reclining Leg Lift), and Bakasana (Crane). Easy-to-follow, progressive programs are mapped out for both beginning and intermediate students as well as a number of short programs, such as a morning wake-up routine, relaxing bedtime routine, and routines for PMS, pregnancy, children, and older individuals. Concluding section targets specific health problems, recommending asanas and pranayama for asthma, circulatory problems, constipation, headaches, high blood pressure, insomnia, memory problems, and other ailments. Produced in a large-format style and spiral bound to allow the book to open flat. One minor design-related criticism relates to the pale gray text, which is attractive, but difficult to read. Glossary of Sanskrit terms. List of Yoga organizations and Web sites. Bibliography.

1203 **Pathak, P. V.** *The Heyapaksha of Yoga, or, Towards a Constructive Synthesis of Psychological Material in Indian Philosophy.* New Delhi, India: Asian Publication Services, 1984. Originally published: Ahmedabad, India: New Order Book Co., 1932.

This detailed, scholarly study of the nature of mind and consciousness in Indian thought is occasionally marred by typographical errors. Includes both English and Sanskrit indexes.

1204 **Patra, B.** *The Mysteries of Nature: The Science of Breath, Yogic Breathing Exercises.* New Delhi: Asian Educational Service, 1992. Originally published: 1924.

1205 **Patrick, Priscilla.** *To Life! Yoga with Priscilla Patrick.* Spartanburg, S.C.: ETV Endowment of South Carolina, 1982.

General guide to hatha yoga including instructions for 50 postures. Illustrated.

1206 **Pattinson, Suzanne.** *Yoga for Today.* London: Haldane Mason, 2000. Also, Menai Bridge, Isle of Angelsey [Wales]: Island Books: S. Webb & Son, distributors, 2001.

A small-format guide to basic yoga postures with suggestions for six routines. Illustrated.

1207 **Paul, Russill.** *The Yoga of Sound: Healing & Enlightenment Through the Sacred Practice of Mantra.* Novato, CA: New World Library, 2004.

"There is, perhaps, too much ego, too much achievement, and too much visual emphasis in Western yoga at the moment. Sound — and in particular the full scope of yogic sound possible through mantra and sacred music — can help awaken the soul of yoga." In this unique and fascinating book, Paul takes the reader on an in-depth exploration of the sonic formulae of mantras and the capacity of sound to take us beyond the discursive faculties of the mind. While modern physicists have confirmed that the entire universe is vibrating, thousands of years ago the rishis both heard and saw this auditory energy while in deep states of meditation. Paul points out that the individual letters of the Sanskrit language, from which mantras are constructed, derive from these sonic structures that form the basic building blocks of the universe. He explains how Sound Yoga fits into the larger historical context of the Hatha Yoga tradition and introduces a cross-disciplinary system that brings together the essential and most useful elements of four major streams of sacred sound: Shabda Yoga, the use of sacred sound based on the Vedic tradition of mantra; Shakti Yoga, mantras of the Tantric tradition; Bhava Yoga, devotional chanting of the Bhakti tradition; and, Nada Yoga, an all-embracing term for the Yoga of Sound in the Hindu tradition. Experiments in the physics of

acoustics have demonstrated that sound affects reality by actually creating structure and Paul discusses the scientific basis for the effects of sound on human consciousness. Mantra produces psychological and physiological changes that not only enable one to take practice to a deeper level, but also produce natural pain killers, lower blood pressure, improve concentration, reduce stress, and bring about powerful changes in the pituitary gland and hypothalamus. Paul believes that pronunciation forms the backbone of mantra and he disagrees strongly with some Western yogis who claim that intention is all that counts. Accordingly, he provides clear guidance in proper posture, breathing, sound, and pronunciation and explains how to incorporate mantra practices into our busy lives. The accompanying compact disc gives additional assistance with the articulation of specific mantras. Born in India, Paul has studied Sanskrit, south Indian classical music, yoga, and meditation.

1208 Paulson, Genevieve Lewis. *Kundalini and the Chakras: Evolution in this Lifetime—A Practical Guide.* (1st ed.) St. Paul, Minn.: Llewellyn Publications, 1991. Reprinted 2001. (2nd ed., revised), 2002.

A practical guide covering all aspects of the subtle body, clearing the chakras, and raising kundalini energy.

1209 Pavitrananda, Swami. *Common Sense About Yoga.* Calcutta: Advaita Ashram; Bourne End [England]: Ramakrishna Vedanta Centre, 1990.

1210 Payne, Brian. *Slow Yoga.* London: Souvenir Press, 2001.

Section One discusses the central role of breathing in yoga and describes a variety of controlled breathing exercises recommended for Slow Yoga practice sessions. Section Two provides information on physiology, joint and muscle function, methods to correct postural misalignments, and 25 Slow Yoga exercises. Special icons indicate postures appropriate for beginners, experienced students, disabled persons, and pregnant women. Section Three offers six daily programs. Section Four discusses health and diet with recommendations for exercises to relieve symptoms of stress and specific medical problems. The book has limited usefulness for beginning students because Payne does not give English or Sanskrit names for poses, but only indicates the area of the body each exercise targets. Distinctions between Slow Yoga and traditional hatha yoga are difficult to detect.

1211 Payne, Larry. *The Business of Teaching Yoga.* Los Angeles, CA: Samata International, 2000.

This book is filled with a wealth of practical information about teaching yoga on a full- or part-time basis. Topics include setting up an ethical yoga business, setting fees, self-promotion, connecting with health professionals, creative ways to find and use a teaching space, and avoiding burnout. Includes sample business forms, brochures, and press releases in addition to revealing and instructive interviews with Mara Carrico, Georg Feuerstein, Lilias Folan, Richard Freeman, John Friend, Lex Gillan, Shelly Greenberg, Judith Lasater, Richard Miller, Richard Rosen, John Schumacher, and Rodney Yee.

1212 _____ and Richard Usatine. *Yoga Rx: A Step-by-Step Program to Promote Health, Wellness, and Healing for Common Ailments.* New York: Broadway Books, 2002.

"Yoga is not just stretching, just breathing, or just meditation. It is not just crossing your legs, closing your eyes, putting your thumbs and forefingers together and chanting 'Om.' ... Yoga is also a science. It is based on ancient observations, principles, and theories of mind-body connection, many of which are now being discovered in medical research." Offers information on different forms of yoga, testimonials on yoga's effectiveness, and carefully designed routines for different health problems. Contents: Introduction to yoga therapy: how yoga heals — How you can benefit from yoga therapy — Getting started with yoga therapy — Putting yoga therapy into action: yoga breathing — Relaxation and meditation — Core yoga routines that really heal — Yoga therapy for common ailments: the musculoskeletal system: back, knees, arthritis — The respiratory system: allergies, asthma, bronchitis, the common cold — The circulatory system: high blood pressure, heart disease — The digestive system: irritable bowel syndrome, heartburn — The nervous system: tension headaches, migraines — For women only: menstrual cramps, PMS, menopause — Mental health: anxiety and depression — The endocrine system: diabetes, obesity — Appendices: Resource guide — Finding a yoga therapist in your area — Figuring your body mass index. Bibliography. Payne is a yoga therapist and Usatine is a professor of medicine.

1213 Pegrum, Juliet. *Ageless Yoga: Gentle Workouts for Health & Fitness.* London: Cico Books,

2003. Also, New York: Sterling Publishing, 2006.

Noting that modern medical research has proven that regular exercise, healthy diet, and a positive outlook can reverse the debilitating signs of aging, Pegrum offers modified and simplified poses for middle-aged practitioners experiencing diminished flexibility and range of motion as well as anyone dealing with medical conditions that require effective, but less challenging, poses. The first chapter is devoted entirely to working with props; following chapters cover basic poses designed to tone the spine, increase strength, and improve circulation, balance, and joint mobility. An open, attractive layout, with color photographs and concise instructions for a single pose on each page, make this an excellent resource for practitioners as well as teachers who instruct older students. Numerous helpful tips for getting into and out of poses, proper alignment, increasing stretch, and incorporating props are scattered throughout the text in starred boxes. The book includes information on breathing and meditation and concludes with recommendations for programs designed to ease the symptoms of arthritis, heart disease, menopause, and osteoporosis. Glossary.

1214 _____. *Ashtanga Yoga: The Complete Mind and Body Workout.* London: Cico Books, 2001. Also, New York: Sterling Publishing, 2001.

Each sequence of the Primary Series, known as *yoga chikitsa* or "yoga therapy," of Ashtanga Yoga is clearly described and illustrated with color photographs, many of which are full-page. In Ashtanga Yoga, heat generated through vinyasa (flowing sequences) and controlled breathing increases energy and flexibility while helping to detoxify the body. Pegrum makes the necessity of following the order of poses sensible. "Every individual holds tension in a different part of their body, and so different postures are either difficult or easy, depending upon which areas of the body are tight ... but postures must be practiced in sequence. Otherwise you do run the risk of disrupting the alignment of your body by strengthening certain muscles at the expense of others." Readers will appreciate the information on benefits and safety tips included in sidebars. Modifications for beginners are included, although flexibility and stamina will increase over time with continued practice. Describes the bandhas with the proviso that one practice the internal locks only after becoming thoroughly familiar with the poses. The "Fast Index to Poses" at the close of each section is a useful feature in which the entire sequence is laid out in smaller photographs on two-page spreads. Glossary. Foreword by Swami Ambikananda Saraswati. Pegrum, a yoga instructor, studied with Shri Pattabhi Jois, the originator of the Ashtanga practice.

1215 _____. *Children's Yoga: Fun with a Twist.* London: Cico Books, 2004. Published as: *Kid Yoga: Fun with a Twist.* New York: Sterling Publishing, 2004.

An excellent, beautifully illustrated guide to yoga for children aged three to eleven. Introductory material explains the many benefits of yoga for children, including improved concentration, posture, and breathing habits and increased confidence and well-being. Describes and demonstrates warm-ups and over 50 poses in four sections: animal poses, object poses, dynamic poses, and partner poses. Includes games, suggestions for putting together different routines, and advice for parents and teachers. Sidebars include tips to keep things fun and interesting.

1216 _____. *Hatha Yoga: The Complete Mind and Body Workout.* London: Cico, 2003. Also, New York: Sterling Publishing, 2003.

After brief introductory material on yoga philosophy, types of yoga, the subtle body, energy flow, diet, effects of food in the body, breathing, and meditation, Pegrum describes and demonstrates a series of warm-up stretches and over 50 postures. Six sample yoga routines show how to assemble the poses into workouts that meet specific time, difficulty, and intensity needs. Poses are clearly illustrated with easy-to-follow, full-page color photographs accompanied by helpful hints, modifications, and information about benefits in handy sidebars. This attractive, well-written, and well-organized guide is excellent for beginners and contains information that practitioners at any level will find useful.

1217 **Penn, Bennett.** *The Path of Transcendence: Including a New Translation and Commentary on Patanjali's Yoga Sutras.* Pompano Beach, Fla.: Exposition Press of Florida, 1987.

"Transcendental consciousness is the most vibrant and sonorous state of awareness. The goal is not only the experience of it but its stabilization so that it is permanent and nothing can dissolve it.... Transcendence is not a mood such as discontentedness, unhappiness, incompleteness, or fear,

nor is it euphoria, the feeling that our feet are not touching the ground, woolgathering in a bubble bath of memories, taking a walk through the mind, mental magic tricks, elevated desire, hope, or fantasizing." Offers an expansive perspective on states of transcendence, higher states of consciousness, and methods to achieve it, with an interesting commentary on the *Yoga Sutras*.

1218 **Penna, Madhusudan**. *Yogasiddhāntacandrikā of Nārāyaṇatīrtha: A Study*. (1st ed.) Delhi: Parimal Publications, 2004.

In this detailed, scholarly, and accessible study, Penna discusses various features of yoga as presented in the *Yoga-Siddhānta-Candrikā* that distinguish it from other commentaries on the *Yoga Sutras*. Based on close examination of the text and external evidence, Penna places Nārāyaṇatīrtha in the seventeenth century and devotes considerable attention to differentiating him from other writers of the same name. He traces meanings of the word "yoga" throughout early Sanskrit texts and commentaries and notes when Nārāyaṇatīrtha's interpretation of yoga corresponds with them or differs. Penna highlights the fact that Nārāyaṇatīrtha believes that no less than fifteen varieties of yoga are presented in the *Yoga Sutras*, including Kriyāyoga, Caryāyoga, Karmayoga, Haṭhayoga, Mantrayoga, Jñānayoga, Advaitayoga, Lakṣyayoga, Brahmayoga, Śivayoga, Siddhiyoga, Vāsanāyoga, Layayoga, Dhyānayoga, and Premabhaktiyoga, and he explains their relative significance in the attainment of samādhi. Nārāyaṇatīrtha explains the purpose of different adjectives in the *Yoga Sutras* and proposes that samādhi is a thought-wave. There is its remembrance afterwards and this remembrance is not possible without the production of an impression. "Nothingness cannot produce anything." Penna clearly believes that Nārāyaṇatīrtha made a significant contribution to our understanding of the *Yoga Sutras* and the *Yoga-Siddhānta-Candrikā* deserves a special place in the yoga literature. He points out that it influenced later writers, in particular, Brahmananda who referenced the *Yoga-Siddhānta-Candrikā* in his commentary on the *Hatha Yoga Pradipika*. Includes information about the manuscripts consulted, a list of some of the important commentaries on the *Yoga Sutras*, and a list of the many texts quoted by Nārāyaṇatīrtha in the *Yoga-Siddhānta-Candrikā*. An index would be a highly useful addition to this work. Bibliography.

1219 **Perlmutter, Leonard** and **Jenness Cortez Perlmutter**. *The Heart and Science of Yoga: A Blueprint for Peace, Happiness, and Freedom from Fear*. Averill Park, NY: AMI Publishers, c2005.

An inspiring distillation of yoga philosophy written in clear and understandable language in which the authors deftly explain and illuminate complex concepts with the help of references to the *Upanishads*, personal stories, and lessons from mystics and sages. Attentive introspection is a first step in understanding the workings and limited perspective of the mind. "Yoga ecology" involves discriminating between preya (short-term ego or sense gratification) and shreya (the highest and greatest good) to consciously conserve and transform subtle thought power. Numerous techniques to facilitate this ability to discriminate, tap reserves of mental energy, and access inner wisdom are discussed. Explores the mechanics and effects of the reverberating sounds of mantra ("Every object in the universe, no matter how solid it appears to be, is actually a shimmering dance of particles. It is on this level of vibratory energy that the mantra operates"). Offers detailed, practical advice for meditation, like applying finger and root locks, and guidelines for breathing exercises, including ways to mentally follow exhalation and inhalation rather than relying on counting which is disruptive to the nervous system. Includes discussion of the role of the guru and the volunteer gurus that show up in our lives, chakras and the subtle body, Ayurvedic principles, and a greatly simplified hatha yoga practice called "Easy-Gentle Yoga." Glossary. Bibliography. Perlmutter studied with Swami Rama and, together with his wife Jenness Cortez Perlmutter, founded the American Meditation Institute for Yoga Science and Philosophy.

1220 **Petersen, Erling**. *Yoga: Step by Step: A Source Book of Classical Yoga Exercises*. London: A. & C. Black, 1986. Translation of: *Yoga Asanas*. [Gyling, Denmark]: Borgen, 1986.

1221 **Pettinato, Yolanda**. *Simply Yoga*. Dingley, VIC, Australia: Hinkler Books, 2002. Reprinted 2003, 2004.

A large format book with striking, full-page color photographs and concise instructions for 20 basic postures and Sun Salutation accompanied by a 30-minute routine on DVD.

1222 **Phelan, Nancy** and **Michael Volin**. *Yoga for Women*. (3rd ed.) London: Arrow Books,

1990. Originally published: London: Stanley Paul, 1963.

A basic guide to hatha yoga with brief background information on the purpose of yoga and the way in which yoga techniques and asanas achieve their effects, with special attention given to women's bodies and health. This small paperback contains sound information, but the size and format limit its usefulness during practice. In addition, grouping the b&w photographic illustrations of poses at the center of the book in a section of plates that is separate from the corresponding instructions is inconvenient. A chart at the end indicates the most effective asanas for specific ailments and disorders.

1223 **Philippou, Joy**. *22 Yoga and Breathing Exercises Needed for Optimum Health*. Bromley [England]: BMSI/Body, Mind and Soul International, c1994.

A small booklet with general instructions for 14 basic postures followed by a discussion of the effects of pranayama, eight breathing techniques, and vegetarian diet. No illustrations.

1224 _____. *The Four Stages to Spiritual Freedom*. Bromley [England]: BMSI/Body, Mind and Soul International, c1994.

This booklet reproduces information from *22 Yoga and Breathing Exercises*.

1225 **Phillips, Kathy**. *The Spirit of Yoga*. London: Cassell, 2001. Also, London: Cassell Illustrated, 2002. Reprinted 2005 / Hauppauge, NY: Barron's, 2002 / Toronto: McArthur & Co., 2005.

"I wanted to make a book that was first and foremost inspirational, one that would encourage those who are interested in yoga to take it up, and at the same time enrich the practice of those who have been doing it for years." Phillips succeeds in her goal with this attractive, very readable coffee table book with substance. Basic poses are explained and illustrated with beautiful photographs, but she is less interested in writing a manual than in discussing the experience of the poses and those benefits that can be gained through practice. In addition to the asanas, she discusses Patanjali's eightfold path, the history of yoga, and the development of different schools of yoga in recent years and what distinguishes one yogi or establishment from another. The text is enriched with quotations from Sanskrit scriptures, yogis, philosophers, scientists, poets, artists, and writers. Purists may question the inclusion of celebrity photos, but they are negligible and do not detract from this otherwise informative and enjoyable book. Phillips, a longtime yoga practitioner, was a beauty editor at London Vogue.

1226 **Phillips, Stephen M.** *Aṇimā: Remote Viewing of Subatomic Particles*. Chennai, India; Wheaton, Ill.: Theosophical Publishing House, 1996.

Reprint of a paper presented at the 3rd International Conference on Frontiers in Yoga Research and Applications held in December 1995 in Bangalore, India, discussing evidence of yogic siddhis.

1227 **Philosophico Literary Research Department of Kaivalyadhama S.M.Y.M Samiti, editor.** *Yoga Kośa: Yoga Terms Explained with Reference to Context*. (New enlarged ed.) Lonavla, Dist. Pune, India: Kaivalyadhama S.M.Y.M. Samiti, 1991.

This dictionary is an excellent resource for students, teachers, and researchers with over 3,000 words from 37 different Sanskrit texts on yoga. Each entry includes transliterated and Sanskrit versions (Devanāgarī) of the term, reference to the Sanskrit text where it appears, literal meaning, and context. Because words in yoga are often so specialized, have multiple meanings, and must be considered in context in order to yield the full connotation, standard Sanskrit-English dictionaries are often inadequate. The original edition of this work was edited by Swami Digambar in 1972.

1228 **Picozzi, Michele**. *Pocket Guide to Hatha Yoga*. Freedom, Calif.: Crossing Press, c1998. Published as: *Yoga: The Perfect Companion*. New York: Black Dog & Leventhal Publishers, c2003.

Serves as an introduction to yoga with brief background information on history, the *Yoga Sutras*, types of yoga, twentieth century yogis, basic postures, physical and mental benefits, pranayama, meditation, starting a yoga practice, nutrition, and diet. The Appendix includes 45 postures illustrated with small photographs, but does not provide instructions. Glossary. Illustrated.

1229 **Pierce, Karen**. *Yoga Bear: Yoga for Youngsters*. Chanhassen, Minn.: Northword Press, c2004.

Introduces twenty-two yoga poses suitable for young children from pre-school through first grade. Each pose is illustrated with a full-color photograph and pen and ink drawings of a "yoga bear" accompany the text.

1230 **Pierce, Margaret D.** and **Martin Pierce**. *Yoga for Your Life: A Practice Manual of Breath and*

Movement for Every Body. Portland, Ore.: Rudra Press, c1996. Also, New York: Sterling Publishing, c1996.

An excellent guide to a basic yoga practice with clear information on modifications and coordinating breath with postures. The core of the book is a well-illustrated, eight-week program that begins with simple movement patterns, basic breathing, and relaxation and progresses to more strenuous, demanding postures to energize the body and focus the mind. Includes a series of unique routines (Yoga to Wake Up, Yoga to Prepare for an Active Day, Yoga with Other Exercise, Yoga for a Vigorous Workout, Yoga for a Short Relaxation, Yoga for Going to Sleep, Yoga and Sound, Yoga as a Deeper Meditation). The Martins teach yoga in the Viniyoga tradition of Krishnamacharya and his son T. K. V. Desikachar which emphasizes the importance of adapting yoga to meet individual needs and abilities.

1231 **Pilla, Unnikrishnan.** *Achieving Fitness and Relaxation: A Practical Guide for Simple Yoga, Meditation and Gentle Exercises.* Brisbane, Qld. [Australia]: UGS International, 2003.

A basic guide to postures, breath control, relaxation, and meditation techniques. Illustrated. Author is a member of the Yoga Teachers Association of Australia.

1232 **Pilobolus.** *Twisted Yoga.* New York: SeaStar Books, c2002.

"At first glance, this may appear to be a new wrinkle in the ornate fabric of mind-body synthesis. In fact, it is not. It isn't even really yoga." Glorious full-color, full-page photographs of dancers from the Pilobolus Dance Theatre in asanas known and unknown.

1233 **Piparaiya, Ram K., editor.** *Vedic Mind.* Mumbai, India: Indusvista Editions, c2004.

This book serves as an introduction to the *Upanishads, Bhagavad Gita,* and *Yoga Sutras* with translations of selected passages and brief commentaries. Generously illustrated with drawings and watercolors by Vikas Vinayak Patnekar.

1234 **Piver, Susan.** *Joyful Birth: A Spiritual Path to Motherhood.* [Emmaus, PA]: Rodale: Distributed to the book trade by St. Martin's Press, c2002.

A slender handbook with instructions for a few basic postures, meditations, and breath awareness to help expectant mothers relax, release tension, calm fears, and prepare for birth. Illustrated with small b&w photographs.

1235 **Podgorski, Frank R.** *Ego Revealer-Concealer: A Key to Yoga.* Lanham, MD; London: University Press of America, 1984.

Scholarly study of the inward psycho-spiritual journey from ego (ahamkāra) to liberated consciousness within the context of classical Sāmkhya-Yoga. Stressing the necessity of understanding Sāmkhyan thought in order to appreciate yoga experience, Podgorski focuses on the 72 aphorisms of the *Sāmkhya-Kārikā* of Īshvara Krishna. He underscores the reasons why yoga disciplines, with the awareness of the fragility of the ego and search to understand identity, are appropriate for people of all cultures and traditions. Glossary of Sanskrit terms. Bibliography. Podgorski served as Director of the Asian Area Studies Program at Seton Hall University and was a guest lecturer at many universities around the world.

1236 **Polet-Kittler, Helga.** *Tips for Success, Yoga: Everyday Yoga: One-Month Schedule with Meditation and Exercise Instructions.* Oxford [England]: Meyer & Meyer, c2002. Translation of: *Tipps für Yoga.*

1237 _____. *Yoga: Lifelong Vitality: Light Everyday Exercises to Activate the Body and Mind of the Elderly.* Oxford [England]: Meyer & Meyer Sport, 2003.

1238 **Ponnudurai, C.** *Bhakti Yoga.* Kuantan [Malaysia]: [C. Ponnudurai], 1984.

1239 *Positive Health.* (1st ed.) Delhi: Prajapita Brahma Kumaris Ishwariya Vishwa Vidyalaya, 1981. (2nd ed., enlarged) 1984. Reprinted 1986.

Examines the slow poison of psychological stress and the role of the mind in causing and healing physical illness. Reports results of scientific research into the psycho-physiological basis for specific diseases and therapeutic uses of yogic techniques. Illustrated. Bibliography.

1240 **Powell, Clark.** *A Sahaj Marg Companion: The Natural Path.* Molena, GA: Shri Ram Chandra Mission, 1996.

An introduction to the Sahaj Marg system, a modified form of Raja Yoga, in the form of questions and answers. Bibliography.

1241 **Powers, Cassandra, editor.** *Yoga Wisdom: Daily Inspiration from Yoga Masters.* Guilford, CT: Lyons Press, c2003. Also, Garsington [England]: Windsor, 2003.

Contains inspirational quotations from ancient yogic scriptures, contemporary writers, and yoga practitioners.

1242 **Prabhavananda, Swami.** *Yoga and Mysticism.* Hollywood, Calif.: Vedanta Press, 1984.

1243 **Prabhupāda, A. C. Swami Bhaktivedanta.** *Easy Journey to Other Planets by Practice of Supreme Yoga.* Los Angeles, CA: Bhaktivedanta Book Trust, c1985.

Discusses how modern scientific discoveries have confirmed the existence of an "anti-material" world, the existence of which master yogis have known for thousands of years. Quoting extensively from the *Bhagavad Gita*, the author explains forms of energy and matter as described in the ancient text and the methods of Bhakti-yoga which enable trained disciples to transcend the limitations of the material world.

1244 _____. *The Journey of Self-Discovery: Articles from Back to Godhead Magazine.* Los Angeles, CA: Bhaktivedanta Book Trust, c1997. Reprinted 1999.

Contents: Journey of self-discovery — Superconsciousness — The pleasure principle — The spiritual master — Yoga and meditation — Material problems, spiritual solutions — Perspectives on science and philosophy.

1245 _____. *The Nectar of Devotion: The Complete Science of Bhakti Yoga.* (2nd ed.) Los Angeles, CA: Bhaktivedanta Book Trust, 1982. Reprinted 2000. Also, London: Bhaktivedanta Book Trust, 1985.

A summary study of Śrīla Rūpa Gosvāmī's *Bhakti-rasāmṛta-sindhu.* Describes the four sections ("waves") of Bhakti-rasa: eastern, varieties of devotional service; southern, transcendental mellow; western, primary loving relationships; and, northern, indirect loving relationships. Glossary and guide to Sanskrit pronunciation. Bhaktivedanta Swami Prabhupāda translated and wrote commentaries on many of the philosophical and religious classics of India and established the International Society of Krishna Consciousness.

1246 _____. *The Perfection of Yoga.* Los Angeles, Calif.: Bhaktivedanta Book Trust, c1983. Reprinted 1984, 2004. Published as: *The Path of Perfection.* Los Angeles, Calif.: Bhaktivedanta Book Trust, c1987 / *The Path of Yoga.* Los Angeles, CA: Bhaktivedanta Book Trust, 1995. Reprinted 1996.

Compiled from talks given by Bhaktivedanta Swami Prabhupāda on the *Bhagavad Gītā* and how the teachings of the Gītā apply to modern life. Discusses the philosophy and practice of bhakti-yoga, the yoga of selfless, devotional love of God, or Kṛṣṇa, and explores meditation, karma, death, reincarnation, and the nature of consciousness. "What has, in modern times, been reduced to a commercially exploited technique of bodily agility and pseudomeditation was once a comprehensive and easily applied form of self-realization." Contents: Introduction — Yoga as action — Mastering the mind and senses — Learning how to see God — Moderation in yoga — Determination and steadiness in yoga — Perception of the supersoul — Yoga for the modern age — Failure and success in yoga — Destination after death — The path of perfection.

1247 _____. *The Quest for Enlightenment: Articles from Back to Godhead Magazine.* Los Angeles, CA: Bhaktivedanta Book Trust, 1997.

Contents: The quest for enlightenment — Matter, spirit, and the controller of both — The spiritual master — Yoga and meditation for the age of quarrel — Spiritual solutions to material problems — Discussions on Western philosophy and science — Love of God, the ultimate goal.

1248 *Practising Yoga.* New Lanark [Scotland]: Geddes & Grosset, 1999. Reprinted 2001, 2002.

A small handbook which explains the origins and philosophy of hatha yoga with instructions for three dozen basic postures. Illustrated with line drawings. Glossary.

1249 **Prajñānānanda, Paramahaṃsa.** *Lahiri Mahashaya.* [Cuttack, Orissa, India: Paramahaṃsa Prajñānānanda], 1999.

Although this hagiography is more worshipful than critical, there are few treatments available of the life and work of Indian sage Shyama Charan Lahiri, guru of Sri Yukteswar. Read for the factual information.

1250 **Prakashanand Saraswati, Swami.** *Towards the Love Divine: A New Dimension in Devotional Science.* (2nd ed.) Philadelphia, PA: International Society of Divine Love, c1989.

Presents the philosophy and practice of Bhakti Yoga according to the teachings of the International Society of Divine Love with many references to the *Bhagavad Gita.*

1251 **Pranavadarshan, Paramhansa.** *The Elite Doctrine of Siddha Yoga.* San Diego, CA: Pranava, 2001.

1252 **Puligandla, Ramakrishna.** *Jñāna-Yoga, the Way of Knowledge: An Analytical Interpretation.* Lanham, MD: University Press of America, c1985. Also, New Delhi: D. K. Printworld, 1997.

Jñāna-Yoga, the path of knowledge, is one of the major paths leading to experience of ultimate reality. In this intellectually stimulating book, Puligandla discusses the essential principles of Jñāna-Yoga, namely, the Principle of Superimposition (individuals superimpose on ultimate reality percepts and concepts within the range of potentials for perception and conception allowed for by their psycho-physiological constitution); the Principle of Dependent Origination (every phenomenon has a dependent and relative existence); and, the Principle of Two Truths (relative, conditioned, "lower" truth, saṁvṛti-satya, and absolute, unconditioned, non-perceptual, non-conceptual, "higher" truth, paramārtha-satya). He carefully elucidates the existence of absolute truth, the ways in which Jñāna-Yoga makes distinctions between lower and higher truths, and how higher truth can only be experienced through direct intuition transcending the senses and intellect. Puligandla draws upon the work of Shankara (founder of Advaita Vedānta) and Nāgārjuna (Buddhist philosopher and sage) and incorporates terminology of the Western philosophical tradition to facilitate understanding on the part of Western readers. Bibliography. Foreword by John Koller. This work would benefit from the addition of an index. Puligandla is Emeritus Professor of Philosophy at the University of Toledo.

1253 **Pungaliya, G. K.** *Yogaśāstra: Science of Attaining and Experiencing Nirvāṇa.* Pune [India]: Yoga and Allied Research Institute, 1998.

Revision of the author's thesis, *A Critical Study of Śrī Hemacandrācārya's Yogaśāstra.* While part of the Jaina canon, many of the teachings in the *Yogaśāstra* bear similarities with Patanjali's Yoga.

1254 **Purna, Svami.** *Balanced Yoga.* [Pennsylvania]: Adhyatmik Foundation, 1990. Published as: *Balanced Yoga: The Twelve Week Programme.* Shaftesbury, Dorset [England]; Rockport, Mass.: Element, 1992.

A beginner's guide to developing a personal practice with instructions for warm-ups and basic asanas, benefits, cautions, breathing and relaxation techniques, exercises to promote psychological health, and dietary advice. Illustrated with simple line drawings.

1255 _____. *Yoga: A Practical Introduction.* (Revised ed.) Shaftesbury, Dorset [England]; Rockport, Mass.: Element, 1998.

1256 **Purperhart, Helen.** *The Yoga Adventure for Children: Playing, Dancing, Moving, Breathing, Relaxing.* Alameda, Calif.: Hunter House; Enfield [England]: Hi Marketing, 2005.

An illustrated manual for teachers and parents to practice yoga with children aged 4–8 that includes simple explanations of karma, meditation, and the chakras.

1257 **Puthenpura, Cherian.** *Yoga Spirituality: A Christian Pastoral Understanding.* Bangalore, India: Camillian Publications, 1997.

Weaving numerous quotations from Biblical scripture and Sanskrit texts into each chapter, Puthenpura discusses the origin and different types of yoga, Sankhya metaphysics, spiritual and therapeutic dimensions of yoga, the Christian understanding of yoga, and ways in which Christian yoga might be utilized in pastoral care. This book suggests not only that different spiritual systems and disciplines can enrich Christian life, but that a Christian yoga spirituality can provide an updated, meaningful expression of Christian reality. A guru is here defined as someone who removes darkness and leads to light or as a preceptor who removes ignorance and gives knowledge. Jesus is regarded as a divinely awakened guru —'the perfect Yogi'— who taught with authority, dispelled ignorance in his disciples, displayed compassion, and initiated many into the path of truth. Includes copious endnotes, extensive glossary, and extensive bibliography.

1258 *Quick Tips for Balanced Living: A Collection of Little Essays That Can Make a Big, Big Difference.* Honesdale, PA: Himalayan Institute Press, c2005.

A collection of short articles previously published in the journal *Yoga International* on breathing techniques and exercises designed to reduce stress, increase energy, assist meditation, sharpen memory, ease into sleep, develop mindfulness, and improve concentration. Introduction by Linda Johnsen.

1259 **Radha, Swami Sivananda.** *The Devi of Speech: The Goddess in Kundalini Yoga.* Toronto: Timeless Books, 2005.

After discussing the yogic anatomy of chakras and nadis, presents a variety of exercises to develop awareness of the power of words and sounds in our daily lives.

1260 _____. *From the Mating Dance to the Cosmic Dance: Sex, Love, and Marriage from a Yogic Perspective.* Palo Alto, CA: Timeless Books, c1992.

Explores the ways in which love, sex, marriage and relationship can help individuals put spiritual ideals into practice and contribute to the evolution of consciousness. Applies yogic tools of self-reflection and self-investigation to change deep-seated patterns of behavior and to elevate sexual expression from an instinctual level to one of true union. Annotated bibliography.

1261 _____. *Hatha Yoga: The Hidden Language: Symbols, Secrets, and Metaphor.* Porthill, ID: Timeless Books, 1987. Also, Boston: Shambhala, 1989 / Spokane, WA: Timeless Books, 1995. Reprinted 1996, 2003 / Bombay: Jaico Publishing House, 1993. Reissued 1995.

Many people take up yoga seeking relief from some health problem or wishing to learn how to relax or, conversely, hoping to become more energetic. All of these benefits can be gained through yoga, but this book explores the deeper purposes of asanas by exploring 22 of the most common postures through symbolism, imagery, and metaphor to demonstrate how they can be used as tools for self-transformation. Swami Radha Sivananda believes that powers of concentration and visualization applied to asanas put the body into a kind of listening mode where awareness of external and internal realities is heightened and understanding of interactions between body and mind increases sharply. For example, in the chapter on matsyasana, the fish pose, she looks at the attributes and abilities of the fish and, after offering a kind of free association with the word "fish," she explores the meaning of the fish in Hindu, Egyptian, and Sumerian legends, Greek myths, Tibetan art, and Christian scriptures. Incorporating the symbolic encourages a different state of mind — calm, interior, and reflective — when practicing asanas, and this unique and highly relevant book will undoubtedly enrich the practice of students at all levels. Foreword by B. K. S. Iyengar. The late Swami Sivananda Radha, a highly respected spiritual teacher, trained under the guidance of Swami Sivananda and was one of the first Western women to become a swami. She founded the Yasodhara Ashram in Canada, the Association for the Development of Human Potential in the U.S., and several teaching centers around the world known as Radha Houses.

1262 _____. *The Hatha Yoga Workbook.* Porthill, ID: Timeless Books, 1989.

A workbook designed to be used with *Hatha Yoga: The Hidden Language.*

1263 _____. *Kuṇḍalinī Yoga.* Delhi: Motilal Banarsidass, 1992.

1264 _____. *Kundalini Yoga for the West: A Foundation for Character Building, Courage and Awareness.* (25th anniversary ed.) Spokane, WA: Timeless, 2004. Also, Boulder, Colo.: Shambhala; London: Routledge & Kegan Paul [distributor], 1981 / Boston, MA: Shambhala, 1985 / Spokane, WA: Timeless Books, 1993. Reprinted 1996.

Kundalini is the force that both activates and carries our inner consciousness. With her usual thoroughness and insight, Swami Sivananda Radha elaborates on the purposes of yoga practice, the chakras and their symbols, pranayama, and the psychological and moral aspects of practice. She offers an excellent, comprehensive introduction to kundalini yoga that includes information on characteristics that manifest in the psyche when the force of kundalini activates the chakras and problems encountered when kundalini awakens spontaneously. Contents: Introduction — How to use this book — The aspirant — Mystical aspects of Haṭha Yoga — Divine Mother Śakti (The Devī) — Mūlādhāra: the first cakra — Svādhiṣṭhāna: the second cakra — Maṇipūra: the third cakra — Anāhata: the fourth cakra — Viśuddha: the fifth cakra — Ājñā: the sixth cakra — Powers of the cakras — Brainstorming: mind, consciousness, energy — Further thoughts. Includes a Sanskrit pronunciation guide. Illustrated. Bibliography.

1265 _____. *Mantras: Words of Power.* (Revised ed.) Spokane, WA: Timeless Books, 1994. Reprinted 1996. Also, Delhi: Motilal Banarsidass, 1993 / Kootenay Bay, B.C. [Canada]: Timeless Books, 2005.

According to the author, repeating a mantra while doing yoga enables one to penetrate the deeper levels of the asanas. Mantras are conceived of as sounds, not written words and, like many Western yogis, Swami Sivananda Radha believes sincerity, intention, and persistence are more critical to success than exact pronunciation of the Sanskrit words. On the other hand, Sir John Woodroffe contends that the mere utterance of any mantra is nothing but a movement of lips; it is only when the mantra is "awakened" (prabuddha) can

the mantra work. Contents: What is mantra?—Mantra and Japa Yoga—Mantra practice—Worship: cultivating the imagination—Benefits of using a mantra—How to use a mantra—Individual mantras—Mantra and healing—Mantra and initiation—Experiences with mantra—Mantra in your life—Appendix: From the writings of Swami Sivananda of Rishikesh, India. Illustrated. Bibliography.

1266 _____. *Radha: Diary of a Woman's Search.* (2nd ed.) Spokane, WA: Timeless Books, 1981. Reprinted 1983, 1990, 2002.

An honest, inspiring account of Swami Radha's journey in India, experiences with her guru, Swami Sivananda, and her attempts to overcome impatience and doubt. Entries cover the period August 1955 to March 1956. Foreword by Swami Venkatesananda. Illustrated with personal photographs.

1267 _____. *Realities of the Dreaming Mind: The Practice of Dream Yoga.* Spokane, WA: Timeless Books, 1994. (2nd ed.) 2004. Also, Boston: Shambhala, 1996.

Although dreams are often meditative experiences and instructions for dream yoga are part of many Eastern yoga practices, one does not often consider dream yoga as part of the traditional processes of yoga. With extraordinary clarity and intelligence, Swami Radha explains how combining yogic teachings and practices with an understanding of symbolism can help one to expand awareness and open up a dialogue with the unconscious. "The unconscious, in some Western schools of thought at least, is considered to have no discrimination and to be like a storage cellar for hidden enemies that try to make us miserable by shooting at us, and producing adverse effects from their dark corners. From the Eastern point of view, that definition is unacceptable. I like to think of the unconscious as a big ocean in which many things have their life, a life unknown to the conscious mind and inaccessible to a strictly psychological understanding." Part One discusses basic methods for understanding the language of the unconscious, working with dreams, and applying the knowledge gained to daily life. Part Two explores the relationship of conscious and unconscious, perception, reality, and illusion and introduces "mind-watch" exercises. Part Three explores techniques to practice Dream Yoga, including training the self to observe the mind while falling asleep, use of a meaningful object to help focus awareness, visualization, sounding a mantra just prior to falling asleep, and sleep positions suited to Dream Yoga. She includes many examples from her own dreams and personal experiences.

1268 Radhakrishnan, Sarvepalli and **Charles A. Moore, editors.** *A Source Book in Indian Philosophy.* Princeton, N.J.: Princeton University Press, 1989.

Expertly develops a comprehensive picture of Indian philosophical thought through several thousand years. Contents include translations of selections from the *Vedas* and *Upanishads*, the complete Radhakrishan translation of the *Bhagavad Gita*, the complete *Yoga Sutras* of Patanjali with some commentary, and representative passages from Sri Aurobindo. Includes an extensive bibliography. Radhakrishnan was an Oxford don and philosopher who became the second president of India. Moore was a professor of philosophy.

1269 Raghavan, K. *Yoga: Facts and Fancies.* Calcutta: Firma KLM Private; Columbia, MO: Distributed by South Asia Books, 1982.

Offers a detailed and sharp criticism of the way in which yoga has been presented in modern books and classes and attempts to explain yoga as given by Patanjali. Although this criticism is not uncommon in the West, the author writes that misconceptions and strange ideas about the yoga have wide currency in his own country, India, the land of origin. Raghavan suggests that distortions may be attributed either to lack of understanding or deliberate attempts to mislead, but they begin with the commentaries (bhāṣya) and multiply as writers interpret the text and introduce additions, modifications, and personal views. Uncompromising in his approach to the *Yoga Sutra*, Raghavan finds its meaning absolutely clear and unambiguous. He provides a word-for-word translation and analysis of the original Sanskrit. He says that Patanjali defines yoga as "restraint, inhibition or control of mental mode" and he disapproves of any commentary that translates yoga as "union." Yoga is defined in three different ways in the *Bhagavad Gita* and Rahavan argues that jnanayoga, karmayoga, and bhaktiyoga belong to theistic systems and have nothing to do with yoga; he suggests that "mārga" (path) would be a preferable term in this context. Hatha has become the most widely known and taught system of yoga today because of its health and physical benefits, but these are the by-products of practice and not the ultimate goal.

"Nowhere in the *Yogasutra* ... are improvements of health, strengthening of body or curing of ailments included under the benefits of yoga postures" and the author maintains that "breath-taking feats of gymnastics" are irrelevant to Patanjali's purpose, which is a simple asana that is steady (sthira) and comfortable (sukha) to facilitate the subsequent stages of concentration. The author regards the term superconscious as a major error and doubts that even the person who coined the phrase is quite sure of its meaning. "It is the language of parapsychology.... All yogic acts, including samādhi, are intraconscious acts, and not superconscious." Raghavan has a low opinion of Tantra. In the concluding chapter, he discusses the social and political situation in modern India and notes that solving problems of hunger and ignorance are more urgent needs than spiritual emancipation. He is disturbed by the persistence of inequality and finds that elements in the *Vedas* and *Upaniṣads* endorse a divided society. While Indian achievements in medicine, mathematics, astronomy, and logic were early and brilliant, he is troubled by the fact that they were eclipsed over the centuries by the grip of superstition and glorification of tradition.

1270 Rai, Deenanath. *Hath Yogi's Yoga Therapy for Body & Mind.* (1st Indian ed.) Chowk, Lucknow: Kundalini Yoga Research Institute, 1999.

1271 Rai, Lajpat. *Discovering Human Potential Energy: Health, Stress, Illness, Lifestyle & Disease Reversal: A Physiological Approach to Yoga.* (1st ed.) Gurgaon, India: Anubhav Rai Publications, 1996.

A comprehensive presentation of the neurophysiological basis of yoga therapy with a good balance of practical and theoretical information. Rai covers the essential material of yoga practice and philosophy and details the stages of traditional training in yoga with particular attention to the chakras and the concept of latent energy of kundalini that exists at the base of the spine. Includes programs to treat common ailments and disease. A good reference source for researchers and medical professionals as well as practitioners. Illustrated. Glossaries. Bibliography.

1272 Rai, Madan Mohan. *Vihaṅgama Yoga: The Science of Consciousness, with Sanskrit Text of Varāhopaniṣad & Mahopaniṣad.* (2nd ed.) Ujiar East, Distt. Ballia [India]: Madan Mohan Rai; New Delhi: Distributed by Meharchand Lachhmandas, 1992.

Deals with Vihaṅgama Yoga (Conscious Yoga) which works with the development of Jñāna, Bhakti, and Vairāgya Yoga in the individual. Considered by Rai to be top secret knowledge only imparted to sincere aspirants, he also explains how the guru can illuminate this path. Contents: Introduction — Vihaṅgama Yoga: the yoga of the highest plane — Fundamentals of Vihaṅgama Yoga — The six spiritual bodies and their detachment from the self during Vihaṅgama Yoga sādhanā—Āditya Vihaṅgama Yogī: Maharṣi Sadāphal Dev (an abhyāsa siddha sadguru) — The triveṇī of Jñāna, Bhakti and Vairāgya. Extensive glossary. Bibliography.

1273 Rai, Umesh C. *Medical Science Enlightened: New Insights into Vibratory Awareness for Holistic Health Care.* (1st ed.) London; New York: Life Eternal Trust, 1993.

Contents: Introduction — Yoga in ancient India: a brief review — Founder of the science of Sahaja Yoga, Her Holiness Mataji Nirmala Devi — Fundamentals of Sahaja Yoga and its instrument as revealed by Her Holiness Mataji Nirmala Devi — Kundalini awakening and Sahaja Yoga — Vibratory awareness for total health care — Yoga and the scientist — Medical researches on Sahaja Yoga — Medical science enlightened: some answers to the missing links in the knowledge of autonomic nervous system — Role of Sahaja Yoga in psychiatric disorders — Sahaja Yoga for the treatment and prevention of cancer: a hypothesis — Role of Sahaja Yoga in the treatment and prevention of some heart diseases — Behavioral modification through Sahaja Yoga: a strategy for the prevention of AIDS — Holistic medicine and Sahaja Yoga. Glossary. Bibliographical references.

1274 Raj, A. S., editor. *Yoga for Correction and Criminal Justice.* Lucknow, India: Madhur Publications, 1983.

A thought-provoking collection of essays exploring the feasibility of using yoga and meditation in prisons with reports of research and case studies. Contributors include experts in the field of yoga, university administrators, judges, educators, and others working in the field of criminal justice and corrections. Contents: Transcendental meditation and yoga for correction and criminal justice / A. S. Raj — New horizons in correction / V. R. Krishna Iyer — Transcendental meditation: a correctional factor — Nasirullah Beg — Yoga and correction / Sita Ram Jayaswal — Yoga & TM in correction / Dr. Devakar — T.M. technique and correction / J.

C. Dixit — Yoga for correcting criminal behavior / K. S. Joshi — Transcendental meditation in Madurai Central Prison / D. V. P. Raja — Yoga: therapeutic aid to correction / S. R. Yardi — Transcendental Meditation adjunct to correctional treatment / Sukumar Bose — Transcendental Meditation in correction: a neurological approach / Vimla Virmani — Raising correctional effectiveness of prisons / H. C. Saksena — T.M. program for jails / P. L. P. Chaturvedi — Reclamation of correctional content in prison labor / A. S. Sherry — Science of creative intelligence and prevention of crime / Raj Kumari Raj — Yoga and rehabilitation / Paripurnanand Varma — SCI and the nature of crime / Byron P. Rigby — Correction technique: a fresh approach through SCI / Dr. Devakar — T.M. technique: a meaningful aid to correctional administration / A. S. Raj — Structuring era of non-violence / A. S. Raj — Impact of T.M. program on anxiety levels in prisoners / A. S. Raj, R. A. Yadav — Yogah Karmasu Kausalam / A. S. Raj. Bibliography.

1275 *Raja Yoga: Integration and Insight.* (1st ed.) London; Santa Barbara: Concord Grove Press, 1987.

Contents: Psychic and noetic action / H. P. Blavatsky — Occultism versus the occult arts / H. P. Blavatsky — Chelas and lay chelas / H. P. Blavatsky — Practical occultism / H. P. Blavatsky — The synthesis of occult science / W. Q. Judge — Culture of concentration / W. Q. Judge — The law of correspondences / Robert Crosbie — The Yoga Sutra of Patanjali / K. S. Lakshminarayan.

1276 *Raja Yoga Meditation: A General Introduction.* Hong Kong: Raja Yoga Centre for the Brahma Kumaris International Spiritual University, 1989.

1277 **Rajagopalachari, Parthasarathi.** *In His Footsteps: The Diaries of Shri Parthasarathi Rajagopalachari.* (1st ed.) Pacific Grove, CA: Shri Ram Chandra Mission, 1988– .

Volume 1, 1965–1971, offers details of daily life as well as reflections on all aspects of the spiritual path. Rajagopalachari records conversations with different teachers holding a variety of viewpoints, one of whom asserts, "We believe that the Kundalini by itself cannot rise one whit — all the talk of raising is sheer rubbish. On the contrary, only by a descent of the Divine force into man, can man's own latent forces rise. Only by descent of the highest through the spinal column can the Kundalini be even awakened. Now, we don't concern ourselves with the Kundalini at all. That is not our business, the awakening of the serpent! In fact Master has stated that the Kundalini is not in the form of a coiled snake at all. It is in the form of an open ring, the open ends turned in towards the center!" For another description of the descent of spiritual force, see the writings of Sri Aurobindo. Glossary.

1278 _____. *The Principles of Sahaj Marg.* Shahjahanpur, U.P., India: Shri Ram Chandra Mission, 1986–1995.

1279 _____. *What Is Sahaj Marg? A Preceptor's Guide.* Pacific Grove, CA: Shri Ram Chandra Mission, 1988. Published as: *What Is Sahaj Marg: Lectures and Discussions from the Preceptor's Seminars on Sahaj Marg.* (Revised ed.) 2000.

An introduction to the Sahaj Marg system, a modified form of Raja Yoga, compiled from lectures and seminars held at West Point in September, 1988, and in Courmettes, France in July, 1988.

1280 **Rajagopalan, T.** *Hidden Treasures of Yoga: Revealing Certain Ancient and Secret Methods of Practical Mysticism.* Delhi, India: Oriental Book Centre, 2005.

1281 **Rājarshi, Muni.** *Awakening the Life Force: The Philosophy and Psychology of "Spontaneous Yoga."* (1st ed.) St. Paul, Minn.: Llewellyn Publications, 1994. Published as: *Yoga: The Ultimate Spiritual Path.* (Revised ed.) St. Paul, Minn.: Llewellyn Publications, 2001.

"Yoga is neither a religion by itself nor part of any other religious system. In fact, it is around the practice of yoga that the great religions of the world have developed, be it Hinduism, Buddhism, Jainism, Christianity, Muslim, Zoroastrianism, Confucianism, Taoism, or any other religion. Great persons of all these religions (call them yogis, mystics, Sufis, or saints) have obtained glimpses of spiritual experiences through arduous training and discipline that basically resembles yoga." Examines the history of Indian philosophy and religious thought, ideas of spiritual development, and the basics of awakening consciousness. Provides guidelines for beginning yogic practices with information on the yamas and niyamas, pranayama, and meditation, but individual postures are not discussed. Contents: Introduction — General concept of Yoga — Yoga in the context of time and space — Origin and history of Yoga philosophy — Yoga in Indian philosophy — Metaphysics of Yoga — Sim-

ilarity of macrocosm and microcosm — Theory of rebirth — Causes of bondage and suffering — Doctrine of karma — Operation of karmic law — Human life and its purpose — Supreme bliss and worldly joys — Modifications of consciousness and Yoga — Superconsciousness through yogic purification. Includes glossary. Foreword by Amrit Desai.

1282 **Rajneesh, Bhagwan Shree.** *Tantra Spirituality & Sex.* (2nd ed.) Rajneeshpuram, Or: Rajneesh Foundation International, 1983.

Compiled from talks, based on the Vigyan Bhairava Tantra, given by Bhagwan Shree Rajneesh between 1972 and 1973 in which he explains Tantra as the deep, total acceptance of life. Identifies differences between the path of Tantra and the path of Yoga, explaining that in Tantra there is no duality, it is only an appearance. "Accept the world, accept the body, accept everything that is inherent in it." In 1988, Bhagwan Shree Rajneesh began using a Buddhist honorific, Osho.

1283 **Ralston, Patricia A.** and **Caroline Smart.** *Yoga.* Glasgow: HarperCollins, 1999. Also, New York: HarperTorch, 2004 / London: HarperCollins, 2005.

As well as demonstrating over 40 postures, authors discuss types of yoga, the ways in which postures balance and complement each other, benefits of hatha yoga, differences between yoga and physical exercise, seven breathing techniques, and function of chakras. Glossary. Illustrated.

1284 **Ram Chandra.** *Complete Works of Ram Chandra.* (1st ed.) Pacific Grove, CA: Shri Ram Chandra Mission, North American Publishing Committee, 1989–1997. Also, Chennai, India: Shri Ram Chandra Mission, 2001– .

Volumes 1–2 contain published works, speeches, letters, and journal entries on Raja Yoga, spiritual development, Sahaj Marg philosophy, and concepts of *pranahuti* (transmission of divine energy). Volume 3 contains Ram Chandra's autobiography. Glossary of Sanskrit terms.

1285 **Ram Dass.** *Be Here Now, Remember.* Boulder, CO: Hanuman Foundation, 1983. Originally published: San Cristobal, N.M.: Lama Foundation, 1971. Many reprintings.

"Relax. You are being guided. In fact, the next message you need in the treasure hunt is exactly where you are when you need it. The message may be in the form of a teacher or a lover or an enemy or a pet or a rock or a chemical or a book or a feeling of great despair or a physical illness or the eyes of a person you pass on the street." This classic from the 1970s, which relates the story of Richard Alpert — high-achieving, outwardly successful academic on a search for spiritual fulfillment — remains vibrant and relevant decades after it first appeared. While his experiments with psilocybin, LSD, and a wide variety of drugs were powerful, mind-expanding experiences, they failed to offer a way to "stay in the garden" permanently or to provide a durable wisdom. During a chance trip to India he found his guru and teacher, and received both an in-depth training in spiritual attainment and a mandate to share what he had learned with the rest of the world. The middle section of the book ("From Bindu to Ojas: The Core Book") is known for its stamp-art, cartoons, drawings, Buddhist, and Biblical references. The final section ("Cookbook for a Sacred Life: A Manual for Conscious Being") is a practical discussion of a wide variety of techniques for sadhana (work on the spiritual path), including study, asanas, pranayama, mantra, meditation, transmuting energy, guru-disciple relationships, karma yoga, bhakti yoga, money and right livelihood, dying, pros and cons of psychedelics, and more. The teachings in this book are ancient in origin, but the delivery is fresh and unique. Easy to read and filled with gems. Glossary. Bibliography. Ram Dass is a popular and internationally known spiritual teacher.

1286 _____. *Paths to God: Living the Bhagavad Gita.* New York: Harmony Books, c2004.

This book is made up of a series of lectures delivered by Ram Dass at the inaugural session of the Naropa Institute in 1974 along with the course syllabus he created. First placing the *Bhagavad Gita* into the framework of the *Mahabharata* of which it is a part, Ram Dass goes on to explore the many ways one might incorporate the teachings of the ancient text into everyday life. His tone is always friendly, encouraging, and inspiring. Contents: Introduction — Context and conflict — Karma and reincarnation — Karma Yoga — Jnana Yoga — Brahman — Sacrifice and mantra — Renunciation and purification — Devotion and the guru — Social aspects of sadhana — Dying — Conclusion — The course syllabus: Keeping a journal. Contemplation. Meditation. The witness. Giving and receiving. Silence. Tapasya. Hatha yoga asanas and pranayam. Japa Yoga. Going to church or temple. Kirtan. Satsang collaboration. Puja table. Karma Yoga — The

supplemental syllabus: Vipassana meditation. Mindfulness meditation on food / Joseph Goldstein. Buddhist mealtime meditation / Jack Kornfield. Satsang meditation — How to use a mala — The chakras — The yoga of psychedelics. Glossary. Bibliography.

1287 Ram Kumar, E. R. *Heal Yourself with Yoga: Specific Asanas for Specific Diseases.* Bombay: Taraporevala, 1983.

1288 Rama, Swami. *Choosing a Path.* Honesdale, PA: Himalayan International Institute of Yoga Science & Philosophy of the U.S.A., c1982. Reprinted 1983, 1996.

Derived from lectures delivered by Swami Rama at the Himalayan Institute in which he describes major paths of yoga and best methods to select the appropriate practice that will agree with one's inclinations and situation. Contents: Preparation for choosing a path — Jnana yoga: the path of knowledge and intellect — Bhakti yoga: the path of love and devotion — Karma yoga: the path of action and selfless service — Raja yoga: the path of discipline and meditation — Laya yoga: the path of fusion — Kundalini yoga: the path of primal force: awakening kundalini through hatha yoga; awakening kundalini through tantra yoga — Conclusion. Swami Rama was educated in India and at Oxford and studied with many spiritual adepts. He wrote numerous books on meditation, spiritual life, yoga, and health and established the Himalayan Institute of Yoga and Science in 1971.

1289 _____. *Exercise Without Movement. Manual One.* Honesdale, Pa.: Himalayan International Institute of Yoga Science and Philosophy of the U.S.A., c1984.

Provides instructions for simple exercises involving awareness and systematic tension and release that are designed to vitalize muscles, improve respiration, soothe the nervous system, and center the mind. Also includes directions for several deep relaxation techniques. Illustrated with line drawings.

1290 _____. *Fearless Living: Yoga and Faith.* Honesdale, Pa.: Himalayan Institute Press, c2005.

An engaging collection of lectures, anecdotes, and talks from Swami Rami on a variety of topics ranging from living with purpose, Indian saints and sages, personal revelation, trust, powers of the mind, nature of reality, mantras, and meditation.

1291 _____. *Inspired Thoughts of Swami Rama.* Honesdale, Pa.: Himalayan International Institute of Yoga Science and Philosophy of the U.S.A., 1983.

1292 _____. *Path of Fire and Light.* Honesdale, Pa.: Himalayan International Institute of Yoga Science and Philosophy of the U.S.A., 1986–1988. Reissued 1996.

Volume 1 (*Advanced Practices of Yoga*) presents basic techniques used by yogis to move systematically and progressively through levels of awareness and consciousness. Covers the practices of advanced pranayama, the science of breath control (preparation, regulating the breath to gain control over the nervous system, creating the proper environment); proper diet; dharana (focusing the mind); meditation; and, awakening kundalini energy by moving prana through the subtle body. Includes a detailed discussion of the bandhas, methods for re-channeling energy, noting that "without application of the bandhas, pranayama practice can be injurious to one's health." Foreword by Rudolph Ballentine. The text of Volume 2 (*A Practical Companion to Volume 1*) is derived from a seminar taught by Swami Rama at the Himalayan Institute in the summer of 1987 and includes discussion of the purposes and techniques of deep states of meditation, transforming negative thought patterns, the science of sound, kundalini and the chakras, and the practice of yoga nidra. Glossary.

1293 _____. *A Practical Guide to Holistic Health.* (Revised ed.) Honesdale, PA: Himalayan Institute Press, c1999.

A simply written guide to the principles of holistic health in which nutrition, cleansing, asanas, breath control, fasting, meditation, understanding emotions, and self-discipline play a part.

1294 _____. *The Royal Path: Practical Lessons on Yoga.* Honesdale, PA: Himalayan Institute Press, 1998. Reprinted 1999. Originally published as: *Lectures on Yoga.* Glenview, Ill.: Himalayan International Institute of Yoga Science and Philosophy, 1976.

A guide to the basic postures, mental disciplines, and ethical disciplines of Classical Yoga.

1295 _____. *Samadhi: The Highest State of Wisdom.* Uttaranchal, India: Himalayan Institute Hospital Trust; Twin Lakes, WI: Distributed by Lotus Press, 2002.

Derived from lectures delivered by Swami Rami on the *Yoga Sutras* in which he focuses on functions of the mind and emotions, the psychology outlined in the ancient text, and its practical application in daily life.

1296 _____, **Rudolph Ballentine**, and **Alan Hymes**. *Science of Breath: A Practical Guide.* Honesdale, Pa.: Himalayan Institute Press, c1998.

This illuminating and authoritative source on the mechanism and power of breath that combines reports of scientific research and direct experience as recorded in ancient Sanskrit texts. After posing the question, "How does the body interact with the mind?" the authors focus on breath as the link. They clearly explain the anatomy and physiology of the entire respiratory tract and trace every movement and effect of breath from the moment of inhalation through exhalation. The alternating right-left dominance of breath flow which is part of the body's normal function was described in great detail by ancient yogis who were able to perceive subtle conditions and changes in the body thousands of years before they were documented by Western scientists. They also understood the mechanics of breath and the way various breathing patterns influence mental states and physiological function. One chapter is devoted to nasal function and energy flow, a significant part of respiration, but one that is often overlooked in many books on the breathing process. Ballentine explains how the nose interacts with both external and internal environments and acts as a staging area for the assimilation of breath by the body. The book concludes with instructions for exercises and effective techniques to expand breath awareness and develop control of prana. Illustrated.

1297 _____, _____, and **Swami Ajaya (Allan Weinstock)**. *Yoga and Psychotherapy: The Evolution of Consciousness.* (5th printing) Honesdale, Pa.: Himalayan International Institute of Yoga Science and Philosophy, 1990. Reissued 1998, 2004.

1298 _____ and **Swami Ajaya**. *Creative Use of Emotion.* Honesdale, Pa.: Himalayan International Institute of Yoga Science and Philosophy of the U.S.A., 1986. Reprinted 1987. Previously published as: *Emotion to Enlightenment.* Glenview, Ill.: Himalayan International Institute of Yoga Science and Philosophy, 1976.

This book examines differences between yogic and Vedantic concepts of human consciousness and sense of self and those of modern psychology. According to the authors, most schools of modern psychology do not provide adequate answers to the question of how to achieve growth beyond the post-adolescent formation of a fixed identity and lifestyle, whereas yogic psychology focuses on "the ongoing process of discovering new and broader identities, with uncovering misconceptions about the nature of our being and letting go of those misconceptions to attain a more encompassing point of view." They challenge those who equate Eastern explanations of transcendent consciousness with ego annihilation, demonstrating how the basic sense of "I" is not lost in advanced stages of yoga, but undergoes a steady process of transformation. Emphasizing the importance of looking for that which underlies the mask of ego, they write "The main point of yoga psychology is to understand that the center of self-consciousness is different from thought patterns." An excellent, intelligent presentation of the developmental process based in yoga psychology for overcoming negativity and false self-concepts, discovering one's true nature, and achieving an abiding sense of harmony.

1299 **Ramachandra Rao, S. K.** *Yoga and Tantra in India and Tibet: Yoga-Tantra-Sampradāya.* Bangalore: Kalpatharu Research Academy, 1999.

1300 **Ramacharaka, Yogi**. *Advanced Course in Yoga Philosophy and Ancient Fundamentals: When the Pupil Is Ready the Teacher Appears.* [Philadelphia, Pa.]: Xlibris, c2000.

A presentation in the form of twelve lessons on a variety of topics, including mantra, meditation, Karma Yoga, Jnana Yoga, Bhakti Yoga, and the spiritual path. Yogi Ramacharaka is the pseudonym of William Walker Atkinson.

1301 _____. *Fourteen Lessons in Yogi Philosophy and Oriental Occultism.* London: L. N. Fowler & Co., 1983.

Written in simple, straightforward language, this unique distillation of yoga philosophy makes sense of a number of difficult concepts. Originally issued in the form of monthly booklets in 1904 for beginning students, fourteen lessons focus on different aspects of spiritual attainment. Begins with an explanation of yogic ideas about the composition of the total human being, the physical body, astral body, prana (the subtle life force that sustains living organisms), instinctive mind, intellect, spiritual-mind, and spirit. Author discusses the dynam-

ics of thought and explains how certain human faculties work and can be developed, such as telepathy, clairvoyance, and the paranormal powers belonging to the siddhis. As yogis have always taught, these psychic powers are not regarded as the goal of yoga, only by-products, but they can be understood and used with intelligence. The ability to distinguish between the seen and the Seer is the one true power that yields liberation. Progresses from a discussion of the anatomy of the nervous system and importance of the solar plexus ("the great storehouse of prana") in yogic teachings to simple exercises designed to increase absorption and manage the flow of prana. Concluding chapters discuss the yogic disciplines of Raja, Karma, and Jnana at length and offer mantras to be used with each lesson. Continued by: *Advanced Course in Yogi Philosophy and Oriental Occultism.* Originally published: Chicago, Ill.: Yogi Publication Society, 1905.

1302 _____. *Hatha Yoga.* Hoo [England]: Grange Books, c2005.

1303 _____. *Hatha Yoga, or, The Yogi Philosophy of Physical Well Being, with Numerous Exercises, Etc.* Whitefish, MT: Kessinger, [1998?] Also, New Delhi: Cosmo Publications, 2004. Originally published: Chicago: Yogi Publication Society, 1904.

A useful, all-around guide to Hatha Yoga, defined here as "the care of the body under the intelligent control of the mind." Contents: What is Hatha Yoga? — The yogis' regard for the physical body — The work of the divine architect — Our friend, the vital force — The laboratory of the body — The life fluid — The crematory of the system — Nourishment — Hunger vs. appetite — Prana absorption from food — About food — The irrigation of the body — The ashes of the system — Yogi breathing — Effect of correct breathing — Breathing exercises — Nostril breathing vs. mouth breathing — The little lives of the body — Control of the involuntary system — Pranic energy — Pranic exercises — Science of relaxation — Rules for relaxation — Use of physical exercise — Yogi physical exercise — The Yogi bath — The solar energy — Fresh air — Nature's sweet restorer — Sleep — Regeneration — The mental attitude — Led by the spirit.

1304 _____. *Science of Breath: A Complete Manual of the Oriental Breathing Philosophy of Physical, Mental, Psychic & Spiritual Development.* Kila, MT: Kessinger Publishing, [1996?]. Available electronically through Project Gutenberg (http://www.gutenberg.org/etext/13402). Originally published: *The Hindu-Yogi Science of Breath.* Chicago, Ill.: Yogi Publications Society, 1903.

Detailed explanations of acquiring, storing, and controlling the flow of prana by means of the breath, including information on pranic healing. Contents: Salaam — Breath is life — The exoteric theory of breath — The esoteric theory of breath — The nervous system — Nostril breathing vs. mouth breathing — The four methods of respiration — How to acquire the yogi complete breath — Physiological effect of the complete breath — A few bits of yogi lore — The seven yogi developing exercises — Seven minor yogi exercises — Vibration and yogi rhythmic breathing — Phenomena of yogi psychic breathing — More phenomena of yogi psychic breathing — Yogi spiritual breathing.

1305 _____. *A Series of Lessons in Gnani Yoga (The Yoga of Wisdom).* Available electronically through Project Gutenberg (http://www.gutenberg.org/etext/13407) Originally published: Chicago, Ill.: Yogi Publication Society, 1907.

1306 _____. *A Series of Lessons in Raja Yoga.* Available electronically through Project Gutenberg (http://www.gutenberg.org/etext/13656). Originally published: Chicago, Ill.: Yogi Publication Society, 1906.

1307 Raman, Krishna. *A Matter of Health: Integration of Yoga & Western Medicine for Prevention & Cure.* Chennai [India]: EastWest Books, 1998.

1308 _____. *Yoga and Medical Science: FAQ.* Madras, India: EastWest Books, 2003.

A wide-ranging discussion of what yoga can and cannot accomplish as a therapeutic tool in healing common ailments and chronic diseases. Of special interest is the description of ultrasound research conducted to measure bodily changes during asana.

1309 Raman, Rajeswari. *Hatha Yoga for All.* Delhi: Motilal Banarsidass, 1991. Also, Columbia, MO: South Asia Books, 2000.

1310 Ramana, Maharshi. *Be As You Are: The Teachings of Sri Ramana Maharshi* / Edited by David Godman. London; Boston: Arkana, 1985. Also, New Delhi, India: Penguin Books, 1992.

Described by yoga scholar Georg Feuerstein as one of the twentieth century's greatest adepts in jnāna-yoga (yoga of wisdom), the peaceful pres-

ence of Ramana Maharshi (1879–1950) attracted and influenced thousands of spiritual seekers from all over the world. Contents: The nature of the Self—Self-awareness and Self-ignorance—The *jnani*—Self-enquiry: theory—Self-enquiry: practice—Self-enquiry: misconceptions—Surrender—The guru—Silence and *sat-sanga*—Meditation and concentration—*Mantras* and *japa*—Life in the world—Yoga—*Samadhi*—Visions and psychic powers—Problems and experiences—Creation theories and the reality of the world—Reincarnation—The nature of God—Suffering and morality—*Karma*, destiny and free will. Glossary. Bibliography.

1311 _____. *The Collected Works of Ramana Maharshi* / Edited and annotated by Arthur Osborne. York Beach, Me.: Samuel Weiser, 1986. Reprinted 1997. Also, Tiruvannamalai [India]: Sri Ramanasramam, 1996. Reprinted 2004.

1312 _____. *Conscious Immortality: Conversations with Ramana Maharshi* / Recorded by Paul Brunton and Munagala Venkataramiah. (1st ed.) Tiruvannamalai [India]: Sri Ramanasramam, 1984. Also, Delhi: Motilal Banarsidass, 1996.

1313 _____. *The Essential Teachings of Ramana Maharshi: A Visual Journey* / Edited by Matthew Greenblatt. Carlsbad, Calif.: Inner Directions Foundation, c2001. (2nd Revised ed.) 2003.

1314 _____. *A Practical Guide to Know Yourself: Conversations with Sri Ramana Maharshi* / Compiled and edited by A. R. Natarajan. Bangalore: Ramana Maharshi Centre for Learning, 1992.

1315 _____. *The Spiritual Teaching of Ramana Maharshi*. Boston: Shambhala: Distributed in the United States by Random House, 1988. Reissued 2004.

Composed of selections from three works: *Who Am I?*, *Spiritual Instructions*, and *Maharishi's Gospel*. Foreword by C. G. Jung. Glossary.

1316 _____. *Talks with Ramana Maharshi: On Realizing Abiding Peace and Happiness*. Carlsbad, Calif.: Inner Directions, 2000.

1317 _____. *Who Am I: The Teachings of Bhagavan Sri Ramana Maharshi*. Tiruvannamalai, India: Sri Ramanasramam; Sarasota, FL: Ramana Publications, 1990.

1318 **Ramaswami, Srivatsa.** *The Complete Book of Vinyasa Yoga: An Authoritative Presentation Based on 30 Years of Direct Study Under the Legendary Yoga Teacher Krishnamacharya*. New York: Marlowe & Co., c2005.

This book effectively conveys the fundamental concepts of vinyasa—integration of movement, breath, and awareness—and presents hundreds of postures and variations along with the appropriate breathing for each sequence, each of which is rated for difficulty. Of special interest is the concluding chapter on the proper way to end a practice session using a combination of pranayama and pratyahara. Although the photographic illustrations are small, the instructions are precise, thorough, and detailed. Contents: Introduction—On your feet asanas—Asymmetric seated vinyasa sequence—Seated posterior stretch sequence—On one leg—Supta asanas (supine sequence)—The bow pose sequence—The triangle pose sequence—Inverted pose vinyasas—Meditative pose sequence—The lotus—Visesha vinyasa karma (special subroutines)—The winding-down procedure. Glossary. Illustrated. Accompanied by a compact disc with recitations from the *Yogasutras* and Sanskrit mantras.

1319 _____. *Yoga for the Three Stages of Life: Developing Your Practice as an Art Form, a Physical Therapy, and a Guiding Philosophy*. Rochester, Vt.: Inner Traditions, c2000.

Ramaswami directs this book at an audience of experienced practitioners or "those who have come to yoga for health reasons." The opening chapters relate his experiences with the legendary Krishnamacharya, with whom he studied for three decades, including discussions of Patanjali, the essence of yoga, right living, mental discipline, and chanting Vedic scriptures together. He then focuses on methods for adapting practice to individual needs, abilities, and ages while remaining true to the principles of traditional yoga. According to tradition, yoga practiced in youth builds strength, instills confidence and teaches discipline. In middle age, yoga maintains optimum health and well-being. In later life, practitioners can give particular attention to yoga's philosophical insights into consciousness, self, and truth. Later chapters deal with hatha yoga, pranayama, yoga for women, and yoga texts. The importance of proper breathing in asana practice is emphasized because it enables one to reach and work on the deeper muscles and organs inside the body, which may not be possible otherwise. Correct breathing also aids in relaxation and concen-

tration. Models of various ages depict different asana variations. The many Sanskrit terms used throughout the text are clearly explained.

1320 **Ranade, Subhash** and **Sunanda Ranade.** *Ayurveda and Yoga Therapy.* Pune [India]: Anamol Prakashan, 1995.

1321 _____ and _____. *Health and Disease in Ayurveda and Yoga.* Pune [India]: Anamol Prakashan, 1997.

1322 **Ranchan, Som P.** *Aurobindonian Yoga: A Revisioning.* Delhi: Konark Publishers, c1993.

This slender volume is primarily concerned with explaining how Sri Aurobindo's Integral Yoga differs from other systems of yoga, how it was not simply a reshaping of other types of yoga, but something new altogether. Ranchan draws on literature, psychology, philosophy, and religion to present a fresh perspective on the subject. In *Synthesis of Yoga*, Sri Aurobindo considered the goals of Hatha Yoga and Raja Yoga, but decided their methods, while effective, could either be used for preliminary assistance on the path to the supramental or dispensed with altogether. On the other hand, Ranchan points out that Sri Aurobindo had much in common with the Tantrists. Ultimately, he believed the free and non-technical Integral Yoga would surpass other yogas in its relevance to the ordinary processes of modern life in many different contexts and cultures. Ranchan does some interesting word-smithing in this book, utilizing such terms as "deyogicization," "psychizophrenia," and "overmental," but he does a good job in distilling the essence of Integral Yoga.

1323 **Randall, Kat.** *Yoga for Youngsters: (Playful Poses for Little People).* [St. Louis, MO]: Kat's Kids Kreation, 2004.

Young children model ten poses in color photographs, but the book lacks instructions or background information.

1324 **Ranganathananda, Swami.** *Divine Grace.* (2nd ed.) Madras: Sri Ramkrishna Math; Bourne End [England]: Ramakrishna Vedanta Centre, [1993?]

This booklet consists of lectures delivered at the Beacon Yoga Centre, Sivananda Ashrama, in Perth, Australia in 1978 on yoga philosophy as expressed in the *Bhagavad Gita* and the concept of divine grace in world religions. Ranganathananda draws upon the *Upanishads* and the writings of many saints, sages, and mystics in Eastern and Western cultures to illuminate his points.

1325 _____. *Swami Vivekananda and Human Excellence.* Calcutta: Advaita Ashrama; Bourne End [England]: Ramakrishna Vedanta Centre, 1990.

1326 _____. *Vivekananda.* Bombay: H. G. Mirchandani, 1992. Also, Mumbai, India: India Book House, 2003.

A children's book on Vivekananda in comic book format.

1327 **Rangarajan, V.** *Glimpses of a Great Yogi.* Madras, India: Sister Nivedita Academy, 1987. (2nd ed.) 1988. Reissued 1990.

Incorporates personal experiences with Yogi Ramsuratkumar, a saint from Tiruvannamalai, Tamil Nadu, who studied with Sri Aurobindo and Sri Ramana Maharshi, with biographical details.

1328 **Rao, Mrityunjaya.** *Insight into Yoga: The New Socratic Didactic Method.* Delhi: Motilal Banarsidass, 1993.

1329 **Rao, Naveen.** *John Wesley & Yoga: A Cross-Cultural Study in Wesleyan Spirituality and Yoga.* Jabalpur, India: Ben Cohen Publications, c2003.

Rao, an Indian Methodist, finds correlations between the "methods" of Wesleyan spirituality and yogic spiritual disciplines. After exploring definitions of spirituality and the ways in which spirituality is expressed, he gives an overview of the eight limbs of classical yoga and then discusses influences and formative factors in Wesley's evolution. According to Rao, pre–Aldersgate Wesleyan spirituality comes closest to the classical yoga of Patanjali "where a rigorous and self-disciplinary scheme is followed to achieve spiritual perfection." After the Aldersgate experience, the paths diverge as a strong emphasis on individual effort in Wesleyan spirituality is accompanied by the need for divine grace to achieve salvation. Nevertheless, he identifies areas of commonality in both the meditation practices at the heart of both paths and the quest for physical well-being. Rao is intrigued by Wesley's ability to meditate while riding his horse, calling this "Horse-posture" something analogous to a "Wesleyan yoga." The book concludes with a concise summary of similarities and differences between the two systems. Bibliography.

1330 **Raphael.** *Essence and Purpose of Yoga: The Initiatory Pathways to the Transcendent.* Shaftesbury, Dorset [England]; Rockport, MA: Element Books,

1996. Translation of: *Essenza e Scopo dello Yoga*. Rome: Edizioni Āśram Vidyā, 1990.

This book attempts to answer commonly asked questions such as, what does practicing yoga really mean, what does yoga demand of us, and what types of yoga are there. Raphael explores concepts that form the basis for all kinds of yoga practice and, in this way, finds many correspondences between the expressions of Christ and yoga, especially Bhakti yoga. Concluding chapter illuminates distinctions between Realization as it is understood in the East and psychological comfort and explains ways to determine if one is truly called to practice or simply looking for a yoga-lite way to feel better.

1331 _____. *Tat Tvam Asi = (That Thou Art): The Path of Fire According to Asparśa-yoga*. (1st ed.) Delhi: Motilal Banarsidass, 1992. Also, (Revised ed.) New York: Aurea Vidyā Foundation, 2002. Translation of: *Tat Tvam Asi: Tu sei Quello*.

Taking the simple, profound message of the *Chāndogya Upanishad*— tat tvam asi (that thou art)—as a starting point, this book presents a dialogue between a seeker and teacher in which the two discuss Vedantic philosophy, Sanskrit texts, spiritual practice, and the process of Self-realization. Contents: Sensory life is conflict — What is intended by Reality — Advaita Vedānta — Śaṃkara — Triple knowledge — Asparśa yoga — Saguṇa Brahman — Maya: apparent movement — Evolutionism — Unity of tradition — Bodily death — Harmony — The qualification of the disciple — Jung and Western extroversion — Sādhanā — The origin of the subconscious — Transmigration — Compensations of the ego — Dying to oneself — Being in the world but not of the world. Raphael, founder of the Āśram Vidyā Order, has translated key Sanskrit texts and written books on Advaita Vedanta and Western philosophy.

1332 **Rapp, Steven A.** *Aleph-Bet Yoga: Embodying the Hebrew Letters for Physical and Spiritual Well-Being*. Woodstock, Vt.: Jewish Lights, c2002.

Combines traditional Jewish wisdom with hatha yoga in a unique way. Clear instructions and illustrations accompany a collection of 27 asanas chosen for their similarity with the construction of letters in the Hebrew alphabet. Accompanying commentary gives the Sanskrit name for each pose, addresses the meaning of Hebrew letters, and offers a meditation. Bibliography covers materials on yoga and Judaism.

1333 **Rappaport, Julie**. *365 Yoga: Daily Meditations*. New York: Jeremy P. Tarcher/Penguin: c2004.

An interesting mix of quotations from yogis, psychologists, poets, philosophers, spiritual teachers, contemporary writers, sacred texts of different traditions, and Rappaport's own reflections on yoga, which make up one quarter of the book. "To practice without awareness will block any real transformation, yet the danger with too much philosophy is the tendency toward abstraction and intellectualization." Specific sources would be more easily identified if the books in the bibliography were listed alphabetically by author instead of by title.

1334 **Raskin, Donna**. *Yoga Beats the Blues: Boost Your Mood, Energy, and Concentration with Easy 5-Minute, 10-Minute, and 20-Minute Yoga Routines*. Gloucester, MA: Fair Winds Press, 2003.

Provides detailed instructions for over 30 poses and a number of brief routines that combine asanas, breathing exercises, and meditation to alleviate anxiety and depression, increase energy, and improve concentration. Raskin also enlivens the text with her own experiences and includes practical advice in sidebars on modifications, variations, and use of props. Asanas are well presented in clear, color photographs. Appropriate for any level and easy enough for beginners.

1335 **Raushan Nath, Yogi**. *Flaming Faith*. New Delhi: Jay Cee Publications, c1989.

Addressed to the "Aspirant," this is a general guide to the spiritual life with short chapters on a wide variety of topics, including the eightfold Raja yoga, the nature of mind, obstacles to meditation, moksha (liberation), and the nature of prana. A few chapters are devoted to the concept of pralaya, that which restores equilibrium, whether in the individual or the world.

1336 _____. *The Hindu Believes and My Master and I*. (Revised and enlarged ed.) New Delhi: D. K. Publishers' Distributors, 1983. Reissued 1985.

This book distills the teachings of Yogi Raushan Nath and explores religious pluralism. Contents: Now dharma: its enunciation — Now Yoga: its dimensions — Now Shabda: its dynamics — Now Om: the sacred syllable — Now crisis: the jnana — Man at the crossroads.

1337 _____. *Hinduism and Its Dynamism*. New Delhi: D. K. Publishers' Distributors, c1983.

Described as a "guidebook to the yoga way of life," this book discusses the ethical foundations of yoga philosophy set forth in the yamas and niyamas. Individual chapters cover the problems of modern marriage and how these can be resolved within the framework of yoga, careful instructions for meditation, and the process of spiritual evolution. Concluding section offers an interesting discussion of pralaya, the phenomenon in life which restores equilibrium whenever it is lost, whether due to physical, psychic, or spiritual causes.

1338 Ravindra, Ravi. *Yoga and the Teachings of Krishna: Essays on the Indian Spiritual Traditions* / Edited by Priscilla Murray. Chennai [India]; Wheaton, IL: Theosophical Publishing House, 1998.

A lecture given at the 112th Annual Meeting and Summer School of the Theosophical Society in America in which Ravindra explains the relevance of Krishna's instructions to Arjuna in the *Bhagavad Gita* to contemporary human dilemmas.

1339 _____. *The Yoga of the Christ in the Gospel According to St. John.* Shaftesbury, Dorset [England]; Rockport, Mass., Element, 1990. Published as: *Christ the Yogi: A Hindu Reflection on the Gospel of John.* Rochester, Vt.: Inner Traditions, 1998. Translation of: *Le Yoga du Christ.* Paris: La Table Ronde, 1991.

Ravindra's deep learning and sharp intellect are evident in this book in which he contends that his knowledge of Indian texts, such as the *Upanishads*, *Bhagavad Gita*, and *Yoga Sutras*, helps him to understand the Bible. Studying the texts together enables him to uncover new ways of interpreting metaphors and old paths to inner transformation. He analyzes the style and symbolism of the Gospel of John and draws the reader's attention to the many correspondences between the message of Christ and yogic philosophy. A non-sectarian spirituality, he believes, is the only way to secure the future, and Ravindra successfully illuminates the universal truths contained in both traditions. "Some reviewers were offended by what they regarded to be 'spilling Ganges water into the Jordan.' It is certainly true that my eyes have been affected by the light reflected from the Ganga. It is also true that the world I live in now and most of the people I encounter have been more influenced by teachings either spoken loudly or whispered on the banks of the Jordan. If the ancient texts are going to have contemporary relevance, both the Ganga and the Jordan will have to be kept simultaneously in view."

1340 Ravishankar, N. S. *Yoga for Health: Curative Powers of Yogasanas.* Delhi: Pustak Mahal, 2001.

1341 Rawlinson, Ian. *Yoga for the West: A Manual for Designing Your Own Practice.* Sebastopol, CA: CRCS Publications, 1987. Also, [London]: Unwin Paperbacks, 1986.

Rawlinson describes the principles of asana and pranayama as taught to him during his study with T. K. V. Desikachar. While recognizing that books can never be a substitute for a qualified teacher, he attempts to provide an all-inclusive method for creating an effective personal practice. Emphasis is on ways to individualize one's practice and link breath with asanas. He discusses the importance of vinyasa ("intelligent sequencing") and provides examples; the principles of the counterpose and its importance in maintaining psychological and physiological balance; dynamic and static uses of postures; and, the need to synchronize breath with asanas and how type of asana may influence the breath. Presents instructions for numerous poses along with variations (e.g., seventeen for Uttanasana) and modifications (e.g., seven for Utkatasana) that can be utilized either to make practice more effective or to avoid injury. The chapter on pranayama explains prana as finer energy that cannot be directly controlled, only indirectly influenced by the breath and mind. In great detail, he explains the psychological and physiological effects of various breathing ratios and suggests ways to work with pranayama in vinyasa. Illustrated with photographs and line drawings. Glossary. Foreword by T. K. V. Desikachar.

1342 Ray, Cherry. *Yoga, the Basics.* Perth, W.A. [Australia]: Open Door Publishing, c1987. Also, O'Connor, W.A. [Australia]: Austed Publishing, 1991.

1343 Ray, Osha. *Yoga Workmate: A Simple Yoga Program You Can Do Almost Anywhere.* [Bloomington, IN]: Authorhouse, 2003.

1344 Reichmann, Rosie. *Ageless Yoga.* Hod Hasharon, Israel: Astrolog Publishing House, c2001.

A basic, but inspiring, guide to gentle stretches and yoga postures to facilitate flexibility, overall health, and well being. Illustrated. Octogenarian Reichmann, a yoga teacher, models the poses in the book.

1345 **Reiner, Traudl** and **Walter Reiner**. *Yoga for Cats.* New York: St. Martin's Paperbacks, 1990. Also, London: Gollancz, 1991. Reissued 1995 / London: Vista, 1997 / London: Indigo, 2000. Reprinted 2001.

Cartoon cats demonstrate a feline program for stress reduction.

1346 **Rele, Vasant G.** *Kundalini: The Serpent Power.* New Delhi: Cosmo Publications, 2003.

1347 **Rentz, Kristen**. *Yoganap: Restorative Poses for Deep Relaxation.* New York: Marlow, c2005. Also, New York: Marlow; Enfield [England]: Hi Marketing [distributor], 2006.

1348 **Renwick, Morag**. *Yoga, Theosophy, and the Ancient Wisdom: A Handbook for Beginners.* Nanimo, B.C. [Canada]: Rennan Publications, c1982.

1349 **Reynolds, Nancy** with **Michael Lee**. *Phoenix Rising Yoga Therapy Training Manual: A Reference Guide for Levels 1 and 2 of the Certification Training Program: Based on Work Created and Compiled by Michael Lee.* Housatonic, MA: Phoenix Rising, 1992.

1350 **Rham, Cat de** and **Michèle Gill**. *The Spirit of Yoga: A Unique Journey Through the Eight Limbs of the Yoga Sutras of Patanjali.* London: Thorsons, 2001.

A photographer interprets the eightfold path of yoga outlined in Patanjali's *Yoga Sutras* in words and pictures. "We want to get across how anybody can engage in and be inspired by the old yoga texts, their wisdom, their way. How, while *samadhi* or enlightenment may only be experienced by a few, we can still all benefit immensely from the practices of yoga. They are direct. They make sense. And when practiced, they work." Bibliography.

1351 **Ricci, Jeanne**. *Yoga Escapes: A Yoga Journal Guide to the Best Places to Relax, Renew, and Reflect.* Berkeley, Calif.: Celestial Arts; Enfield [England]: Airlift, 2003.

A useful guide to over 150 international yoga centers, ashrams, resorts, and spas with detailed information about facilities, accommodations, rates, yoga classes, and other services, such as children's programs and treatments. Includes reviews from yoga instructors and visitors.

1352 **Richardson, Rosamond** and **James Ward**. *Yoga for Bears: A Little Primer on the Unbearable Rightness of Bending.* San Francisco, Calif.: HarperSanFrancisco, 1995. Published as: *The Beginner Bear's Book of Yoga.* London: Ebury Press, 1994.

It's unclear whether this book is intended for children or adults. Pencil drawings of cute bears give a rough idea of thirty postures, but the lack of instructions make it impossible to perform the asanas from the information provided — unless one aspires to look like a bear attempting yoga.

1353 **Riding, Kathryn**. *Yoga for Body, Mind, Breath and Baby: A Gentle Way to Strengthen and Prepare Your Body for Pregnancy and Birth.* Sydney [Australia]: ABC Books for the Australian Broadcasting Corporation, 2001.

Contents: How to begin — Pranayama (conscious breathing) — The pelvic floor — Yoga in daily life — Asanas (postures) — Standing asanas — Savasana (relaxation) visualization — Yoga after your baby's birth — Afterward.

1354 **Rivière, Jean M.** *Tantrik Yoga: Hindu and Tibetan.* New Delhi: Asian Publication Services, 1987. Reprinted 2001. Also, Bombay: Taraporevala, 1993 / Delhi: Book Faith India; Kathmandu: Distributed by Pilgrims Book House, 1998. Originally published in English: London: Rider, 1940. Translation of: *Le Yoga Tantrique.*

A general introduction to the precepts, definitions, and practice of Tantric yoga. Contents: Yoga and the Tantrik doctrines of Asia — The great bases of yoga doctrine — The subtile [sic] anatomy of the human body according to yoga — The nādīs — The chakras — The awakening of the kundalini force — The physical methods (asanas) — Breath control — Mental methods — Chinese, Japanese and Tibetan techniques and their accord with the practice of Hindu yoga — The sexual problem in yoga and Tantrism — Death, the state after death and reincarnation according to yoga — The practice of yoga in the West — The message of Asia. Glossary.

1355 **Roach, Michael** and **Christie McNally**. *How Yoga Works: Healing Yourself and Others with the Yoga Sutra.* Pompton Plains, NJ: Diamond Cutter Press, 2004.

The authors explain the wisdom of the *Yoga Sutras* and the ground where body and mind meet in the form of a charming allegory about the encounter between a young Tibetan woman and the police captain in an Indian village who becomes her student. Besides providing a wealth of tips on everything from getting the breath to flow correctly to the dilemmas teachers face in determining best

ways to reach their students, Geshe Michael and McNally present the basic doctrines of the ancient text in thoroughly modern dress and make them accessible, practical, and illuminating.

1356 **Roberts, Katherine.** *Yoga for Golfers: A Unique Mind-Body Approach to Golf Fitness.* New York; London: McGraw-Hill, c2004. Available electronically through NetLibrary.

Includes instructions for effective warm-up sequences and routines to target specific areas of the body especially prone to fatigue or injury through golf. Models demonstrate yoga postures on the course and handy ways to use golf carts as props. Glossary. Bibliography.

1357 **Robin, Mel.** *A Physiological Handbook for Teachers of Yogasana.* Tucson, AZ: Fenestra Books, c2002.

Yoga teachers are expected to provide instruction in asanas and meditation that is effective, creative, and safe, but their own knowledge of anatomy, physiology, and body/mind connections is often insufficient or incomplete. This 600-page text explores points of convergence between yoga and Western medicine and supplies a comprehensive resource for scientific and medical information on many aspects of hatha yoga practice. In extensive detail, Robin covers the nervous, skeletal, muscular, endocrine, cardiovascular, and gastrointestinal systems of the body and all the physiological and psychological benefits of yoga. Although the discussion is relatively high-level, it can be understood by any motivated reader. Calling the book "a what-happens-when-you-do-it" text, he answers questions such as: What happens to the blood pressure in sirsasana? Why are backbends energizing? Why do we turn the leg out in trikonasana? What is the effect of an eyebag or wrap in a supine position such as savasana? What is the proper way to use the floor to generate a countertorque to maintain balance? What really moves when a current flows through a nerve? He discusses everything from the structure of the inner ear to the mechanics of blood flow to surface pressure receptors in the big toe and their critical importance in balancing postures. Essential for yoga teachers is the material on methods to identify the most beneficial postures for individual students and the short section on appropriate and effective touching while adjusting students in asanas, but all practitioners will find it interesting and useful. Cross-referenced throughout and well-indexed, the book includes a glossary and extensive bibliographical references. Robin, a yoga teacher with a scientific background, holds advanced degrees in chemical physics.

1358 **Robinson, Lynne** and **Howard Napper.** *Intelligent Exercise with Pilates & Yoga.* London: Macmillan, 2002. Also, London: Pan, 2003. Published as: *Exercise with Pilates & Yoga.* New York: Barnes & Noble Books, 2003.

1359 **Rodrigues, Santan.** *The Householder Yogi: Life of Shri Yogendra.* Bombay: Yoga Institute, 1982.

1360 **Rofidal, Jean.** *Do-In: Eastern Massage and Yoga Techniques.* Wellingborough, Northhamptonshire [England]: Thorsons Publishers, 1981.

1361 **Rolland, Romain.** *The Life of Ramakrishna.* Calcutta: Advaita Ashrama, 1984. Various reprintings. Translation of: *Vie de Ramakrishna.* Paris: Stock, 1929.

1362 **Rooney, Meredith.** *I Have Found My Castle.* Brisbane, Qld [Australia]: Boolarong Press, 1997.

A personal account of the author's travels in India, life in an ashram in the 1980s, and life transforming experiences with Swami Nadabrahmananda Saraswati, the guru who taught her Nada Yoga, the yoga of sound.

1363 **Rose, Mary Carmen, editor.** *Kundalini and the Paranormal: Proceedings of the Academy of Religion and Psychical Research Fourteenth Annual Conference, Rosemont College, Rosemont, Pennsylvania, May 21–23, 1989.* Bloomfield, Conn.: Academy of Religion and Psychical Research, 1989.

The papers included in this book describe personal experiences with kundalini and critical evaluations and interpretations of the experience. Contents: Kundalini and the paranormal / Paul Pond — The kundalini paradigm in its relation to revelation and inspiration / G. Philippe Menos, Karen A. Jones Menos — Beyond conflict: Freud, Jung, or kundalini? / Bonnie Nack — Paradox and kundalini / Susan Claire Haske — Is the kundalini a poisonous snake? / Helen McMahan — Kundalini, sex, and yoga / Robert L. Peck, Thelma M. Peck — Kundalini yoga: the relationship between paranormal phenomena and expanded perception / Swami Padmananda, Linda Anne Seville — Kundalini, love, and the future of psychical research / Mary Carman Rose — Evolution and kundalini / Frank G. Pollard — Kundalini as the agent behind psychic phenomena / Michael J. Bradford — Paul

Brunton and kundalini / Kenneth Thurston Hurst—Paranormal abilities: are they boons or obstacles on the spiritual path? / Bonnie Greenwell—Kundalini and enlightenment / Charles C. Wise—Jesus, A Course in Miracles, and kundalini / Gene Kieffer.

1364 _____. *Kundalini: The Biological Basis of Religion and Genius?: Proceedings of the Academy of Religion and Psychical Research Thirteenth Annual Conference, YMCA Blue Assembly, Black Mountain, North Carolina, Nov. 6–8, 1988.* Bloomfield, Conn.: Academy of Religion and Psychical Research, 1988.

Contents: Soma and the shifting paradigm / Gene Kieffer — Kundalini: early process case possibility / Susan C. Haske — A personal account of kundalinic awakening / Pauline B. Davis — Kundalini: understanding and nurturing energy-consciousness and the emergent self / Bonnie L. Greenwell — The nature of prana as the basis for the study of kundalini / Michael Bradford — Kundalini: the biological basis of religion and genius: investigating the lives of mystics and geniuses: the case of Walt Whitman / Paul Pond — Kundalini, evolution and enlightenment / John White — Kundalini: the vital force behind holistic health / Mary L. Rodio — Experiential kundalini technologies for psycho-spiritual transformation / Richard Gilbert — Kundalini and mysticism / Mary Carman Rose — Kundalini and its relation to true love / Francis Al Mantica — The need to establish the link between kundalinic awakening and sexual arousal as the necessary avenue to understanding the "space" above the head / Ponciana Olayata, Jr.

1365 **Rosen, Richard**. *Yoga for 50+: Modified Poses & Techniques for a Safe Practice.* Berkeley, CA: Ulysses Press, c2004.

This book describes an achievable yoga program for mid-life practitioners which incorporates the use of multiple props to maintain flexibility, strength, balance, mental focus, and energy. Of special interest is the chapter on "Preliminary Exercises" which includes precise instructions for 12 warm-up exercises that help one center in the body. Rosen explains the importance of visualization techniques to create a body image that is fluid, more open to change, and less monolithic. In addition to step-by-step instructions for 42 poses, the book includes information on modifications, cautions, breath, sequencing, stress reduction, and ways to make poses more challenging as abilities progress. The tone is friendly and supportive, the b&w photographs clear and easy to follow.

1366 _____. *The Yoga of Breath: A Step-by-Step Guide to Pranayama.* (1st ed.) Boston, MA: Shambhala, c2002.

A well-written, very accessible introduction to the powerful and subtle science of pranayama, or breath control, the fourth stage of the eightfold yoga path described by Patanjali. In an encouraging voice, Rosen describes the way breath can be adjusted or modified to yield particular results as he outlines a step-by-step program for developing a steady pranayama practice. Yoga teacher Cyndi Lee calls Rosen the "pranayama tour guide" and this book is helpful to anyone who finds Iyengar's classic work too intimidating. Foreword by Rodney Yee. Illustrated. Bibliography.

1367 **Rosen-Sawyer, Fran** and **Bonnie Maltby**. *A Supplement to Yoga & Meditation for Children.* Madison, Va.: Fivefold Path, c1989.

1368 _____ and _____. *Yoga & Meditation for Children.* Madison, Va.: Fivefold Path, c1983.

This is a teacher's guide for use with children eight to twelve years old.

1369 **Ross, Steve** with **Olivia Rosewood**. *Happy Yoga: 7 Reasons Why There's Nothing to Worry About.* (1st ed.) New York: Regan Books, c2003.

This book is less an instruction manual on postures than an encouraging guide to living a full yogic life. Ross writes about replacing the seriousness and striving so often encountered in Western practice with joy. His admonition is to take care of the body, but not to obsess over it, and his style is witty and informative at the same time. "Contrary to popular belief, yoga is *not* gymnastics — at least not in its original and higher focus. The monks who created it were not getting ready for a big audition for Cirque du Soleil." Provides instructions for asanas in eight categories: yoga postures for the modern yogi, postures for the heart chakra, yoga for partners, yoga postures for a sleek form, postures to expand your awareness of who you are, postures that calm, yoga postures for longevity, and postures for bliss. Illustrations of poses are clear and easy to follow and include variations that can be done in a chair at work. Each chapter includes a section titled "Inner Yoga" that describes brief exercises in attention, consciousness, attitudes, or compassion and a suggested playlist of music to accompany asanas. Some of the viewpoints on

dietary issues, science, and psychology go unsupported and might be considered extreme. He argues for vegetarian diets of raw food and no dairy. One may not agree with everything he says, but much of the information in this book is thought-provoking, inspiring, and wise. It makes a valuable complement to the mass of how-to books. It would be interesting to be present at a conversation between Ross, the proponent of happy yoga, and Annie Besant. While Besant advocated a vegetarian diet, she also wrote, "Everyday, all day long, practice — that is what is demanded from the aspirant to Yoga, for only on that line can success come; and it is the wearisomeness of this strenuous, continued endeavor that tires out the majority of aspirants." Illustrated. Bibliography.

1370 **Rossner, Marilyn Zwaig.** *Yoga Psychotherapy and Children.* Montréal: International Institute of Integral Human Sciences, 1988.

Rossner discusses the advantages of combining yoga with psychotherapy and behavior therapy in treating children with emotional disorders, learning disabilities, and psychomotor problems. Contents: Introduction — Introduction to the study: Yoga as an adjunctive therapy to psychoanalysis, behavior therapy and/or humanistic therapy in the treatment of emotionally disturbed children — Emotional disturbance, psychotherapeutic approaches and yoga: historical background and research — Yoga as an adjunctive therapy: ten original descriptive studies — Results of the descriptive studies — Summary of the study: specific and general conclusions. Includes an extensive bibliography.

1371 **Roth, Nancy.** *A New Christian Yoga.* Cambridge, Mass.: Cowley Publications, 1989. Published as: *An Invitation to Christian Yoga.* (Revised and updated ed.) Cambridge, Mass.: Cowley Publications, c2001. Reissued 2005.

Looks at the practice of yoga as a Christian discipline with an emphasis on prayer. Describes and illustrates simple poses and exercises accompanied by short Bible passages to be used as a basis for meditation. A useful guide for anyone who is concerned that one tradition may cancel out the other. Illustrated.

1372 **Rothfeld, Glenn S.** and **Suzanne LeVert.** *Natural Medicine for Back Pain: The Best Alternative Methods for Banishing Backache from Acupressure & Chiropractic to Nutrition & Yoga.* Emmaus, Pa.: Rodale Press, 1996. Also, (Large Print ed.) Thorndike, Maine: G. K. Hall, 1996.

Section on yoga describes postures that effectively alleviate persistent back pain. Rothfeld, a professor at Tufts University School of Medicine, developed one of the nation's first courses on alternative medicine.

1373 **Rotté, Joanna** and **Koji Yamamoto.** *Vision: A Holistic Guide to Healing the Eyesight.* (1st ed.) Tokyo; New York: Japan Publications, 1986.

The authors discuss eye anatomy, a variety of vision problems, and the ways in which eyesight can be impaired by ill health as well as mental and physical tension. Yoga poses, breathing techniques, and simple exercises are introduced as an essential part of a program developed by Masahiro Oki to energize the eyes and correct faulty vision. A question and answer section serves as a summary of major principles and practical applications. Illustrated. Bibliography.

1374 **Ruiter, Dick de.** *Yoga & Sound.* Havelte [Netherlands]: Binkey Kok Publications, c2005. Translation of: *Yoga en Klank.*

In this small book, de Ruiter discusses Nada Yoga and the harmonizing effects of sound on body and consciousness. Covers techniques that combine vibration patterns with asana practice and the use of sound to balance the chakras. After a simple and lucid explanation of the way in which the vibrations of OM resonate and move through the body, he guides readers in the proper way to intone the chant. The accompanying compact disc includes soundtracks to use in practice. Illustrated. Bibliography.

1375 **Rush, Anne Kent.** *The Modern Book of Yoga: Exercising Mind, Body and Spirit.* New York: Dell Publishing, 1996.

The opening chapters briefly review yoga philosophy, benefits, meditation techniques, chakras, mantras, and breath control and the remainder of the book presents instructions for four dozen postures and good variety of partner poses. The b&w photographs by Patrick Harbron are interesting and artful, but they are dark and often fail to depict a full finished pose because the cropping cuts into the image and parts of the body fall outside the frame. Rush inexplicably renames some of the poses which may be confusing to beginning students who are used to hearing the traditional names in class.

1376 **Rutherford, Erica.** *Yoga for Cats* / Talia Katasanda. Toronto: Hands Publishing, c1984. Reprinted 1985. Also, Charlottetown, P.E.I., Canada: Ragweed Press, c1988 / Newmarket, ON, Canada: Cedar Cave Books, 2003.

Cartoon cats stretch in yoga postures.

1377 **Ryan, Thomas.** *Prayer of Heart and Body: Meditation and Yoga as a Christian Spiritual Practice.* New York: Paulist Press, c1995.

An excellent, well-written resource for anyone interested in a Christian perspective on yoga, for Christians who do yoga and/or meditate and find little support in their church community, or for Christians who are unclear about the offerings of yoga. Quoting liberally from scripture and such authors as St. Ignatius, John of the Cross, Thomas Merton, and Karl Rahner, Father Ryan identifies universal elements in Western and Eastern prayer traditions and applies Christian theology to yoga practice. Concluding chapters provide instructions for five breathing exercises and 15 basic postures in addition to information on benefits, precautions, and contraindications. Contents: Meditation: breaking through to the real — What makes for Christian meditation? — Historical highlights in the practice of Christian meditation — Is contemplative prayer for everyone? — A method for the journey: the use of the sacred word — Practical questions: time, place, frequency, posture, breathing — Dealing with distractions — Learning to let go — The kingdom of God is among you — The bridging of East and West — The aim and origin of yoga — The heart of yoga practice — Yoga and the Christian faith — Notions strange to Christian ears — How yoga can help a Christian pray — Holistic benefits — Theological reflections from the Christian East — Jesus Christ at the encounter of world religions. Fr. Thomas Ryan is a Catholic priest and certified Kripalu yoga teacher.

1378 **Sabatini, Sandra.** *Breath: The Essence of Yoga: A Guide to Inner Stillness.* London: Thorsons, 2000.

A gentle, poetic alternative to the typical how-to manual. Although this book includes clear instructions for pranayama and postures, it is more concerned with stimulating thoughtful reflection and guiding attention to what is taking place inside. Sabatini compares breath to a powerful laser capable of accessing the deepest layers of tension and restrictive holding patterns in the body. Filled with images to work and play with during practice, the book describes a continuous process of opening, softening, and lengthening that is the hallmark of Sabatini's approach to yoga. Of the pause between inhalation and exhalation, she says, "the pause is the seed for meditation / you get a glimpse of what meditation is like / the space between things / between thoughts / between events." She suggests micro-movements that allow the body to let the posture happen. Lying face down in Bhujangasana (Cobra) "don't be surprised by a sudden movement / it's because the spine is very independent / it loves to dance / it loves to float / as you come up / let the wrists be pulled by the earth below / so that there is no tension whatever / in the shoulders / as you go down again ... don't move into the doing realm / breathe ... stay ... wait ... listen." The stick-figure sketches are graceful, but perhaps not as helpful to beginners as photographs. An index would enhance this appealing book which was compiled from transcripts of Sabatini's classes recorded in 1998.

1379 **Sadhu, Mouni.** *In Days of Great Peace: The Highest Yoga as Lived.* (Limited ed.) Tiruvannamalai [India]: Sri Ramanashramam; North Hollywood, CA: Published by arrangement with Wilshire Book Co., 2001.

After studying Theosophy, Hermeticism, and Kabbalah and pursuing several different methods of Self-realization through meditation, Sadhu was moved to visit Sri Ramana Maharshi after reading about the sage in Paul Brunton's *A Search in Secret India.* In this book he summarizes what he considers to be the core teachings of Maharshi, but for the most part it is a record of his daily life and spiritual experiences in the presence of the great saint when he stayed at the ashram in the final year of Maharshi's life. "I have never seen, and undoubtedly shall never see, on any other face, such an inexpressibly wonderful smile as Maharshi's. A spotless purity, love for all, and a wise understanding of our imperfections and shortcomings." He discusses the meditative methods of Vichara (Self-inquiry) advocated by Maharshi and the Direct Path, the path of Inner Silence. Maharshi believed hatha yoga could be dangerous unless practiced under the direct supervision of a competent teacher and he dismissed that path for most aspirants. "Go directly to the source of all truth in your spiritual center of silence, your heart.... There is no need to seek elsewhere."

1380 **Saher, P. J.** *Zen-Yoga: A Creative Psychotherapy to Self-Integration (Cybernetic Exploration of*

Mind's Inner-Space Leading to Expanded Cosmo-Electronic Consciousness). Delhi: Motilal Banarsidass, 1991. Reprinted 1999, 2004. Originally published: Delhi: Motilal Banarsidass, 1976.

Saher ambitiously states that the purpose of this book is no less than to provide "an understanding of the purpose of life." In that vein, he presents a highly idiosyncratic system that is based in classical yoga and aims at achieving control of the mind, but it is one that clearly bears his own stamp. "Yoga is controlling the interplay of qualities of the centers I., E., S. and M., under the jurisdiction of Section *one* of the brain or mind." On the way to uncovering the insights — and there are many — it is necessary to wade through a sprawling plan which consists of arcane formulas, such as the one to determine the force required to move Z-units (zenoga units) through the sushumna nadi, and a series of "intensity scores." It is a curious book, but one that a determined reader should enjoy.

1381 **Salguero, C. Pierce**. *The Encyclopedia of Thai Massage: A Complete Guide to Traditional Thai Massage Therapy and Acupressure.* Forres, Scotland: Findhorn Press, 2004.

Covers the theory and practice of Thai yoga massage and its roots in Thai Buddhism, Ayurveda, and hatha yogic practices. Topics include main energy meridians, diagrams of acupressure points, and examples of therapeutic routines to treat specific disorders, all grounded in a modern understanding of anatomy and physiology. Illustrated. Proceeds from the sales of this book are donated to charities and non-profit organizations promoting health care in Thailand.

1382 **Saltzman, Allan**. *The Healing Way: Understanding Personal Evolution & the Healing Process.* New Haven, CT: Yoga Tools, c1990.

This is a smart, simple guide to yogic techniques designed to facilitate healing, and Saltzman brings attention to two features of physical practice that many more elaborate manuals neglect. He pinpoints problems with breath to tension in the diaphragm and explains the many ways in which tension here can lead to health problems. A key muscle, it gives shape and span to the entire middle region of the body, and chronic or excessive tightening in this muscle can make relaxed, diaphragmatic breathing — critical in yoga practice — difficult if not impossible. "Of all the muscles that tighten and tug our bodies out of alignment the diaphragm may be the last and most difficult one to relax.... Relaxing the diaphragm means letting go of a knot that is at the dead center of our being and universe." He also discusses the importance of spinal rolling which helps to loosen the back, increase flexibility, and break cycles of tension and physical distortion in the body. Includes many suggestions for use of props. Illustrated with b&w photographs and line drawings. Bibliographical references.

1383 **Saṁskṛti** and **Veda**. *Hatha Yoga: Manual I.* (2nd ed., revised and expanded) Honesdale, Pa.: Himalayan International Institute of Yoga Science and Philosophy of the U.S.A., 1985.

A good introduction to hatha yoga especially suited for beginners with concise instructions and large, clear b&w photographs on two-page spreads for over 50 asanas. Organized to build a well-rounded program that progresses from stretching and warm-up exercises through standing postures, sitting postures, backward- and forward-bending, twisting postures, leg lifts, inverted postures, relaxation, and breathing exercises. Discusses benefits, modifications, precautions, counterposes, and 30-, 60-, and 90-minute routines. Saṁskṛti and Veda are Sanskrit names used by Linda Blanchard and Rosalie Curry.

1384 **Sanchez, Tony**. *Yoga Challenge I: Athletic Yoga System Reference Manual.* [Bloomington, IN]: 1st Books Library, c2001.

Organizes 36 postures and two breathing exercises into nine different routines to develop and stimulate specific areas of the body. Sanchez is strictly concerned with physical practice and performance of yoga as sport and eschews the yamas and niyamas and higher stages of yoga. Illustrated with b&w photographs that demonstrate impressive form, but yoga is not a sport. It is devoid of any spirit of performance or competition. Sanchez founded the United States Yoga Association.

1385 **Sannella, Lee**. *Kundalini: Psychosis or Transcendence?* (4th printing) San Francisco, CA: H. S. Dakin Co., 1981.

There is deep interest in the West in examining the physiological and psychological aspects of the kundalini experience described by Indian mystics and yoga practitioners. This book explores all aspects of kundalini and compares it to peak experiences and transcendent states common to many spiritual traditions in diverse cultures. According to Sannella, the entire process of kundalini action can be seen as one of purification and balancing. He points out that there are no hard and fast rules

about the characteristics, duration, or occurrence of kundalini experience and writes, "Kundalini plays a much larger part in daily life than most of us have hitherto supposed; there is a far lower and gentler manifestation of it which is already awake within us all, which is not only innocuous but beneficent, which is doing its appointed work day and night while we are entirely unconscious of its presence and activity." He also suggests that the "physio-kundalini" mechanism may be a separate entity from the full kundalini awakening. Includes Itzhak Bentov's essay "Micromotion of the Body as a Factor in the Development of the Nervous System." Bibliography.

1386 **Santideva, Sadhu.** *Encyclopaedia of Tantra.* New Delhi: Cosmo Publications; Borehamwood [England]: Motilal, 2002.

This five volume set covers the history, key concepts, and practices of Tantra in language simple enough for a general reader and with detail and depth to satisfy the researcher.

1387 _____. *Mysticism in Yoga Tantra.* New Delhi, India: Cosmo Publications, 2000. Previously published as: *Encyclopaedia of Indian Mysticism. Volume 5, Mysticism and Yoga Tantra.* New Delhi: Cosmo Publications, c1999.

According to Santideva, Tantra is not philosophical or intellectual; it is centered in experience and, rather than giving answers, it provides the techniques to attain the answers. In this book, he focuses on 112 techniques given in the *Vigyana Bhairava Tantra* to center awareness and transform one's perceptions. He examines differences between yoga and Tantra, noting that yoga is concerned with control of the energies of the body and mind and Tantra is about exploring, accepting, and using the energies of the body. The very definition of the word yoga (to yoke or join) implies duality and in Tantra there is no duality, only the appearance of duality. Separate chapters deal with understanding deceptions of the mind, the metaphysical basis of practice, the relation of Patañjali yoga to Sāṅkhya philosophy, methods to determine success with different techniques, and the nature of samādhi. A chapter on breath succeeds in explaining the importance of the pause between breaths. The fusion point of the in-breath and outgoing breath is outside of causality; one's small self vanishes, the turbulent, outward-looking mind stops, centering takes place, and one can realize the true Self. He observes that Tantra does not involve breath control as much as breath awareness. Although the book is marred by many typographical errors, it is a rich study, cogently argued, and it is well worth the effort. Contents: The secret world of Tantra — The path of yoga and the path of Tantra — Breath: a bridge to the universe — Overcoming the deceptions of the mind — Five techniques of attentiveness — Devices to transcend dreaming — The yoga and self-realization through psycho-physical practice — Entering the inner centering: the human body and mysticism — Changing the direction of energy — Techniques to put you at ease.

1388 **Sarada.** *Prenatal Movement in the Light of Yoga.* Washington, D.C.: Sivananda Yoga Vedanta Center, 1983.

Presents instructions for three dozen postures in a photocopied, spiral-bound book with handwritten references to rough line drawings which appear in a separate section at the end. Not recommended.

1389 **Saradananda, Swami.** *Sri Ramakrishna and His Divine Play: Originally Written in Five Volumes in Bengali as Sri Sri Ramakrishna Lilaprasanga* / Translated by Swami Chetanananda. St. Louis, MO: Vedanta Society of St. Louis, c2003.

A detailed account of the life of Ramakrishna, the inspiring and influential nineteenth century Indian saint, translated into contemporary English from the original Bengali. Contents: Volume 1. Introduction and early life — Volume 2. Sri Ramakrishna as a spiritual aspirant — Volume 3. Sri Ramakrishna as a guru, part 1 — Volume 4. Sri Ramakrishna as a guru, part 2 — Volume 5. The master's divine mood and Narendranath. Includes Chronology and Glossary. Illustrated. Swami Saradananda's *Sri Ramakrishna: The Great Master* was first published in the early twentieth century. Swami Chetanananda, the translator of this version, is minister of the Vedanta Society of St. Louis.

1390 **Saran, Prem.** *Tantra: Hedonism in Indian Culture.* New Delhi: D. K. Printworld, 1994. (2nd ed.) New Delhi: D. K. Printworld; Borehamwood [England]: Motilal, 2002.

1391 **Sarasohn, Lisa.** *Rite for Reconsecrating Our Womanhood.* Asheville, NC: Belly Queen Productions, c1997. Also, Asheville, NC: Self-Health Education, 2003.

"A sequence of twenty-three belly-energizing

exercises ... drawn from yoga and other healing traditions." Sarasohn is a Kripalu yoga teacher.

1392 _____. *The Woman's Belly Book: Finding Your True Center for More Energy, Confidence and Pleasure.* Novato, Calif.: New World Library, c2006.

The life force emanating from the belly is powerful and, after an opening chapter on befriending the belly, this book presents a series of belly-energizing exercises designed to increase vitality, pleasure, confidence, compassion, creativity, intuition and purpose.

1393 **Saraswati, Gurupremananda.** *The Beginner's Integral Yoga Handbook: Syllabus and Home Practice Program for the 8 Week Beginners Course.* (4th ed.) [Akolele, N.S.W., Australia: Tara Women's Healing and Yoga], 2001.

1394 **Saraswati, Hari.** *Prenatal Yoga.* Creswick, Vic. [Australia]: Yoga Association of Victoria, 2004.

1395 **Saraswati, Samarpanananda.** *Authentic Yoga: The Ancient Science and Philosophy of the Gheranda Samhita.* (1st ed.) Dietikon [Switzerland]: Samarpan Yoga Publications, 1999.

1396 **Saraswati, Sunyata.** *Jewel in the Lotus: The Tantric Path to Higher Consciousness: A Complete and Systematic Course in Tantric Kriya Yoga.* (Revised ed.) Taos, NM: Tantrika International, Sunstar Publishing, 1996. Also, Valley Village, CA: Ipsalu Tantra, 2002.

Describes and illustrates techniques to consciously move energy through the body. Contents: Enlightenment through Tantric Kriya Yoga — The breath and pranic energy — Asanas: charging the body with pranic energy — Cosmic unity of opposites — Kundalini and the cobra breath — Awakening the chakras — Tantric rejuvenation — Meditation and mantra — Generating and transmuting sexual energy — Stimulation and delay — Positions and circuits — Sacred Maithuna ritual.

1397 **Sarbacker, Stuart Ray.** *Samādhi: The Numinous and Cessative in Indo-Tibetan Yoga.* Albany: State University of New York Press, c2005. Available electronically through NetLibrary.

In this rich, detailed study, Sarbacker examines historical, linguistic, and cultural elements of meditation practice. Chapter 1 provides a solid foundation for the reader with a discussion of key terminology and core concepts in the practices of meditation and yoga. He analyzes the development of the role of dhyāna (meditation) and samādhi (meditative absorption or contemplation) in the *Yogasūtra* of Patañjali and the Buddhist text *Bhāvanākrama.* Chapter 2 looks at the qualities of religious and mystical experience and explains the relationship between numinous (attainment of divine powers) and cessative (the end of suffering through a break from cycles of birth and death) dimensions of meditative practice. He explores connections between states of meditation and the ethical development of the individual. Chapter 3 offers a detailed examination of the work of Mircea Eliade and his thoughts on enstatic and ecstatic forms of religious experience. Sarbacker maintains that the results of meditation have a close relationship with the social and cultural realities of the environment in which they are developed and utilized. Chapter 4 charts the development of yoga and meditation in ancient India while analyzing the parallels between stages of meditation in Classical Yoga and Buddhism. In Chapter 5, Sarbacker traces the connection between tantric concepts of liberation and meditative concepts in Hindu yoga traditions and Buddhism. Contending that the study of meditation is an important point of intersection between cultures, Sarbacker encourages not only the academic study of contemplative practices, but also the inclusion of practical training in meditative techniques as part of a philosophy or religious studies curriculum. This book is a revised, expanded version of Sarbacker's doctoral dissertation, "The Concept of *Samādhi*: Method and the Study of Meditation in South Asian Religion." Extensive bibliography and endnotes. Sarbacker, a lecturer in Religion at Northwestern University, has written on yoga and Eastern religions and is a registered yoga instructor.

1398 **Sarkar, Anil Kumar.** *Sri Aurobindo's Vision of the Supermind: Its Indian and Non-Indian Interpreters.* New Delhi: South Asian Publishers, c1989.

1399 _____. *Yoga, Mathematics and Computer Sciences: In Change Confronting the Dawn of the Twenty-First Century.* New Delhi: South Asian Publishers; Hayward, Calif.: Distributed in the United States by Sarkar Publications & Intercultural Research Institute, c1997.

Considers nine modern yogis, the types of yoga they present, and the extent to which they provide sufficient and well-defined philosophical back-

ground to yoga practice. Offers a critique of trends, misinterpretations of yoga philosophy, and superficial meditative processes. Sarkar distrusts mass-produced insight and points out that too often adulation of personality has left devotees and students content with general instruction and ignorant of true yogic methods. Final sections discuss India's discovery of zero ("a meditative process with a philosophic-yogic efficiency") and its contribution to Indian thought. Sarkar makes many interesting points, but often fails to articulate them in the most coherent manner. The lack of a glossary to explain the many Sanskrit terms in the text also diminishes the usefulness of this book.

1400 **Sarkar, Sumit.** *An Exploration of the Ramakrishna Vivekananda Tradition.* Shimla [India]: Indian Institute of Advanced Study, 1993.

1401 **Sarley, Dinabandhu** and **Ila Sarley**. *The Essentials of Yoga.* New York: Dell, 1999.

Overview of the history, purpose, and basic elements of yoga with step-by-step guidance on basic postures and routines suitable for the beginning level. Includes suggestions for choosing the appropriate type of yoga for age and physical condition and breathing techniques that enhance energy and health. Written in a friendly style, illustrated with drawings. Dinabandhu and Ida Sarley were founding members of Kripalu Center for Yoga and Health and Dinabandhu Sarley served as President of the Omega Institute.

1402 **Sarley, Ila** and **Garrett Sarley**. *Walking Yoga: Incorporate Yoga Principles into Dynamic Walking Routines for Physical Health, Mental Peace, and Spiritual Enrichment.* New York: Fireside, 2002.

"Those devoted to a spiritual life use walking in their practice; Buddhists include walking meditation in their contemplative life; Jesuits build ambulatories for walking prayer; Hindu monks walk on their spiritual pilgrimage to holy sites; and Australian aborigines take 'walkabouts,' primarily to find themselves in relation to the world of nature and spirit. Walking seems to lend itself to freeing the mind, opening the heart, and connecting us to a higher spirit." Authors use fundamental principles of yoga — awareness, equilibrium, and skillfulness — to transform walking into an off-the-mat yoga practice. Includes simple yoga poses, breathing exercises, and a variety of walking yogas that can be energizing, relaxing, healing, meditative or cathartic. Illustrated.

1403 **Satchidananda, Swami.** *Integral Yoga Hatha.* Buckingham, Va.: Integral Yoga Publications, c1995.

A classic introduction to the techniques of Hatha Yoga including complete instructions for dozens of postures, bandhas, mudras, meditations, eye exercises, cleansing processes, and breathing practices. Illustrated. Swami Satchidananda, acquainted with many spiritual paths, was a professor of Raja and Hatha Yoga at the Yoga Vedanta Forest University and founded the Integral Yoga Institute in the U.S. in 1966.

1404 _____. *To Know Yourself: The Essential Teachings of Swami Satchidananda* / Edited by Philip Mandelkorn. Buckingham, Va.: Integral Yoga Publications, 1988.

Lucid, accessible writings on spiritual life grounded in the principles of Integral Yoga.

1405 **Sathya Sai Baba**. *Know Thyself: The Gateway to Physical, Mental and Spiritual Health: Sathya Sai Baba's Messages in His Own Words.* (2nd ed.) Bangalore: Sai Towers Publishing, 1999.

Part 1, Self-Knowledge, explains states of consciousness, the subtle body and chakras, prana, and aspects of mind (manas, chitta, buddhi, ahamkara). Part 2 looks at health, causes of disease, food, and diet. Part 3 discusses Bhakti Yoga, Karma Yoga, Jnana Yoga, and Dhyana Yoga as methods of unification with God. Appendices include sections on Ayurveda and naturopathy. Compiled by Gerard T. Satvic. Bibliographical references.

1406 **Satyananda Saraswati, Swami.** *Asana Pranayama Mudra Bandha.* (2nd ed.) Monghyr [India]: Bihar School of Yoga, 1983. Reprinted 1989, 1995, 1996, 1997, 1999. (3rd revised ed.) Bihar, India: Yoga Publications Trust, 2002. Reprinted 2004.

A comprehensive guide providing detailed instructions for over 100 postures, with directions for coordinating the breath with each pose and suggestions for variations, nine breathing techniques, four bandhas (locks), 24 mudras (hand gestures), and information on shatkarma (purification practices). The "Therapeutic Index" incorporates current research into recommendations for complete yoga practices to improve health and prevent common ailments. Swami Satyananda Saraswati trained as a medical doctor, studied with Swami Sivananda, and founded the Bihar School of Yoga, the International Yoga Fellowship, and Sivananda Math, a charitable organization.

1407 _____. *Dynamics of Yoga: The Foundations of Bihar Yoga.* Bihar, India: Bihar School of Yoga, 1983. Reprinted 1997. (2nd ed.) Bihar, India: Yoga Publications Trust, 2002.

Outlines the history, development, and core practices of Bihar Yoga.

1408 _____. *Early Teachings of Swami Satyananda Saraswati: Lectures and Satsangs Given by Swamiji During the First International 9-Month Yoga Teachers' Training Course Conducted at Bihar School of Yoga in 1967.* Munger, Bihar, India: Bihar School of Yoga, 1988.

1409 _____. *Health Benefits of Backward Bending Asanas.* Munger, Bihar, India: Bihar School of Yoga, 1992.

1410 _____. *Health Benefits of Forward Bending Asanas.* Munger, Bihar, India: Bihar School of Yoga, 1992.

1411 _____. *Health Benefits of Inverted Asanas.* Munger, Bihar, India: Bihar School of Yoga, 1992.

1412 _____. *Karma Sannyasa: (The Noble Path for Householders).* (1st ed.) Munger, Bihar, India: Bihar School of Yoga, 1984.

"When you are not content with household life, you want to get out of it so you can be born spiritually. But if you cannot get out of it, the alternative is to live in it with a different awareness and a different philosophy. That is called karma sannyasa." Partial contents: Karma — What is detachment — Is religion a barrier? — The guru factor — Sadhana — Is celibacy necessary? — Family life — Children — Ancient tradition of rishis — Finding the balance — Glimpse into Yoga Vashishtha — Philosophy of the Bhagavad Gita — Inner transformation — Centers of knowledge and light.

1413 _____. *Kundalini Tantra.* Munger, Bihar: Bihar School of Yoga, 1984. Reprinted 1992, 1996. Also, Bihar, India: Yoga Publications Trust, 2000. Reprinted 2001, 2003.

A compilation of Swami Satyananda Saraswati's teachings on kundalini, chakras, and Kriya Yoga. While it is best to pursue the yoga described with a qualified teacher and medical approval, instructions for balancing chakras and awakening kundalini are provided, with information on neurophysiology and precautions. Thorough and detailed. Of special interest is the chapter on cross-cultural evidence supporting kundalini awakening. Illustrated. Glossary. Bibliography.

1414 _____. *Meditations from the Tantras, with Live Class Transcriptions* / editor, Swami Nishchalananda Saraswati. (4th ed.) Monghyr, India: Bihar School of Yoga, 1981.

1415 _____. *Steps to Yoga & Yoga Initiation Papers (Letters to Viswaprem and Satyabrat).* (2nd ed.) Munger, Bihar, India: Bihar School of Yoga, 1984.

Compiled from a series of letters written by Swami Satyananda to two of his disciples between 1956 and 1960 dealing with yoga practice and the path to spiritual awakening.

1416 _____. *Sure Ways to Self Realization.* Bihar, India: Bihar School of Yoga, 1983. Also, Munger, Bihar, India: Yoga Publications Trust, c2000.

Contents: Tools of meditation — Mechanical aids to meditation — The yogic way of meditation — Meditation: a worldwide culture — Moving meditation — Supplementary meditation techniques — The goal of meditation. Glossary. Bibliography.

1417 _____. *Surya Namaskara.* (2nd Revised and Enlarged ed.) Bihar, India: Bihar School of Yoga, 1983. Reprinted 1996, 1999. Also, Munger, Bihar, India: Yoga Publications Trust, 2002.

A detailed presentation of the full practice of Surya Namaskara with guidelines for practitioners and teachers. Contents: The solar tradition — Salute to the sun — Hints and guidelines — Shavasana — Psychic centers — Sun mantras — Surya Namaskara for children — Pranic generator — Psychodynamics — The rhythms of life — Therapeutic principles — Interaction with the vital organs — The endocrine system — Spinal manipulation — Effects on the muscles — Developing a practice — Surya Namaskara in a nutshell. Illustrated.

1418 _____. *A Systematic Course in the Ancient Tantric Techniques of Yoga and Kriya.* Munger, Bihar, India: Yoga Publications Trust, 2004.

A comprehensive treatment of yoga which covers theory and practice of Hatha Yoga, Mantra Yoga, Karma Yoga, Bhakti Yoga, Jnana Yoga and Kriya Yoga and introduces an integrated practice in 36 structured lessons.

1419 _____. *Taming the Kundalini.* Bihar, India: Bihar School of Yoga, 1982. Also, Bihar, India: Yoga Publications Trust, 2002.

This book provides a close look at the progressive stages of yogic and spiritual training as presented in a series of letters written to a close disci-

ple by Swami Satyananda Saraswati between 1959 and 1962. Glossary.

1420 _____. *Teachings of Swami Satyananda.* Gosford, N.S.W.: Satyananda Ashram Australia, 1981.

1421 _____. *Teachings of Swami Satyananda Saraswati.* Monghyr, India: Bihar School of Yoga, 1981.

"The material contained in this book has been taken from the question and answer sessions conducted ... during his 1979 all European tour, his 1980 visit to Australia and the 1979–80 Kriya yoga and teacher training courses conducted at Bihar School of Yoga, Monghyr."

1422 _____. *Yoga and Cardiovascular Management: Conversations with Swami Satyananda Saraswati.* Munger, Bihar, India: Bihar School of Yoga, 1982.

This book was compiled from discussions between Swami Satyananda Saraswati and a group of French medical researchers, physicians, yoga teachers, and journalists at a meeting at Hospital Tenon, Paris, in 1981. Reports results of medical experiments and research on preventative and curative powers of asana and pranayama. Contents: Yogic pathology — Hypertension — Essential hypertension and its complications — Heart disease — Cardiac arrhythmias and the unstable pacemaker — Stroke — Cerebral degeneration — Peripheral vascular disease of the lower extremities — Vasospastic diseases of the microcirculation (Rayaud's disease) — Techniques for arteriosclerotic degenerative diseases — Respiratory diseases — Cancer. Bibliographical references.

1423 _____. *Yoga Education for Children.* Munger, Bihar, India: Yoga Publications Trust, 1999.

A guide for teachers of yoga working with children. Covers requirements of different age groups, abilities and disabilities, and methods teachers have used to adapt general yoga practices to suit the specific needs of children and different teaching environments.

1424 _____. *Yoga Nidra.* (4th ed. revised) Munger, Bihar, India: Bihar School of Yoga, 1982. Reprinted 1984. (5th ed.) 1993. (6th ed.) 1998. Also, Munger, Bihar, India: Yoga Publications Trust, 2001. Reprinted 2003. [Gosford, N.S.W.]: Satyananda Ashram, Australia, 1984. Reissued 1985.

Accessible, informative examination of the practice of yoga nidra, a state of deep relaxation. "In this threshold state between sleep and wakefulness, contact with the subconscious and unconscious dimensions occurs spontaneously." Drawing on scientific research, the author presents the physiology and applications of the practice of yoga nidra, which has been found to be highly effective in stress management, a variety of therapies, the learning process, and in accessing deep levels of consciousness. Provides detailed instructions for several exercises.

1425 _____, **translator.** *Devī Gītā.* (1st ed.) Napa, CA: Devi Mandir Publications; Delhi: Motilal Banarsidass, c1991.

Includes the original Sanskrit (Devanagari), transliteration, and translation.

1426 **Satyanarayana, V.** *Marvels of Mahaakundalini Yoga and Sri Sri Ganapati Sacchidaananda Svaamiji of Mysore Karnataka.* Bangalore: Sree Raaja Raajesvari, 1981.

1427 **Satyeswarananda Giri, Swami.** *Babaji: The Divine Himalayan Yogi.* (1st ed.) San Diego, Calif.: Satyeswarananda Giri, Swami, 1984. (Revised 2nd ed.) 1985. Reissued 1991. Published as: *Babaji: The Divine Himalayan Yogi and His Legacy.* San Diego, Calif.: Sanskrit Classics, 2002.

Discusses the lives and teachings of the Indian saint Mahamuni Babaji, yoga master Lahiri Mahasay, and other masters of Kriya Yoga.

1428 _____. *Biography of a Yogi.* San Diego, Calif.: Sanskrit Classics Publishers, 1985. (Revised and enlarged ed.) 2002.

1429 _____. *Holy Bible in the Light of Kriya.* San Diego, CA: Sanskrit Classics, 1994.

1430 _____. *Inner Victory: With Lahiri Mahasay's Commentaries on the Following Books: Sri Sri Chandi (The Divine Mother), The Yoga Sutras of Patanjali, Charaka (Book of Medicine).* (1st ed.) San Diego, CA: Sanskrit Classics, 1987.

Lahiri Mahasay's interpretation of the *Yoga Sutras* was first published in 1883 and his commentaries on *Sri Sri Chandi* and *Charaka* were issued in 1890.

1431 _____. *Kriya: Finding the True Path.* San Diego, CA: Sanskrit Classics, 1991.

1432 _____. *Kriya Sutras of Babaji, Yoga Sutras of Patanjali, Yoga Upades by Yogi Parasara, Yoga*

Rahasyam by Yogi Dattatreya. San Diego, CA: Sanskrit Classics, 1994.

1433 _____. *Lahiri Mahasay: The Father of Kriya Yoga.* [San Diego, Calif.?]: Swami Satyeswarananda Giri, 1983. (Revised 2nd ed.) 1985.

Reviews the life and teachings of Lahiri Mahasay. Includes information on the disciples of Mahasay and their lineage (including Sri Yukteswar and Paramahansa Yogananda), excerpts from letters written to disciples, and many interesting revelations received in meditation on the attainment of the "after-effect-poise of Kriya." Illustrated with many diagrams. Glossary.

1434 **Scarano, Jim.** *Sankhya Yoga: Nine Steps to the Self.* Meadowbank, NSW, Australia: Bridge to Peace Publications, 1996.

According to Sankhya philosophy, the elemental substances that make up the human person include not only the gross elements of earth, water, fire, air and ether, but also the subtle elements of mind, intuition, and ego. In this book, Scarano first presents the function of the elements in simple tabular forms to illustrate various aspects of philosophical theory and then discusses practical application of Sankhya thought in daily life. "The 'steps' of the scale will bring us to 'ourselves' in the end.... The Self is the last stop." Designed primarily for the general reader, Scarano simplifies complex concepts and offers a good balance of theoretical and practical information; for example, he explains the gunas, the three tendencies of consciousness as manifested through mind, with exceptional clarity. Rajas is activity, sattva is equilibrium, and tamas is inertia. Until the mind is brought under control and focused on a single point, it fluctuates between these three states continually.

1435 **Scaravelli, Vanda.** *Awakening the Spine: The Stress-Free New Yoga That Works with the Body to Restore Health, Vitality and Energy.* [San Francisco]: HarperSanFrancisco, c1991. Also, *Awakening the Spine: The Stress-Free New Yoga That Restores Health, Vitality and Energy.* London: Aquarian, 1991.

Scaravelli claims this is not a yoga book, but a new approach to the body. Writing that "movement is the song of the body," she goes on to describe how to work with gravity, breath, and "wave" to re-educate the spine, develop suppleness, and restore proper alignment. She identifies a critical double movement in the spine that originates at the level of the fifth lumbar vertebra from which one's lower body is anchored to the earth and the upper body grows light and strong. "Each of the yoga poses is accompanied by breathing and it is during the process of exhalation that the spine can stretch and elongate without effort. We learn to elongate and extend, rather than to pull and push ... the muscles must not be activated through tension or effort.... We make use of 'anti-force,' which gives us a new flow of energy — a sort of anti-gravity reflex, like the rebounding spring of a ball bouncing on the ground." If one recognizes natural limits and avoids extremes, yoga practiced with allegrezza — the "intelligent heart" — will become easy and effortless. "Do not fight the body ... do not kill the instinct of the body for the glory of the pose. Do not look at your body like a stranger, but adopt a friendly approach towards it." Over three dozen postures described and illustrated in drawings and photos, including many of the author in her 80s joyfully demonstrating various postures. The author's personal approach to yoga evolved from her initial training with B. K. S. Iyengar.

1436 **Schaeffer, Rachel.** *Yoga for Your Spiritual Muscles: A Complete Program to Strengthen Body and Spirit.* Wheaton, IL: Quest Books, Theosophical Publishing House, 1998. Also, New Delhi, India: Health Harmony, 2001.

This book is divided into separate chapters each of which explores the use of yoga in uncovering and strengthening inner qualities: awareness, acceptance, focus, flexibility, balance, confidence, peace, strength, compassion, energy, playfulness, and connectedness. Includes detailed instructions, and easy-to-follow illustrations, for almost 100 postures, breathing techniques, and excellent hints for progressing through difficult postures. Many poses are photographed in sequence for helpful guidance.

1437 **Schatz, Mary Pullig.** *Back Care Basics: A Doctor's Gentle Yoga Program for Back and Neck Pain Relief.* Berkeley, CA: Rodmell Press, 1992.

The central focus of this book is on poses for persons suffering with pain from chronic musculoskeletal back and neck strain, spinal arthritis, premenstrual syndrome, or scoliosis or for those recovering from surgery or illness. Illustrations and detailed instructions for almost 50 poses. Provides guidance on breathing techniques, use of props, modifications to prevent pain or injury, and asanas appropriate for pregnancy. Preface by B. K. S. Iyengar.

1438 **Schiffmann, Erich.** *Yoga: The Spirit and Practice of Moving Into Stillness.* New York: Pocket Books, 1996.

This excellent book from a renowned yoga instructor deals specifically with "how to practice yoga, how to meditate, and the art of listening inwardly for guidance ... a how-to book surrounded with philosophy." Schiffmann, whose descriptions of creating lines of energy in the poses will have a profound effect on the way in which one approaches yoga, brings a unique perspective to hatha yoga practice. He clearly explains the way each posture functions as a template for a flow of energy that will dissolve physical and psychological blocks. Encouraging a yoga that grows from within, he challenges the student to "play the edge" by finding a dynamic extension unlike mere stretching, one that is not too much or too little, one that extends gradually from the core through the extremities and avoids pain, but permits opening. Well-organized, the book includes detailed instructions for 44 major poses with inspiring b&w photographs and information about the benefits to be gained from each asana. Closes with sections on meditation and techniques for cultivating "spontaneous wisdom." An outstanding book for beginning and experienced students alike.

1439 **Schmidt, Carl.** *A Recipe for Bliss: Kriya Yoga for a New Millennium.* Tempe, AZ: New Falcon Publications, 2001.

1440 **Schmitt, Jaime Stover.** *Every Woman's Yoga: How to Incorporate Strength, Flexibility, and Balance Into Your Life.* Roseville, Calif.: Prima Publishing, c2002. Also, New York: Random House International; London: Hi Marketing, 2003.

After providing a brief overview of history and philosophy of yoga, Schmitt defines essential components of a yoga practice for women, including postures, moving, and breathing exercises. Includes recommendations for creating an appropriate personal practice and "A Yogic Guide to the Rest of Your Life." Illustrated. Bibliography also lists recommended videos. Schmitt founded Spanda, a yoga therapy education program, and serves on the faculty at the Himalayan Institute.

1441 **Schneider, Carrie.** *American Yoga.* New York: Barnes & Noble, c2003.

This is a bright book, not only in its graceful layout which surrounds photographs of asanas with plenty of white space, but also in the way it illuminates variety and possibility in the practice of yoga. Twenty-four of America's leading teachers speak candidly about their lives and careers, chiefly focusing on accounts of how they discovered yoga, the teachers with whom they studied, and how their own practices evolved over the years. Twenty-one of them demonstrate a single pose and discuss it in-depth in sidebars that address three topics: the yoga of the pose, how students commonly miss it, and how to make sure to connect to the wisdom of the pose. Additional models demonstrate several modifications, incorrect and correct alignment, ways to avoid injury, and the different ways various schools of yoga approach a single pose. The many useful tips about getting into and out of postures are an exceptional feature of the book. Although a wide variety of sometimes radically different styles are presented, there is a common understanding that flows through the book that yoga practice is less about anatomical correctness than connection with the life force and deepening understanding of spirit. Featured instructors include Beryl Bender Birch, Emmy Cleaves, Stephen Cope, Krishna Das, Nischala Joy Devi, Mary Dunn, Lilas Folan, Richard Freeman, John Friend, Sharon Gannon, Rand Hicks, Vyass Houston, Krishna Kaur, Gary Kraftsow, Judith Hanson Lasater, David Life, Richard Miller, Tim Miller, Dharma Mittra, Erich Schiffmann, Swami Srinivasananda, Patricia Sullivan, Patricia Walden, and Rodney Yee. Resource List includes contact information as well as listing print and audiovisual materials.

1442 _____. *Yoga Within.* New York: Stewart, Tabori & Chang, 2001.

This small book effectively balances concise instructions for three dozen postures with striking color photographs, passages of philosophical wisdom from yogis, spiritual teachers, and ancient texts, reflections on asanas from the author, and plain good sense. Well-designed with an appealing layout, this book is an excellent resource for beginning students.

1443 **Schoelen, Charles.** *Manual of Yoga Sessions.* (Rev. ed.) Fresno, CA: YOM, 1981.

A pragmatic approach to yoga practice with instructions on beginning, executing, and completing postures correctly. Issued with a set of audiotape cassettes. Uses English terms for postures rather than Sanskrit names. Illustrated with b&w photographs and line drawings.

1444 Schutz, Albert L. and **Hilda W. de Schaps.** *Kosher Yoga.* (1st ed.) Santa Barbara, Calif.: Quantal Publishing, c1983.

Authors indicate that this book was compiled from Chaldean, Indian, Egyptian, and Cabalistic teachings preserved in the oral tradition of the Caucasus region and they use the term "Kosher" here to mean industriousness, working with zest, acting correctly, being well prepared, positive, and successful. They make interesting claims, but this is not an attempt to integrate Judaism into yoga practice. Section titled "Major Arcanum" describes practices that include mantras, posture, meditation, breathing, and sacrifices (eliminating negative though patterns and energies), but this does not bear any resemblance to Patanjali's classical yoga for the authors largely skip the initial seven limbs and proceed directly to attainment of supernormal powers akin to the siddhis. They offer instruction in levitation, controlling weather, teleportation, opening the third eye, clairvoyance, clairaudience, healing abilities, ways to enjoy conscious dreaming, and more. "Minor Arcanum" deals with expanding the wisdom of the heart and ways to restore energy. The language is vague at times and the emphasis is decidedly on the esoteric. Includes "The Science of Breath" by Elizabeth Sharpe. Although Count Stefan Colonna Walewski's work *A System of Caucasian Yoga* (Indian Hills, Colorado: Falcon's Wing Press, 1955) is listed in the bibliography and reference is made to the manuscript once in the chapter on "The Ninth Minor Arcanum," this book appears to be lifted almost entirely from Walewski's work, including diagrams and illustrations. The origin of *A System of Caucasian Yoga* is itself somewhat obscure and not easily verifiable, but a solid acknowledgement on the part of Schutz and de Schaps is in order. Lacks an index.

1445 Schwartz, Ellen. *I Love Yoga: A Guide for Kids and Teens.* Toronto: Tundra Books, c2003.

An enthusiastic, well-written guide to yoga practice for young teens. Introduction provides brief background information on the history and types of yoga and attempts to debunk myths and misconceptions. Provides step-by-step instructions for 23 poses, illustrated with drawings, and information on breathing techniques, modifications for levels of ability, simple meditation and relaxation techniques, and suggestions for routines. The chapter on adapting yoga for people with physical disabilities is thoughtful and practical. Glossary. Bibliography. Selected for the New York Public Library's 2004 *Best Books for the Teen Age* list.

1446 *The Science of Yoga.* (2nd ed.) Nagpur [India]: Shri Aprabuddha Vichar-Sadhana, 1988.

1447 Scott, John. *Ashtanga Yoga: The Definitive Step-by-Step Guide to Dynamic Yoga.* (1st American ed.) New York: Three Rivers Press, 2000. Published as: *Ashtanga Yoga: The Essential Step-by-Step Guide to Dynamic Yoga.* Stroud: Gaia Books, 2000.

The distinguishing feature of the physical and meditative practice of Ashtanga Yoga is the way movement and breathing are coordinated in vinyasa. Progression through a sequence of poses combined with attention to length and intensity of breath builds heat in the body, releases toxins from the deepest layers of muscle tissue and internal organs, and helps to maintain a toned and flexible body. Scott covers vinyasa and the standing, seated, and finishing sequences of Ashtanga Yoga with step-by-step illustrations and detailed instructions, including tips for small adjustments to help achieve the poses. Scott explains how sound, volume, and rhythm in ujjayi breathing help to achieve a union of mind and body. "Think of the ujjayi technique as the inner stretching of your breath.... The result of stretching the breath is the stretching of the body." He advises beginners not to be overly concerned with how poses look, but to focus instead on understanding that each breath initiates a movement and how breath, bandhas (locks or seals) and the drishtis (gaze points) work together to increase prana. Brief discussion of the eight limbs of Patanjali's yoga: Yama (moral codes), Niyama (self-purification and study), Asana (posture), Pranayama (breath control), Pratyahara (sense control), Dharana (concentration), Dhyana (meditation), and Samadhi (contemplation). Suitable for beginners as well as experienced students wishing to enrich their practice and understanding of vinyasa. Includes a list of Ashtanga Yoga centers in the U.S. Bibliography. Foreword by Shri K. Pattabhi Jois. Scott studied with Pattabhi Jois and founded Ashtanga schools in New Zealand and England.

1448 Scott, Mary. *Kundalini in the Physical World.* London; Boston: Routledge & Kegan Paul, 1983. Also, London; New York: Arkana, 1989.

1449 Seibel, Machelle and **Hari Kaur Khalsa.** *A Woman's Book of Yoga: Embracing Our Natural Life Cycles.* New York: Avery, c2002.

A kundalini-oriented guide for women that covers yoga philosophy, asanas, breathing techniques, chanting, meditation, diet, nutrition, and Ayurveda. Provides guidance for appropriate activities for menstruation, PMS, pregnancy, labor, postpartum, perimenopause, and menopause. Illustrated. Bibliography. Seibel is a professor of gynecology and obstetrics and Hari Kaur Khalsa is a yoga instructor.

1450 **Selby, John.** *Kundalini Awakening: A Gentle Guide to Chakra Activation and Spiritual Growth.* New York: Bantam Books, 1992.

1451 *Selected Papers Presented at the 1st International Conference "Yoga & Research": (December 28th, 29th, & 30th, 1984): In Commemoration of the Birth Centenary of Swami Kuvalayananda.* Lonavla, Pune, India: Kaivalyadhama, [1985?]

Contents: Yoga and the nervous system / N. H. Keswani — The expanding dimension of Yoga / R. R. Diwakar — Yoga as a cultural element / Ute Schumann — Yoga and psychology / Isabel Jaidur — Therapeutic importance of Yoga in Ayurveda / Pitambar Jha — Towards a better understanding of Yoga ethics / R. K. Bodhe — Pratyahara: a critical study / R. R. Sharma — Concept of citta, manas and mind / Parimal Debnath, R. R. Shastri — Samkhya and Yoga / M. S. Shastri — The rationale of yogic perception / V. N. Jha — Yoga for educational institutions / B. K. S. Iyengar — Jnana Yoga and modern science / U. A. Asrani — Clinical review of Yoga therapy / Mrs. Usha R. Kothare — Yoga and psychosomatic medicine / Pedro De Vincente — Effects of high frequency breathing on pulmonary ventilation and gas exchange / C. Frostell, J. Pande, G. Hedenstierne — Effect of yogic practices performed in a state of meditation on adolescent anxiety and certain personality variables / S. D. Vinod, Mrs. R. S. Vinod, Usha Khrie, P. B. Vidyasagar — Effects of yoga therapy on obesity and lipid profile / V. S. Dange, K. V. Dange, A. Athyalye, S. P. Pendsey, Mrs. I. Apte — Effect of short term yogic practices on the perception of the third dimension / R. J. Sahu, M. L. Gharote — Yoga for the aging blind: a pilot study / F. S. A. Sajam, M. V. Bhole, Mrs. J. P. Oak — Effect of selected yogic practices on blood sugar level of diabetic patients / A. M. Moorthy — Yoga and physical education / L. K. Govindarajulu — Swarayoga: a pilot study / Vijayendra Pratap — Yoga as a science of human possibilities / Swami Ranganathananda.

1452 **Self, Philip, editor.** *Yogi Bare: Naked Truth from America's Leading Yoga Teachers.* Nashville, Tenn.: Cypress Moon Press, 1998.

Revealing interviews with Lilias Folan, Erich Schiffmann, Patricia Walden, Gary Kraftsow, Bryan Kest, Julie Lawrence, Alan Finger, Rodney Yee, Donna Farhi, Baron Baptiste, Thom and Beryl Bender Birch, Rod Stryker, Rama Berch, Vyaas Houston, Sandra Summerfield Kozak, Martin Pierce, Gabriel Halpern, Gabriella Giubilaro, Richard Freeman, and John Friend. Glossary. Bibliography.

1453 **Sell, Christina.** *Yoga from the Inside Out: Making Peace with Your Body Through Yoga.* Prescott, AZ: Hohm Press, 2003.

This is a book about *how* to practice yoga rather than a step-by-step guide to asanas and it will be helpful and inspiring to many. Using her own experiences as well as relating the stories of some of her students, the author discusses struggles with body image, self-acceptance, compulsive exercising, self-esteem, food, and developing a spiritual practice. In a clear, direct voice, she discusses the fundamental principles of hatha yoga and stresses the need to replace judging, striving, and vanity in practice with focus on the present moment and an attentive, appreciative relationship between body and mind. She discusses bhavana, which she calls the "feeling state" of the pose, and kaya sadhana, the cultivation of the body as a means for transformation. Even the yoga industry, she argues, sets an unrealistically high bar and assails us with images of thin, toned, muscular, and supple bodies and the impression that only people who look like that can do yoga. According to Sell, the back body represents the unconscious and she looks at ways to open the back body and awaken dormant parts of the body. Offers insights into the Tantric perspective, noting that Tantra is not about "glitz and glitter with essential oils, dimmed lights and prescribed sexual exercises," but rather a method to embrace all aspects of life and reject none. Exploring the dynamics, purpose, and benefits of the guru-disciple relationship, she points out that "Jesus Christ performed this guru function for his disciples." The models in the photographs, many of whom are not especially thin, wear radiant smiles and demonstrate good form and deep enjoyment in their yoga practice. Foreword by John Friend. Sell is a certified Anusara Yoga teacher.

1454 **Semyon, Mina.** *The Distracted Centipede: A Yoga Experience.* Victoria, B.C., Canada: Trafford Publishing, c2004.

An intelligent, very readable, and often humorous book in which Semyon discusses yoga as a way of life as well as a physical practice. She answers commonly-asked questions about the flow of energy in the body, the response of muscles to thoughts and emotions, right effort and wrong effort, finding proper alignment, conscious breathing, and overcoming resistance to practice. "My classes are not about becoming stretch addicts. A good stretch is very pleasant and beneficial, but the next minute you are disconnected again! My classes are about awakening our awareness of the interconnectedness of our whole being." In the foreword, Igor Charkowsky notes that Semyon draws attention to "the deep, subtle mechanisms that lie behind the postures and movements." Includes instructions for a variety of different exercises to release restrictive patterns in body and mind, but it would be helpful to have some of these exercises illustrated. The text is embroidered with quotations from philosophers, poets, yogis, and Buddhist texts.

1455 **Sen, Gautam.** *The Mind of Swami Vivekananda: An Anthology and a Study.* Mumbai [India]: Jaico Publishing House, 1988. Reprinted 1997.

1456 **Sen, Indra.** *Integral Psychology: The Psychological System of Sri Aurobindo (in Original Words & Elaborations).* (1st ed.) Pondicherry [India]: Sri Aurobindo International Centre of Education, 1986.

1457 **Sen Gupta, Ranjit.** *Pranayama: A Conscious Way of Breathing.* New Delhi: New Age Books, 2005.

An intelligent guide to the essential principles and techniques of yogic breathwork.

1458 **Sen Sharma, Debabrata.** *Studies in Tantra Yoga.* (1st ed.) Karnal [India]: Natraj Publishing House, 1985.

This academic study opens with a review of Tantric literature and origins of the Tantric tradition and continues with a detailed exploration of the philosophical implications of various Tantric practices. Contents: Tantra: its meaning, scope, and extent — On the language of Tantras — The supreme reality in Śaiva Tantras — The conception of man in the Śaiva Tantras — Śaiva conception of pramātās (experiencers) — Steps in the Tantric discipline — Śaktipāta and guru — Dīkṣa (initiation) — The supreme goal, śivatva. Glossary. Bibliography.

1459 **Shafrir, Hanna.** *Demonstration Lessons in Yoga.* Bognor Regis, Great Britain: New Horizon, c1983.

Presents 20 lessons (The chest expansion, The spinal twist, The knee and thigh stretch, The knee squeeze, The stomach twist, The stomach strengthener, Lateral stomach muscles strengthener, The cow posture, The sideways spinal movements, The cobra pose, The bow, The camel pose, The cat pose, The heroic pose, The lotus pose, The boat pose, The balance postures, The plough, The forward bend, The shoulder stand) each of which begins with a series of preliminary poses that work on a specific area of the body and, when performed in sequence, prepare the body for the finished pose. A total of 120 postures are covered. The concept behind the book is good, and it offers sound advice on preparation for practice, however, the usefulness of the book is limited by the fact that most of the postures are not identified by name, the book lacks an index, and the b&w photographs are small and poorly reproduced.

1460 **Shah, J. T.** *Therapeutic Yoga.* Bombay: Vakils, Feffer, and Simons, 1999.

1461 **Shakti, Ma Yoga.** *Yoga Syzygy.* [S.l.: Ma Yoga Shakti International Mission?], c1984. Also, South Ozone Park, NY: Yogashakti Publications, c2003.

A loose translation of the *Gheranda Samhita* with commentary and practical information on kriyas, asanas, mudras, pratyahara, pranayama, dhyana, and samadhi. Illustrated with line drawings.

1462 **Shakti Parwha Kaur Khalsa.** *Kundalini Postures and Poetry.* New York: Berkley Publishing Group, 2003.

Offers a unique approach in which 40 postures and their benefits are presented in verse accompanied by rare photographs of Yogi Bhajan demonstrating the asanas. Includes breathing, chanting, and meditation techniques in addition to instructions for putting postures together in a few routines. Glossary of Sanskrit terms. Bibliography.

1463 _____. *Kundalini Yoga: The Flow of Eternal Power: An Easy Guide to the Yoga of Awareness as Taught by Yogi Bhajan.* Los Angeles, Calif.: Time Capsule Books; Espanola, N.M.: Distributed by

Ancient Healing Ways, c1996. Also published as: *Kundalini Yoga: The Flow of Eternal Power: A Simple Guide to the Yoga of Awareness as Taught by Yogi Bhajan.* New York: Berkley Publishing Group, 1998.

This book is an introduction to the principles and philosophy of kundalini yoga rather than a guide to physical practices.

1464 **Shambhu Nath, Pandit.** *Speaking of Yoga: A Practical Guide to Better Living.* London: Oriental University Press, c1988. Also, New Delhi: Sterling Publishers; New York: Distributed by Apt Books, c1988.

Emphasizing that yoga is a process of conscious evolution and realization that is not limited by age, gender, religion, or condition, Shambhu Nath provides instructions for over 30 poses with information on benefits and variations. He reviews the eight limbs of classical yoga, pranayama techniques, including a variation of ujjayi in which no sound is produced, kriyas, the psycho-physiological basis for disease, and recommendations for diet. Although the information is sound, the instructions for poses refer to illustrations which are not clearly marked.

1465 _____. *Stress Management Through Yoga and Meditation.* New Delhi: Sterling Publishers, 1992.

Presents an integrated health care program designed to manage stress and stress-related illnesses with instructions for a few basic postures and detailed descriptions of breathing exercises, relaxation, and meditation techniques. Separate chapters discuss physical responses to stress and the effects of anxiety on health. Illustrated. Bibliography.

1466 **Shankar, Ganesh.** *Classical and Modern Approaches to Yoga.* Delhi: Pratibha Prakashan, 2002.

Contents: Introduction — The present work — Common fundamental concepts of classical approaches — Ayurveda and its approach to Yoga — Patanjali's approach to Yoga — Tantric approach to Yoga — Modern approaches to Yoga — Summary and recommendations. Bibliography.

1467 _____. *Hatha Yoga for Human Health.* New Delhi: Satyam Publishing, 2005.

1468 _____, **editor.** *Holistic Approach of Yoga.* New Delhi: CommonWealth Publishers, 1998.

Proceedings of the national seminar on "Holistic Approach of Yoga for Human Resource Development" at Dr. Harisingh Gour University, Sagar on 14–15 Feb., 1997. Partial contents: Role of yogic practices in health and disease / B. L. Meti — Yoga, medicine and therapy / S. B. Mishra — Yoga as a system of psychotherapy / P. V. Krishna Rao — Latent autoimmune diabetes mellitus / S. C. Jain — Study of vital capacity of lungs of allergy-asthma patients after one year yoga training / B. K. Bandre — Application of bandha on psychosomatic and psychiatric disorders / D. N. Rai — Yoga for the improvement of memory / S. V. Vyavahare — Redefining yogic education / Swami Niranjanananda Saraswati — A new light on Haṭhapradīpikā / M. L. Gharote — Concept of personality in Patanjali / Radhavallabh Tripathi — Philosophical approaches of yoga / S. B. Mishra — Historical perspectives on yoga / M. L. Gharote — The classical yoga of Patanjali / Ganesh Shankar.

1469 **Shankaracharya.** *God Alone Is: Essential Teachings from Talks by Sankar Das.* Sevierville, Tenn.: Sadhana Ashram, c1989.

A slender volume of quotations with many references to the Vedas, Upanishads, and Tantras. Concluding section describes the experiences of practitioners in raising kundalini. Sanskrit terms are explained in a glossary. Shankaracharya is the spiritual name of Steve Sabine.

1470 _____. *Goddess Kundalini.* Nashville, Tenn.: Sadhana Ashram, c2001.

Transcription of an interview with the author who speaks on the processes of awakening kundalini.

1471 **Shankardevananda Saraswati, Swami.** *The Effects of Yoga on Hypertension: A Manual of the Principles and Application of Yogic Techniques Developed by Swami Satyananda Saraswati.* (2nd ed.) Munger, Bihar, India: Bihar School of Yoga, 1984. Reprinted 1998.

Contents: Introduction — Cause — Circulatory system — Hypertension — The medical view — The yogic view — Mental cause — The pranic cause — Stress and the personality — Lifestyle — Heredity and ageing — The total view — Cure — Yogic cure — Eliminating mental problems — Asana and pranayama — Yogic way of life — Relaxation and awareness — Meditation — Holistic healing — Practices — Complete training program — Asana — Surya namaskara — Pawanmuktasana — Pranayama — Meditation practice — Yoga nidra. Glossary. Bibliography.

1472 _____. *The Practices of Yoga for the Digestive System.* (2nd ed.) Bihar, India: Bihar School of Yoga, 1987. Reprinted 1993. Reprinted with corrections: Munger, Bihar, India: Yoga Publications Trust, 2003.

A thorough treatment of yoga practices that target digestive problems. Divided into three sections, the first explains the physiology of digestion, the psychology of hunger and eating, and Ayurvedic and yogic views on eating habits and digestion. The second section describes the pathophysiology and yogic management of a variety of digestive disorders. The third section deals with yogic practices that incorporate asanas, pranayama, mudras, bandhas, and meditation to alleviate digestive disorders and maintain good system health.

1473 _____. *Yogic Management of Asthma and Diabetes.* (3rd ed.) Monghyr, Bihar, India: Bihar School of Yoga, 1982. (4th enlarged ed.) 1984.

Discusses the probable causes of asthma and symptoms and effects of diabetes. After reviewing the physiology of the respiratory system, outlines yoga treatment programs that include asanas, pranayama, cleansing techniques, and meditation that are designed to stimulate the body's own regenerative processes and establish balance and harmony in the system as a whole. Includes a brief discussion of Ayurveda and directions for yoga nidra (deep relaxation). Illustrated with line drawings.

1474 **Shanker, Uday**. *Psycho-Analysis vs Psycho Synthesis or Yoga: A Comparative Study of Psycho-Analysis & Yoga Psychology.* New Delhi: Enkay Publishers, 1992.

A general study of various psychoanalytic methods and yoga psychology intended for the nonspecialist, but marred by numerous typographical errors. Contents: Introduction — Study of personality disorders before Freud — Freud's system of psycho-analysis — Adler's system of psychology — Jung's system of psychology — Modern psychotherapeutic methods — Meaning and types of yoga — Patanjali's yoga system — Differences between psycho-analysis and yoga or psycho-synthesis — Similarities between psycho-analysis & yoga or psycho-synthesis — Concluding summary and a viewpoint. Bibliography.

1475 **Shantidharmananda Saraswati, Swami**. *The Holistic Yoga.* New Delhi: Srikunj Sadbhavana Manch, 2004.

Author sets himself an ambitious task of elucidating the concepts and benefits of different types of yoga, including hatha yoga, raja yoga, kriya yoga, japa yoga, laya yoga, kundalini yoga, nada yoga, svara yoga, and others, and also providing information about purification processes, healing powers of yoga, breathing techniques, diet, yoga nidra, nadis, and the dormant energy of kundalini. Plentiful references to ancient Indian scriptures provide a context for a discussion of the eight limbs of classical yoga and a comparison of yoga as presented in the Upanishads with contemporary yoga.

1476 **Sharma, Arvind**. *Ramakrishna and Vivekananda: New Perspectives.* New Delhi: Sterling Publishers, c1989. Reprinted 1997.

1477 **Sharma, H. L.** *The Psychodynamics of Yoga.* Delhi: GDK Publications, 1981.

Sharma describes yoga as "spiritual engineering" that works with deep insights into human nature that have been developed through direct experience and many centuries of study. Contents: Introduction — Challenge of the unconscious — The superconscious — Turiya: the fourth dimension — Freedom, joy and creativity — Yoga and the yogas — Raja Yoga or yoga for all — Karma Yoga — Jnana Yoga — Bhakti Yoga — Appendices: Classical Hatha Yoga — Yoga traditions in India — Yoga and the laboratory — Yoga and the reduction process — Yoga and para-psychology.

1478 **Sharma, K. G.** *Maha Yoga.* New Delhi: National, 1983.

1479 **Sharma, P. D.** *Gala's Yoga: Yogasana and Pranayama for Health.* [India]: NavNeet Publications, 2000.

1480 **Sharma, Rishi Ram** and **Krishan Kumar Suman**. *Asan and Yog Vigyan.* Delhi: Bharatiya Yog Sansthan, 1995.

After a brief overview of human physiology, discusses purification processes, pranayama, kundalini, the effect of mudras upon the mind-body system, techniques and importance of meditation, yoga nidra, tratak (steady gazing), and maun-sadhana (inner silence). Describes and illustrates over 40 postures, with information on therapeutic benefits, however the quality of the photographic reproductions is poor. Of special interest is a detailed discussion of the power of laughter. Bharatiya Yog Sansthan was founded in 1967 as a non-sectarian cultural and educational nonprofit organization.

1481 **Sharma, S. K.** and **Balmukand Singh**. *Yoga: A Guide to Healthy Living.* New York: Barnes

& Noble, 1998. Reissued 2000. Also, New Delhi: Lustre Press, 1997 / Leicester [England]: Blitz Editions, 1998 / London: Greenwich Editions, 2001.

In addition to brief background information on the eight limbs of classical yoga, describes and illustrates 51 postures and variations, with benefits and cautions clearly outlined in side panels. Therapeutic uses for yoga are presented in the concluding section with a list of postures to deal with specific ailments and health issues, such as asthma, anxiety, diabetes, depression, gastrointestinal disorders, heart disease, hypertension, impotency, knee and joint pain, menstrual problems, and spondylitis. Sharma served as director of the Central Research Institute for Yoga in New Delhi and Singh is a yoga instructor and researcher at the Institute.

1482 **Shastri, Gaurinath**. *Introduction to Tantra*. New Delhi: Cosmo Publications, 2001.

Contents: Vol. 1. Introduction — Exploring the Tantraloka — Position of the Tantra in the cultural complex of India — Works on Tantra — Vol. 2. Vaidik and Tantrik systems of spiritual culture compared — Appearance and applicability of the Tantra scripture — What is the necessity for the Tantras — Salient features of Tantra — Metaphysics of Tantra.

1483 **Shastri, Hari Prasad**. *Yoga Philosophy and Practice*. Santa Fe, NM: Sun Publishing, 1996.

Presents an overview of the history, philosophy, and literature of yoga, with brief passages from the Vedas, *Upanishads*, *Bhagavad Gita*, *Yoga Vasistha*, and *Ashtavakra Gita*. Separate chapters deal with the role of the guru and stages in yoga practice. This book was compiled from notes left by the author before his death in 1956. Glossary. Shastri, a Sanskrit scholar, was a professor of philosophy and founded the *Asiatic Review*.

1484 **Shastri, Vagish**. *Shakti, Shiva and Yoga*. (1st ed.) Varanasi [India]: Vagyoga Chetana Pītham, Yogic Voice Consciousness Institute, 2000.

Written by an authority on Indology and Sanskrit, this book examines kuṇḍalinī, the latent energy in each individual, which can be awakened though yogic and Tantric processes. Includes interesting discussions of Japayoga (mental repetition of mantra), worship of God power and mother power, Tāntrika literature, mantra healing, "sex science" as taught in the Upaniṣads, and a refutation of yoga critics. The treatment is thorough, but somewhat difficult to follow due to typographical errors, awkward phrasing, and dated language (women are referred to as "damsels"). Includes a glossary, but many Sanskrit terms in the text are left unexplained.

1485 **Shaw, Beth**. *Beth Shaw's YogaFit*. Champaign, IL: Human Kinetics, c2001.

Combines yoga poses in a strength- and flexibility-building program especially suited for athletes and persons interested in a total body workout. A clean, open layout presents individual poses in b&w photographs on the left with concise instructions, benefits, and modifications on the right. Includes suggestions to personalize routines to match levels of expertise and physical condition or to balance out the effects of specific sports on the body.

1486 **Shaw, Fran**. *Writing My Yoga: Poems for Presence*. New York: Indications Press, c2004.

1487 **Shaw, Scott**. *The Little Book of Yoga Breathing: Pranayama Made Easy*. Boston, MA: Weiser Books, 2004. Also, Delhi, India: Jaico Publishing House, 2005.

This slender volume presents breathing exercises, such as energy enhancing breaths (kapalabhati, bastrika, murcha, kumbhaka, and ujjayi) and calming breaths (sukha purvaka, sithali, sitkari, brahmari, and nadi sudi), in addition to dynamic tension exercises that Shaw refers to as "pranayama in motion" to use with breath control to invigorate the body and mind.

1488 _____. *Yoga: The Inner Journey*. San Jose, Calif.: Writers Club Press, 2001.

1489 **Sher, Gail**. *Writing the Fire! Yoga and the Art of Making Your Words Come Alive*. (1st ed.) New York: Bell Tower, c2006.

An intriguing exploration of the links between yoga and writing that is firmly grounded in the eight limbs of classical yoga (ethical behaviors, disciplines, physical postures, breath control, sense withdrawal, concentration, meditation, bliss). Readers already familiar with yoga philosophy may get the most out of this book, but the creative writing exercises Sher proposes can be attempted and enjoyed by anyone.

1490 **Sherman, Carol**. *Yoga in a Muskoka Chair: A Guide for Everyone*. Erin, Ont., Canada: Boston Mills Press; Toronto: Distributed by General Distribution Services, 2001. Also issued as: *Yoga in an*

Adirondack Chair: A Guide for Everyone. Erin, Ont., Canada: Boston Mills Press, 2001.

1491 Shishyananda Saraswati, Swami. *Yoga for the Young.* Mangrove Mountain, N.S.W.: Satyananda Ashram Australia, 1983.

1492 Shiv Das. *Highways of Higher Life: Principles and Practice of Bhaava Yoga and Spiritual Technology.* Delhi (India): Shipra Publications, 1998.

The primary objective of this book is to explain the processes of Bhaava Yoga ("the yoga of ideation"), a system the author derived from Sri Aurobindo's Integral Yoga. Bhaava Yoga places an emphasis on the power of ideas, the mental representation of objects, to reach one's goal or "to actualize material conditions." Through the use of mantras, pranayama, meditation, and controlled dynamic ideas one develops the higher faculties of intuition, inspiration, discrimination, and revelation. In discussing of the science of mantra, considered to be a highly effective vehicle for reaching the deeper layers of consciousness, Shiv Das looks at characteristics of the energy body. Includes detailed discussion of mudras, with precise instructions for 13 hand gestures and their benefits, a good outline of the main tenets of Integral Yoga, and a summary of the concepts of supreme Reality in the world's main religions. Illustrated with line drawings. Shri Shiv Das is the spiritual name of S. D. Verma.

1493 Shiv Kumar. *Sāṁkhya-Yoga Epistemology.* (1st ed.) Delhi, India: Eastern Book Linkers, 1984.

A comprehensive, critical study of the Sāṁkhya and Yoga theories of knowledge. After examination of Sāṁkhya and Yoga texts and their respective commentaries, Kumar presents the arguments of defenders and critics of each system. Demonstrates that epistemology developed as an aid to metaphysics in systems of Indian philosophy and that both systems aim at revealing the way to liberation through analyzing reality. Contents: Nature and genesis of knowledge — Nature of valid knowledge and its means — Number and scope of pramāṇas — Perception — Inference — Verbal testimony — Test of validity of knowledge — Resume. Bibliography.

1494 Shivananda, Rudra. *Breathe Like Your Life Depends on It.* Union City, CA: Alight Publications, 2003.

While there has been a marked improvement in the understanding of the physiological effects of breath in recent decades, improper breathing habits are still common. As well as providing clear instructions for fourteen major breathing techniques (sukha, purna kosha, chandranuloma viloma, suryanuloma viloma, chandra bheda, surya bheda, nadi shuddhi, kapalabhati, bhastrika, ujjayi, sitkari, shitali, bhramari, and murcha), the author discusses anatomy and mechanism of breath, the bandhas, prana as the link between the physical and subtle body, and the relationship of pranayama to other yoga disciplines. Shivananda's presentation differs from many traditional approaches in that he does not advocate use of props or prone positions for the practice of pranayama, and he cautions against indiscriminate breath retention believing it should only be taught after the body, circulatory system, and nervous system have been sufficiently strengthened by years of practice. Illustrated with line drawings. Glossary. Bibliography.

1495 Shivananda Saraswati, Swami. *Yogic Therapy, or, Yogic Way to Cure Diseases.* (5th ed.) Kamakhya, Assam, India: Umachal Yogashram, 1985. Translation of: *Yoga-bale Rogarogya.*

After briefly discussing physiology and therapeutics in accordance with yogic sciences, lists dozens of diseases and common ailments with the specific postures, mudras, and diet recommendations to alleviate symptoms and promote healing. Instructions are unclear in some cases and the illustrations of poses are inconveniently grouped together at the end of the book.

1496 Shivapremananda, Swami. *Yoga for Stress Relief.* New York: Random House, c1997. Also, London: Gaia, 1998. Reissued 2000.

Examines the psychology and physiology of stress and describes a three-month program of asanas, breathing techniques, and meditation designed to simultaneously reduce the symptoms and successfully manage the causes of stress. An ailments practice chart lists poses that are helpful in alleviating specific health problems and others that are best to avoid. Conditions covered include allergies, asthma, back pain, constipation, depression, eye problems, headaches, heart disease, PMS, varicose veins. Suitable for all levels of experience. Illustrated. Glossary. Bibliography.

1497 Shrivastava, G. M. L. *The Yoga of Patanjali and the Integral Yoga of Sri Aurobindo.* (1st ed.) Delhi: Vishwa-Kala Prakashan, 1987. Published as: *Aurobindo and Patanjali: A Critical and Analytical Study.* New Delhi: Criterion Publications, c1990.

A meticulous study of the ideas and methods of yoga as presented by Patañjali in the *Yoga Sutras* and Sri Aurobindo's Integral Yoga. Shrivastava discusses the purpose of yoga, the essentials of both systems, and compares concepts of reality, consciousness, the material world, and samadhi in the philosophy underlying each approach. While both systems aspire to Self-realization, Shrivastava concludes in part that Sri Aurobindo aims at a higher goal than samadhi, the final limb of Patanjali's yogic path, by setting the evolution and total transformation of the human personality as the ultimate purpose of Integral Yoga.

1498 **Shumsky, Susan G.** *Exploring Chakras: Awaken Your Untapped Energy.* Franklin Lakes, NJ: New Page Books, 2003. Also, Delhi, India: Motilal Banarsidass, 2005.

1499 **Siddhanath, Yogiraj Gurunath.** *Wings to Freedom: Mystic Revelations from Babaji & the Himalayan Yogis.* Union City, Calif.: Alight Publications, 2004.

Discusses the philosophy of Self Realization, the yogic wisdom of Babaji, Sri Yukteswar, Paramahansa Yogananda, Sri Vimalananda, and others, and the author's personal experiences as a Nath Yogi on the path to enlightenment.

1500 **Sieczka, Helmut G.** *Chakra Breathing: Pathway to Energy, Harmony, and Self-Healing.* Mendocino, CA: LifeRhythm, c1994. Translation of: *Chakra.* Zürich: Oesch, 1990.

Detailed instructions for breathing techniques and related postures for awakening the energy centers of the body. Illustrated.

1501 **Silas, Elizabeth** and **Diane Goodney.** *Yoga: Life Balance.* New York: Franklin Watts, c2003.

An introduction to yoga for children in middle school. Authors quickly correct misconceptions about yoga being strictly about odd postures and provide brief, easy-to-understand background information on yoga philosophy and practice. Includes instructions for a few basic postures, with the caveat that readers consult a doctor before beginning a yoga practice and seek out a qualified teacher.

1502 **Silburn, Lilian.** *Kuṇḍalinī: The Energy of the Depths: A Comprehensive Study Based on the Scriptures of Nondualistic Kaśmir Śaivism.* Albany: State University of New York Press, 1988. Translation of: *La Kundalini, ou, l'Énergie des Profondeurs.* Paris: Deux Océans, 1983. Available electronically through NetLibrary.

An important scholarly study in which Silburn examines the meaning of ancient, deliberately cryptic texts on Kuṇḍalinī and the significance of a guru on the spiritual path. The ascent of Kuṇḍalinī, essentially indescribable and never to be grasped by the intellect alone, is "a most uncommon achievement, even for the yogins who devote their life to it." In Part One, Silburn discusses the nature, pathways, and manifestations of Kuṇḍalinī, various means of awakening the dormant energy, including breath, the syllable OM, and mantra. Part Two explains types of vedhadīkṣā, initiation processes whereby the guru penetrates the disciple through breath or sound to enable the disciple to experience the effects of the ascent of Kuṇḍalinī. She provides a translation of the *Śāktavijñāna,* a short work on the different stages of Kuṇḍalinī awakening with details not found in other treatises. In Part Three, Silburn considers the deeper meanings of the practice along with caryākrama sexual practices as a means of awakening Kuṇḍalinī, emphasizing that these practices are unrelated to the physical, emotional, mental, and sensory excitations of ordinary sexual union. She also presents an English translation of selections from the *Tantrāloka* ("Light on the Tantra") by Abhinavagupta, a tenth century scholar and Kaśmir Śaivite teacher. Reviewer Daniel A. Kealey points out that this is not an introductory or summary book on the subject, but Indologist Silburn's commentaries on the stanzas go a long way in clarifying the "otherwise impenetrable opaqueness" of the texts (*Philosophy East and West,* vol. 40, no. 3). Although the book describes practices used to awaken dormant Kuṇḍalinī, this is not a manual. Bibliography.

1503 **Simmha, Anton.** *Live Better Ashtanga Yoga: Exercises and Inspirations for Well Being.* London: Duncan Baird Publishers, 2003. Also, New York: Sterling Publishing, 2004.

This small handbook introduces the theory, benefits, and postures of Ashtanga Vinyasa Yoga and includes brief discussion of chakras and the flow of prana through the body, bandhas, and drishtis, or gaze points. Illustrated.

1504 **Simpkins, C. Alexander** and **Annellen Simpkins.** *Yoga Basics.* Boston: Tuttle Publishing, 2003.

This book offers a succinct introduction to the history of yoga, the important ancient texts (*Vedas,*

Upanishads, Mahabharata, Bhagavad Gita, Yoga Sutras, Hatha Yoga Pradipika), and key figures in the spread of yoga philosophy in the West. Provides an overview of the different forms of yoga, detailing their respective philosophical emphasis and practices, and outlines a well-rounded beginning practice that includes sitting, standing, balancing, and inverted postures as well as breathing, meditation, and relaxation techniques.

1505 Simpson, Savitri. *Chakras for Starters: Unlock the Hidden Doors to Peace and Well-Being.* Nevada City, CA: Crystal Clarity Publishers, c2002.

A basic guide to the chakras based on the teachings of J. Donald Walters (Swami Kriyananda), disciple of Yogananda Paramahansa.

1506 Singh, Kirpal. *The Crown of Life: A Study in Yoga.* Anaheim, Calif.: Ruhani Satsang, Divine Science of the Soul, 1983. Also, [S.l.]: Swan House Publishing, 1990.

The primary objective of this book is to explain the nature of Surat Shabd Yoga — Yoga of the Celestial Sound, the mysticism of inner seeing and hearing — and to demonstrate how it is the standard against which the spiritual attainments of all yogic forms should be evaluated. Opens with a thorough discussion of the aims of Patanjali's eight-limbed yoga and a comparative study of the various forms of yoga which have evolved through the centuries. Singh argues that these yogic methods require strenuous endeavor and intense mental discipline in order to achieve control of the physical body, still the restless mind and senses, control pranic vibrations, and transcend bodily consciousness. He agrees that while these methods are rigorous they enable one to reach planes where consciousness originates; however, they are limited and do not take one beyond that state. On the other hand, he claims Surat Shabd offers the surest way to hear the celestial sound within and to reach "from form to the Formless." Other than the fact that guidance from a guru is essential and recitation of mantra figures prominently, the fundamental practices described by Singh are similar in many respects to those outlined by Patanjali; it is not altogether clear how this path is so much less arduous and demanding and how the Celestial Sound is radically different than some states of samadhi. Includes an interesting discussion of non-dualism of Advaitism, underlying unity of world religions, and the line of gurus in the Sikh tradition. Kirpal Singh lectured widely around the world and served as President of the World Fellowship of Religions.

1507 _____. *The Study of Surat Shabd Yoga: The Yoga of the Celestial Sound Current.* Anaheim, Calif.: Ruhani Satsang, [1990?].

1508 Singh, R. H. *The Foundations of Contemporary Yoga.* (1st ed.) Delhi: Chaukhamba Sanskrit Pratishthan, 1991.

Provides a brief discussion of philosophy, history, and types of yoga, and compares the way various Sanskrit texts describe yoga practice. Singh notes that contemporary yoga has changed from a method of individual sādhanā with a goal of union of the individual consciousness with cosmic consciousness to a broad based tool for transformation and use in maintaining health and treating disease. While he would like to see the original purposes of yoga revived, he does not dispute psychological and therapeutic benefits, and he reports on results of research in these areas. Bibliography.

1509 Singh, Ravi. *Kundalini Yoga for Body, Mind, & Beyond.* New York: White Lion Press, c1991. Reissued 1993.

A good introduction to kundalini yoga in which Singh discusses the physical, spiritual, and philosophical transformations possible through yoga. Provides instructions for 15- and 30-minute sets of postures designed to energize and "tap the inner energy which rests dormant in your nervous and glandular systems." He advises performing the exercises with closed eyes in order to conserve and re-circulate energy and focus the mind. Of particular interest are chapters that address women's and men's issues and another which presents exercises for couples that deal with issues of sex and relationships. Illustrated with drawings. Singh is a well-known Kundalini Yoga teacher and teacher trainer.

1510 _____. *Kundalini Yoga for Strength, Success & Spirit.* New York: White Lion Press, 1991.

1511 _____. *Seven Days, Seven Rays: A Week of Kundalini Yoga.* New York: White Lion Press, c1995.

1512 Singh, Satya Prakash. *Sri Aurobindo and Jung: A Comparative Study in Yoga and Depth Psychology.* (1st ed.) Aligarh [India]: Madhucchandas Publications, 1986.

This book compares the theory and praxis of psychology as presented in the work of C. G. Jung

and Sri Aurobindo. Provides brief biographical information on the two contemporaries and brings to light many similarities in circumstance, experience, influence, and turning points in their lives and then carefully examines their viewpoints and respective approaches to understanding the inner reality. Contents: Collective unconscious and the subliminal — Archetypes and visionary beings — Consciousness, ego and self— Structure and dynamics of the inner reality — Individuation and transformation — Active imagination and Integral Yoga — Retrospect and prospect. Bibliography.

1513 _____. *Sri Aurobindo, Jung and Vedic Yoga.* New Delhi: Standard Publishers, 2003.

A comparison of three different approaches to the structure, nature and content of the human psyche. Contents: Introduction — Collective unconscious and the subliminal — Archetypes and visionary beings — Consciousness, ego and self— Structure and dynamics of the inner reality — Individuation and transformation — Active imagination and Integral Yoga — Retrospect and prospect — Vedic yoga.

1514 **Singh Khalsa, Dharma** with **Cameron Stauth**. *Brain Longevity.* London: Century, 1997. Also, New York: Warner Books, 1999. Published as: *The Mind Miracle.* London: Arrow, 1998.

1515 _____ and _____. *Meditation as Medicine: Activate the Power of Your Natural Healing Force.* London: Simon & Schuster, 2001. Also, New York: Pocket Books, c2001. Reprinted 2002 / New York: Fireside, 2002.

Medical Meditation combines use of kundalini yoga with advanced meditation techniques, specific breathing patterns, mudras, and mantras to focus healing energy in the body. The authors make a compelling argument for the natural healing abilities of the body and ground their system in scientific research as they discuss mind/body connections, the impact of mind and emotion on immunity and other physiological systems, characteristics of the chakras, and working with the subtle body to alleviate specific medical conditions. They offer step-by-step instructions for numerous exercises, some of which are quite simple, to restore and maintain health. Illustrated with line drawings. Singh Khalsa, yoga practitioner, board certified anesthesiologist, founder and medical director of the Alzheimer's Prevention Foundation International, has testified before Congress about his integrative approach to preventing and treating Alzheimer's disease. He offers an extensive scientific research bibliography to any reader who requests one.

1516 **Singleton, Mark**. *Yoga for You and Your Child: The Step-by-Step Guide to Enjoying Yoga with Children of All Ages.* New York: Barnes & Noble, 2004. Also, London: Duncan Baird, 2004 / Vancouver [Canada]: Blue Heron Books, 2004.

Singleton sees great potential in mainstreaming yoga education and making it part of a "curriculum for inner literacy" to teach children how to read their own bodies, hearts, and minds. If taught from an early age, he believes it could be a catalyst for change. This book takes a playful and interactive approach to yoga practice without neglecting safety, and it is one of the best books on yoga for children. Chapter 1 provides an overview of yoga and its benefits with hints and guidelines for teaching yoga to a child. Chapters 2–5 describe and illustrate, in vivid, colorful photographs, over three dozen poses. The layout of each page, in which a single pose is featured, is clear and the instructions are easy to follow. Includes many suggestions for creative games and ways in which parents and children can practice yoga together. Chapter 6 covers breathing exercises and meditation. Chapter 7 introduces sequences. One of the unique aspects of this book is the instruction in the final chapter on using yoga techniques to cope with stress before exams at school and ways to incorporate yoga into daily life. Foreword by Tara Fraser. Singleton trained in specialized yoga instruction for children at The Alice Project in India.

1517 **Sinha, A. K.** *Science and Tantra Yoga.* Kurukshetra, India: Vishal Publications; Atlantic Highlands, N.J.: Distributed by Humanities Press, 1981.

Offers a good analysis of the interface between Western science and Tantric mysticism and practice.

1518 **Sinha, Phulgenda**. *The Gita as It Was: Rediscovering the Original Bhagavadgita.* La Salle, Ill.: Open Court Publishing Company, 1987.

Sinha places the Gita in the context of the post-Vedic period, examines its relationship with prominent philosophic and yogic texts, and discusses how it has influenced Indian patterns of thought through the centuries. Concludes with the text of 84 verses of the *Bhagavad Gita* in Sanskrit followed

by the English translation and commentary in those places where he considers it necessary to clarify meaning. Bibliography.

1519 _____. *The Original Yoga Sutra of Patanjali: With a History of its Textual Distortion* / Phulgenda Sinha. Varanasi [India]: Ratna Printing Works, c1992.

Part One includes discussion of the Indus civilization, history and evolution of yoga in the post-Patanjali period, types of yoga, derivation of the names of yogasanas, features of Samkhya philosophy, and various approaches of the commentaries on the *Yoga Sutras*. Sinha underscores the contributions of Patanjali to Indian civilization, but argues that the guru system caused yoga to become synonymous with the undermining of family life and tradition in India and, when confined to the ashrams, yoga teachings became cultic. While noting the precision of language and brilliance in defining the terms, principles, and steps of yoga, Sinha suggests that the *Yoga Sutras* are flawed, citing too much repetition and lack of motivation for "right action" and ways for uplifting self and society. Part Two includes 82 sutras in Sanskrit, followed by transliteration, word meanings, translation, and commentary. Bibliography.

1520 _____. *Yoga Therapy for Common Health Problems*. Washington, D.C.: Yoga Institute, 1981. Published as: *Yoga Cure for Common Diseases*. New Delhi, India: Vision Books, 1982. Also, Delhi, India: Orient Paperbacks, 2003.

This guide to yoga practice for people with health problems is based on the author's many years of experience in treating patients. Emphasizing that asanas should always be performed according to one's ability, Sinha goes on to describe postures and their benefits for abdominal disorders, diabetes, asthma, arthritis, obesity, mental problems, neck and spinal pain, sinus and headache, eye disorders, heart ailments, high blood pressure, alcohol and drug abuse. Illustrated with line drawings. Sinha founded the Yoga Institute of Washington in 1965 and taught there until 1968.

1521 Sivananda, Swami. *Bhakti Yoga*. (1st ed.) [Freemantle, W.A., Australia]: Divine Life Society, 1986.

In a style that is simple and direct, Swami Sivananda presents an excellent, comprehensive introduction to the philosophy and practice of Bhakti yoga. Bhakti is unselfish love or devotion, where there is no bargaining or expectation of anything. It is the highest type of love in which the ego cannot assert itself and there is no sense of separateness. "Bhakti yoga is a very sweet and easy method. One has not got to curb his emotions nor run to the forests. He has to direct his emotions to God and to see God as present in the world. This is the essence of bhakti-sadhana. Bhakti is thus only a reflection of the love for the Self which the Upanishads declare. Only the names are different; one calls it Self, another calls it God. Names do not much matter. It is feeling that counts — and that is the same." Glossary.

1522 _____. *Concentration and Meditation*. (7th ed.) Shivanandanagar, India: Divine Life Society, 1986. Reprinted 1990.

A detailed analysis of dharana and dhyana, the higher stages of yoga practice leading to samadhi.

1523 _____. *Conquest of Mind*. (4th ed.) Shivanandanagar, India: Divine Life Society, 1981. (5th ed.) 1987. (6th ed.) 1996.

This book offers a detailed discussion of the states and structures of consciousness and proposes numerous methods to gain control of the mind. According to Swami Sivananda, we know the objective universe through our subjective consciousness which relies upon the physical senses for information. Mind creates the universe and is the cause of bondage, and control of mental constructs is the means to liberation. The Appendix contains papers from a symposium on Sivananda's psychology, including: Sivananda's psychological techniques for mind-control / D. C. Varadachari — Sivananda and the new psychology / George Arnsby-Jones — Status of consciousness in Sivananda's philosophical psychology / Swami Krishnananda — Sivananda's conception of psychological perfection / K. S. Ramaswami Sastri — Sivananda on Indian and Western psychology / K. S. Ramaswami Sastri — Sivananda as a European psychoanalyst understands him / Maryse Choisy — Pursuit of psychology in sadhana / Indra Sen — Significance of Sivananda's yoga exercises for modern experimental psychology. Glossary.

1524 _____. *Dhyana Yoga*. Shivanandanagar, India: Divine Life Society, 2000.

1525 _____. *Easy Steps to Yoga*. Shivanandanagar, India: Divine Life Society, 1994. (8th ed.) 1999. (World Wide Web ed.) 2000, available at the Divine Life Society Web site.

1526 _____. *Essence of Bhakti Yoga.* Shivanandanagar, India: Divine Life Society, 1981. (4th ed.) 1993.

1527 _____. *Fourteen Lessons in Raja Yoga.* Shivanandanagar, India: Divine Life Society, 1995.

Concise, easy to follow presentation of Sivananda's view of raja yoga in the form of numbered lists. Contents: What is yoga?—Qualifications of a yogic student—Yogic diet—Mind and its control—The three gunas—Philosophy of Om—Yama and niyama—Asana—Prana—Pranayama—Pratyahara—Dharana (concentration)—Dhyana (meditation)—Samadhi. Appendices include discussion of karma, karma yoga, and meditation.

1528 _____. *Health and Hatha Yoga.* (1st ed.) Sivanandanagar, India: Divine Life Society, 1985.

Clear, comprehensive, and detailed, this book covers all aspects of the philosophy and discipline of Hatha yoga and provides inspiration for beginners and experienced practitioners alike. Contents: Secret of health and long life—Science of relaxation—Exercise—Sleep—The best therapy—Food—A well-balanced diet—Health and hygiene—Mental therapeutics—Hatha yoga—Exercises for flexibility—Asanas for meditation—Mukhya asanas—Relaxation—Important bandhas and mudras—Shat-kriyas—Special instructions—Pranayama—Kundalini—Swara yoga—Brahmacharya—Dharana, dhyana, samadhi—Appendix: Human body: primal source of all attainments—Yogic recipes—Schedules for practice. Glossary. Illustrated.

1529 _____. *Karma Yoga.* (1st ed.) Sivanandanagar, India: Divine Life Society, 1985.

An expert presentation of the philosophy and practice of Karma yoga. According to Sivananda, karma has several meanings, including action and also the result of an action. It is part of the action and cannot be divided from it. Karma yoga is the yoga of selfless action. It prepares the mind for the reception of light or knowledge, it expands the heart, and breaks down barriers that stand in the way of unity or oneness. Contents: Karma yoga—Secrets of Karma yoga—Practice of Karma yoga—Action and inaction in the Bhagavad Gita—Svadharma—Universal laws—Karma and freedom—Karma and reincarnation—Obstacles—Inspiring stories. Glossary.

1530 _____. *Kundalini Yoga.* (9th ed.) Sivanandanagar, India: Divine Life Society, 1991. (10th ed.) 1994. (World Wide Web ed.) 1999, available at the Divine Life Society Web site.

A comprehensive treatment of theory of kundalini yoga, the chakras, and practical methods for awakening the latent energy within. Contents: Introduction—Preliminary—Kundalini Yoga: theory—Yoga sadhana—Pranayama—Asanas—Mudras and bandhas—Miscellaneous exercises—Yoga addenda—Yoga-kundalini Upanishad—Glossary. Illustrated.

1531 _____. *Lectures on Yoga and Vedanta.* Sivanandanagar, India: Divine Life Society, 1984. Previously published: 1942.

1532 _____. *Life and Works of Swami Sivananda.* Sivanandanagar, India: Divine Life Society, 1985–1987.

This six-volume collection presents Sivananda's yoga, called a "yoga of synthesis," in which he advocates a harmonious development of hand, head and heart through the combined practice of Karma Yoga, Jnana Yoga and Bhakti Yoga. Volume 1. *Sivananda: Biography of a Modern Sage.* Deals with Sivananda's childhood, medical career, renunciation, and early life as a mendicant through the development of the Divine Life Society. Covers his daily life, training of disciples, the guru-disciple relationship, dedication to the education and welfare of mankind, Sivananda Medical Organization, and publishing ventures of the ashram. Volume 2. *Health and Hatha Yoga.* Opens with the basics of health, nutrition, and diet, causes of disease, science of relaxation, forms of exercise, and prescriptions for mental health. Chapters on hatha yoga discuss the benefits of asanas, illustrate and describe three dozen postures plus asanas for meditation and relaxation; a dozen bandhas and mudras; cleansing processes; and, extensive, explicit instructions for pranayama. Section on kundalini and purification of the nadis demystifies the process. Volume 3. *Karma Yoga.* Instructs in dynamic selfless service with the goal of living in the world free of disappointment and anxiety. Volume 4. *Raja Yoga.* Focuses on the eight limbs of raja yoga: yama, niyama (ethics and moral disciplines), asana (posture), pranayama (breath control), pratyahara (sense control), dharana (concentration), dhyana (meditation) and samadhi (Self-realization). Section on meditation describes different kinds of meditation, obstacles and variety of experiences, and offers many practical hints to achieve success. In-depth treatment of the philosophy and power

of the sacred word Om. Development and use of siddhis (supernormal powers). Volume 5. *Bhakti Yoga.* Comprehensive treatment of the philosophy and goals of bhakti yoga (devotion or unselfish love), with detailed examination of the various practices. Discusses faith, prayer, surrender, mantras, kirtan (singing God's name), avatars, worship of Shiva, Krishna and Shakti, and meditation and samadhi. Volume 6. *Vedanta (Jnana Yoga).* Distills the essence of Vedanta ("the science of Reality") from all the writings of Sivananda on the subject, incorporating many stories from the Upanishads. Covers the Atman, vedantic categories, importance of Om, creation and maya, philosophy of the mind, guru-disciple relationship, meditation, and comparison of Vedanta and Western thought.

1533 _____. *Mind: Its Mysteries and Control.* (11th ed.) Shivanandanagar, India: Divine Life Society, 1990. (12th ed.) 1994. (13th ed.) 1997. (World Wide Web ed.) 1998, available at the Divine Life Society Web site.

Contents: What is mind? — Mind and body — Mind, prana and kundalini — Mind and food — The psychic states — The mental faculties — Theory of perception — Memory — The power of thought — Pleasure and pain — Control of the senses — How to control the mind — Concentration — Meditation — Experiences and obstacles in meditation — Hints to aspirants.

1534 _____. *Practical Lessons in Yoga.* (7th ed.) Shivanandanagar, India: Divine Life Society, 1983. Also, (8th ed.) 1997. (World Wide Web ed.) 2001, available at the Divine Life Society Web site.

1535 _____. *Practice of Bhakti Yoga.* Shivanandanagar, India: Divine Life Society, 2000.

1536 _____. *Practice of Karma Yoga.* (7th ed.) Shivanandanagar, India: Divine Life Society, 2004. (World Wide Web ed.) 2001, available at the Divine Life Society Web site.

1537 _____. *Practice of Vedanta.* Shivanandanagar, India: Divine Life Society, 2000.

Discusses the Yoga and Vedanta traditions with practical suggestions for Self-realization. In the preface Swami Sivananda tells his readers, "The abstruse philosophical ideas of Vedanta are given in a sugar-coated, compressed tablet form to the readers for easy assimilation. They will not get mental dyspepsia. The various illustrations (Drishtanta), anecdotes, stories, similes and analogies have made the subject very, very clear and interesting."

1538 _____. *Practice of Yoga.* Shivanandanagar, India: Divine Life Society, 1984.

Based on direct experience, Sivananda provides an introduction to the ethical foundations, psychology, and practice of yoga with information on asanas, pranayama, obstacles and how to overcome them, meditation, and mystical experiences.

1539 _____. *Raja Yoga: The Yoga System of Patanjali.* [Freemantle, W.A., Australia].: Divine Life Society, 1986.

1540 _____. *Sadhana: A Text-Book of the Psychology and Practice of the Techniques to Spiritual Perfection.* Sivanandanagar, India: Divine Life Society, 1985. Reissued 1998.

"A spiritual practice is called Sadhana." A general survey of a wide variety of spiritual practices, including sadhana of the Upanishads, sadhana in the epics and puranas, karma, bhakti, hatha, japa, and jnana yogas, as well as techniques for awakening kundalini and obstacles to sadhana.

1541 _____. *The Science of Pranayama.* (15th ed.) Shivanandanagar, India: Divine Life Society, 1993. (16th ed.) 1997. (World Wide Web ed.) 2000, available at the Divine Life Society Web site.

1542 _____. *Science of Yoga.* Shivanandanagar, India: Divine Life Society, 1981. (2nd ed.) 1982.

Vol. 1. Religious education; Ethical teachings; Guru and disciple — vol. 2. Memory and will-culture; Mind and its mysteries; Thought-power — vol. 3. Karma yoga; Bhakti yoga; Japa yoga — vol. 4. Hatha yoga; Kundalini yoga; Practice of pranayama — vol. 5. Raja yoga; Jnana yoga; Concentration and meditation — vol. 6. The superconscious state; Voice of the Himalayas; Inspiring letters — vol. 7. Practice of brahmacharya; Health and diet; Inspiring stories — vol. 8. Daily meditations; Saints and sages; Hinduism.

1543 _____. *Spiritual Experiences = Amrita Anubhava.* Shivanandanagar, India: Divine Life Society, 1981.

Opening chapters deal with nature, states of consciousness, and yogic views on cosmic consciousness. Following chapters discuss experiences in meditation, different phases of samadhi and descriptions of samadhi in ancient scriptures, and characteristics associated with awakening kun-

dalini. The book lacks a glossary and many of the Sanskrit terms are not fully explained in the text.

1544 _____. *Tantra Yoga, Nada Yoga and Kriya Yoga.* Shivanandanagar, India: Divine Life Society, 1986. (4th ed.) 1994.

Contents: Tantra Yoga. Sakti Yoga philosophy — Mother worship — Classifications of aspirants — Guru and diksha — Sadhana — Tapas — Vrata — Siddhi — Rules of worship of Parasakti — The Pancha Tattva — Upachara — Yantra — Chakra puja — Manasic puja — Bhava in worship — Mantra yoga — Sri Vidya — Symposium on Sakti — Nada Yoga. Influence of sound on mind — Glory of nadanusandhanam — Nada Yoga — Goal of life — Power of sound — Sound and Brahman — Anahata sound — Sound and image — Nada, bindu and kala — Dhvani — Release or moksha — The sacred pranava — Nada-Bindu Upanishad — Tyagaraja on nadopasana — Musico-therapy — Kriya Yoga. Tapas — Svadhyaya — Isvarapranidhana — Secret of surrender — Shatkriyas in Hatha Yoga — Pranayama — Concentration — Meditation — Samadhi.

1545 _____. *Triple Yoga.* Shivanandanagar, India: Divine Life Society, 1999.

Discusses Jnana, Raja, and Bhakti Yoga.

1546 _____. *Vedanta: (Jnana Yoga).* [Freemantle, W.A., Australia]: Divine Life Society, 1987.

Contents: What is Vedanta? — Brahman in Vedanta — An analysis of the Self — Illustrations in Vedanta — Categories in Vedanta — Tat tvam asi — Pranava or OM — Creation and maya — Philosophy of the mind — The wisdom of the Upanishads — Sivananda vidya — Jnana yoga — Jnana yoga sadhana — The four qualifications — The spiritual preceptor — Meditation and samadhi — The state of liberation — Renunciation — Worldly man, wake up! — Vedanta and Western thinkers — Lectures on Vedanta. Glossary.

1547 _____. *Yoga in Daily Life.* (8th ed.) Shivanandanagar, India: Divine Life Society, 1999. (World Wide Web ed.) 2000, available at the Divine Life Society Web site.

A booklet of Sivananda's writings on types of yoga (Bhakti, Karma, Raja, Jnana, and Hatha), mantra, concentration and meditation, siddhis, Indian saints and sages, and other topics. The book lacks a glossary and Sanskrit terms are used liberally throughout the text, often with no explanation.

1548 _____. *Yoga Samhita.* (2nd ed.) Shivanandanagar, India: Divine Life Society, 1984.

A collection of Sivananda's writings on yoga philosophy and practice, the many different types of yoga, and principles of spiritual life. The book lacks a glossary and Sanskrit terms are used liberally throughout the text, often with no explanation.

1549 _____. *Yoga Vedanta Dictionary.* Shivanandanagar, India: Divine Life Society, 2004.

1550 Sivananda Yoga Vedanta Centre. *Learn Yoga in a Weekend.* London: Dorling Kindersley, 1993. Reprinted 1997. Also, New York: Knopf: Distributed by Random House, 1993 / Sydney [Australia]: RD Press, 1993 / London: Covent Garden Books, 2001.

A clear, simple introduction to the discipline of Sivananda Yoga with explanations of both theory and basic postures. Outlines a simple routine which a beginner can easily follow. Illustrated in color photographs. Bibliography.

1551 _____. *The Sivananda Companion to Yoga: A Complete Guide to the Physical Postures, Breathing Exercises, Diet, Relaxation, and Meditation Techniques of Yoga.* New York: Simon & Schuster, 2000. Also, New York: Simon and Schuster, 1983.

"Yoga is a living science — one that has evolved over thousands of years and continues to evolve in accordance with the needs of humanity." The highly regarded Sivananda Yoga Center created the first edition of *The Sivananda Companion to Yoga* in 1983 and it continues to serve as an authoritative guide with a great deal of valuable information on beginning a yoga practice. With detailed instructions and full-page, color illustrations, the book opens with a basic set of asanas which can be used to form the foundation of a daily practice and then elaborates on the many variations possible as skill levels advance. Special attention is given to the importance and tonic effects of Savasana (corpse pose), an essential part of yoga practice. Discusses the chakras and the action of prana in the body. "Though at first it will be the physical experience of the postures that affects you most strongly, as you progress you will grow more and more aware of the flow of prana, the vital energy, and of the importance of correct breathing — pranayama." Breathing techniques discussed include Kapalabhati, Anuloma Viloma (alternate nostril), Brahmari, Sitkari, Sithali, Ujjayi, Surya

Bheda, Bhastrika. Includes chapters on adapting yoga practice for pregnancy, children, and the later years in life. Closing chapter contains good information on the physiology of yoga, with special consideration of the musculoskeletal, nervous, respiratory, and cardiovascular systems. Glossary. Bibliography. Foreword by Swami Vishnu-devananda.

1552 _____. *The Sivananda Yoga Training Manual.* New York: Sivananda Yoga Vedanta Centre, 1991.

A guide to the five points at the core of Sivananda Yoga (proper exercise, breathing, relaxation, diet, and positive thinking/meditation). Clear diagrams illustrate how to do twelve basic postures and bring attention to commonly made mistakes. A good guide for beginners.

1553 _____. *Yoga Mind and Body.* London; New York: DK Publishing, 1996. Reprinted 1998. Also, Port Melbourne: Lothian Books, 1996 / Willowdale, Ontario: Firefly Books, 1996.

In addition to demonstrating poses in lavish color photographs, this book offers brief background information on types of yoga, the three bodies (physical, causal, astral), breathing techniques, kriyas (purification techniques), relaxation, and meditation. Over two dozen poses and multiple variations are described and illustrated. Two-page spreads show how to get in and out of poses safely, common mistakes and how to correct them, and list benefits. Includes information on diet, fasting, and healthy recipes. Lists addresses for Sivananda Yoga Vedanta Centers worldwide. Glossary.

1554 Sjoman, N. E. and **H. V. Dattatreya.** *Yoga Touchstone.* Calgary, Alberta, Canada : Black Lotus Books, c2004.

This is in no way a how-to book, but it is likely to have a profound influence on the way in which one practices yoga. Sjoman, both scholar and practitioner, first looks at yoga in an historical context and then cuts through the promotional aspects of the presentation of hatha yoga today, and the relentless drive toward precision in contemporary practice, to reveal the art of yoga. In a series of short, succinct chapters, he discusses the aims and origins of yoga, the style and language of the *Yoga Sutras*, the ways in which yoga opens the energy pathways throughout the body, methods to overcome mental and physical habits, and the mechanics and spirit of asanas. The writing is lucid and witty, and Sjoman continuously challenges the reader to reconsider accepted ideas about the nature of yoga. He asks questions about concepts in the *Yoga Sutras* and wonders how a modern student of yoga should approach this text. He offers exquisite analyses of a few asanas and discusses the ways in which asana becomes a complex meditation. Calling for further examination into the teaching of yoga, he asks that instructors help students develop insight into the inner workings of the body, not just the ability to mimic external forms. The use of props is overdone; they have value when used to enable students to explore areas of the body that they might not have access to otherwise, but should never be used to make the asana look better. Following the essays are 100 pages of equally thought-provoking color photographs of Dattatreya embodying the deep wisdom spoken about in the text. This book is highly recommended for practitioners at all levels as well as academics.

1555 _____ and **Krsnaraja Vadeyara.** *Yoga Tradition of the Mysore Palace.* New Delhi: Abhinav Publications, 1996. (2nd ed.) 1999.

Traces the recent history of the revival of yoga and the development of modern practice. Illustrations of asanas from the Yoga section of *Śrītattvanidhi* by Kṛṣṇarāja Vaḍeyara, III, Maharaja of Mysore. Includes English translation of the text.

1556 Skinner, Bonnie. *Asanas (Yoga Exercises).* [Regina, Saskatchewan, Canada: University of Regina, 1993]

Provides instructions for two dozen poses with information about cautions, breathing, and relaxation techniques. Stick figures and line drawings do not adequately illustrate correct or safe alignment.

1557 _____. *Yoga for Beginners.* (Regina, Saskatchewan, Canada: University of Regina, 2000)

Essentially repeats information found in *Asanas (Yoga Exercises).*

1558 Skolimowski, Henryk. *EcoYoga: Practice & Meditations for Walking in Beauty on the Earth.* London: Gaia, 1994.

"It may be said that the Indian culture has excelled in developing the technologies of the soul while Western culture has excelled in developing the technologies for manipulation of the outside world. At their best, systems of yoga are both physical and spiritual exercises." This is not a manual for Hatha yoga practice, but a guide to meditations, exercises, contemplative practices, and visualization techniques that are part of the EcoYoga

developed by Skolimowski to "celebrate unity with self and Cosmos." Enhanced with quotations from poets, philosophers, writers, Buddhist and Hindu texts, and illustrated with wood engravings.

1559 **Skye, Paul.** *Mastery of Stress: Techniques for Relaxation in the Workplace.* (1st ed.) St. Paul, MN: Llewellyn Publications, 1998.

As well as discussing causes and effects of stress and the stress-disease link, Skye describes a wide variety of simple exercises based on traditional yoga practices that enable one to access deep reserves of vitality and increase one's overall quality and quantity of available energy. Focusing on the workday, he describes how simple yogic techniques can be used to quickly adjust the debilitating internal chemical soup which results from hours of pressure, anxiety, confrontation, and intense multi-tasking. Accumulated muscular and mental tension is discharged, the mind grows calm and centered, and the body restores and repairs itself on a cellular level. Although the illustrations are spare, the information is thorough, well-presented, and helpful. Glossary. Bibliography.

1560 **Skyrme, Brenda.** *A Christian View of the Martial Arts and Yoga.* Chichester, West Sussex, England: New Wine Press, c1995.

Believing that yoga and the martial arts are entirely incompatible with Christian faith, Skyrme warns of the dangers of "demonic entry," spiritual bondage, and, at the very least, confusion and headaches in anyone participating in these activities. She presents examples from counseling sessions, speaks in vague terms about yogic practices delivering practitioners into the hands of the enemy, and advises "...after prayers and confession are completed, deep breaths are initiated right into the waist level to completely fill the lungs, then a hard quick expelling of the breath with an open mouth will help to release anything of an ungodly nature. Breathe in the breath of God, and expel all that is not God. A few of these deep breaths should release the ungodly, possibly with some coughing."

1561 **Slater, Wallace.** *Raja Yoga: A Simplified and Practical Course.* Wheaton, Ill.: Theosophical Publishing House, 1985. Reissued 1991, 1994.

In this small volume, Slater outlines a ten-month course with information on basic postures, breathing, right attitudes, diet, and meditation. Presented with enthusiasm, but brevity and lack of illustrations limit its usefulness. Companion volume to *A Simplified Course of Hatha Yoga.*

1562 **Smart, Caroline.** *Nine 2 Five Yoga: Simple Workplace Exercises to Ease and Relieve the Stress of Tensions in Your Working Day.* London: New Holland, 2004.

1563 **Smith, Bob.** *Yoga for a New Age: A Modern Approach to Hatha Yoga.* Englewood Cliffs, NJ: Prentice-Hall, c1982. Also, Seattle, WA: Smith Productions, c1986.

An introduction to hatha yoga practice with step-by-step instructions and hundreds of photographs illustrating standing postures, backbends, twisting postures, inverted postures, and forward bends as well as proper and incorrect alignment. Medical illustrations give details of the effect that yoga postures exert upon the body. One chapter is devoted to an analysis of how to stand, walk, sit and breathe properly and the physiological basis for the benefits of hatha yoga practice. Includes several suggestions for partner yoga, use of props, and sixteen routines for both beginning and intermediate students. Bibliography.

1564 **Smith, Christine.** *Yoga for Every Body and Mind: A Guide for Tutors and Students.* Tamworth [England]: Christine Smith, [1997?]

In this booklet, yoga teacher Smith reflects upon the benefits of yoga, best practices for beginning students, class composition, breathing techniques, and coping with stress. Illustrated with rough drawings and b&w snapshots taken during her classes.

1565 **Smith, Judy.** *Iyengar Yoga: Classical Yoga Postures for Mind, Body and Spirit.* London: Lorenz, 2003.

1566 _____ and **Doriel Hall, Bel Gibbs.** *The Complete Guide to Yoga: The Essential Guide to Yoga for All the Family with 800 Step-by-Step Practical Photographs.* London; New York: Hermes House, c2004. Published as: *Yoga for Everyone.* London: Lorenz, 2005. Previously published in separate volumes: *Iyengar Yoga* / Judy Smith. London: Lorenz, 2003; *Meditation* / Doriel Hall. London: Lorenz, 2003; and, *Yoga for Children* / Bel Gibbs. London: Lorenz, 2003.

After a brief introduction to the history and philosophy of yoga and quick tour of the *Yoga Sutras,* the authors present step-by-step instructions for 55 postures with helpful information on focus and modifications in side panels and additional information on breathing and meditation techniques. The section on therapeutic yoga explains how yoga

rejuvenates the body, alleviates pain and discomfort, and recommends postures to treat specific minor ailments and common problems, such as asthma, back pain, colds, constipation, depression, fatigue, headache, insomnia, knee and hip problems, menopause, PMS, sciatica, and stress. The final section presents basic poses, whimsical games, and partner poses for children with many helpful ideas for ways adults and children can practice together. A well-designed, large-format book with clear, colorful photographs. Beginners will find it non-intimidating and practitioners at any level will welcome the images of models of all ages as well as the 27 suggested sequences.

1567 _____ and **Emily Kelly, Jonathan Monks.** *Pilates and Yoga: A Dynamic Combination for Maximum Effect: Simple Exercises to Tone and Strengthen Your Body.* London: Lorenz; Lanham, MD: North American distributor, National Book Network House, 2004.

1568 **Smith, M. J. N.** *An Illustrated Guide to Asanas and Pranayama.* Chennai, India: Krishnamacharya Yoga Mandiram, [2000]

Presents over 200 asanas, with adaptations and stick figure illustrations, along with techniques of pranayama and bandhas. Glossary.

1569 **Solomon, Louise.** *Yogalates: The Breakthrough Workout That Combines the Best of Yoga and Pilates.* New York: Sterling Publishing, c2003. Also, London: Virgin, 2003.

Clear instructions and illustrations for yoga postures and pilates-based exercises with a focus on developing core stability. Includes six programs that target different areas of the body and a detailed chart of common health conditions, appropriate poses, and contra-indications.

1570 **Sondhi, Seema.** *Beauty Yoga for Girls.* New Delhi: Wisdom Tree, 2005.

Concise, easy-to-follow instructions for yoga postures aimed at teenaged girls. Illustrated.

1571 _____. *Yoga for Pregnancy and Childbirth.* New Delhi: Wisdom Tree, 2004.

Includes instructions for simple postures, relaxation, breathing, and meditation techniques. Separate chapters deal with integrating yoga practice into a busy workday, diet and nutrition information, and special techniques to ease delivery. Illustrated.

1572 _____. *Yoga for Women After Forty.* New Delhi: Wisdom Tree, 2004.

1573 _____. *Yoga for Young Mothers.* New Delhi: Wisdom Tree, 2004.

Focuses on postures designed to restore strength, flexibility, and muscle tone after childbirth. Includes information on sequencing, pranayama (breathing techniques), meditation, and nutrition. Illustrated.

1574 **Soundararajan, V. R.** *Role of Yoga Asanas in the Programme of Transcendental Meditation.* Madras [India]: Meenambal Publications, 1992.

This slender volume looks at the effects of coupling yoga asanas with meditation to harmonize body, mind, and spirit. Includes instructions for a dozen basic postures along with information about benefits. In discussing powers of the mind, offers an intriguing description of the conscious level of mind as "mere mood-making." Illustrated with simple line drawings.

1575 **Sovik, Rolf.** *Moving Inward: The Journey to Meditation.* Honesdale, Pa.: Himalayan Institute Press, 2005.

"The mind is an instrument; awareness is who we are. As the mind rests more and more deeply in its focus, awareness is gradually revealed." Sovik expertly traces the progressive stages of yoga that lead through self-discipline, postures, breath control, and sense withdrawal to meditation. He points out that meditation is a systematic practice unrelated to the use of imagination or reflection, and he thoroughly grounds the mechanism of practice with details about anatomy and physiology. His skillful instructions are supplemented with tips on arranging the posture from the bottom up, calming the senses, shifting attention, training the breath, the art of true relaxation, and uses of mantra. Readers will appreciate the simple exercises that accompany each lesson and are designed to expand and deepen the meditative experience. Illustrated. Sovik was instructed in meditation by Swami Rama and traveled to India, Nepal, and Tibet to learn more about the meditative tradition. He is the spiritual director of the Himalayan Institute.

1576 **Sparrowe, Linda.** *The Woman's Book of Yoga and Health: A Lifelong Guide to Wellness.* Boston: Shambhala, c2002.

It's all here and beautifully illustrated. An authoritative guide for yoga practitioners and instructors, with clear, precise directions and asanas

demonstrated by woman of varying ages. Contents: Introduction — The woman's essential sequence — The woman's energizing sequence — The woman's restorative sequence — Befriending your body — Honoring your menstrual cycle — Supporting your immune system — Preparing for labor, birth, and postpartum — Caring for your back — Relieving headaches — Working with depression — Easing into menopause — Improving digestion — Minimizing postmenopausal symptoms — Relieving osteoporosis — Strengthening your heart. Includes information on yoga centers, instructional videos, where to get yoga equipment. Yoga sequences by Patricia Walden. Foreword by Judith Lasater. Well indexed. Bibliography. Sparrowe has written a number of books on women's health and served as managing editor of *Yoga Journal*. Walden is a renowned yoga teacher.

1577 _____. *Yoga*. [Westport, CT]: Hugh Lauter Levin Associates, c2002.

The big, beautiful coffee table book of yoga. "This book was conceived as a celebration of yoga, a spiritual tradition at once ancient and transcendently au courant." Well-written introductory material traces the history of yoga from its indefinite origins through the *Vedas*, *Bhagavad Gita*, and *Yoga Sutras*, examines various schools of yoga, the role of the guru, different aspects of prana, the chakras, and nadis, and looks at the contributions of influential twentieth century yogis. The greater part of the book is devoted to over 400 full-page, black-and-white photographs of finished poses modeled by twenty-four of America's leading yoga teachers. There are no instructions for performing the asanas, but the book is an 8 lb. wonder nonetheless. A smaller, compact version is also available. Photographs by David Martinez.

1578 _____. *Yoga for a Healthy Menstrual Cycle*. Boston, Mass.; London: Shambhala, 2004.

Although directed at women with menstrual problems, the information on asanas, meditation, breathing techniques, nutrition and diet will be helpful to any yoga practice. Contents: The menstrual metaphor — It's all in your head: the physiology of a healthy cycle–Help with common complaints — Alleviating menstrual cramps — PMS: relieving your monthly dysfunction syndrome — The physical and emotional causes of endometriosis — Uterine fibroids: lifestyle changes make a difference — Back to normal: post-menstruation. Yoga sequences by Patricia Walden.

1579 _____. *Yoga for Healthy Bones: A Woman's Guide*. Boston, Mass.; London: Shambhala, 2004.

Practice of asanas cannot replace bone that has been lost, but it can maintain bone strength and joint mobility. Author points out that even serious conditions, such as osteoarthritis and osteoporosis, can be stabilized with correct diet and yoga practice. This book contains the latest medical information and presents asana sequences specifically designed to increase bone mass and inhibit bone loss. Contents: Getting to know your bones — The physiology of bone — The cortisol connection — The lowdown on bone mass — The osteoporosis diagnosis — Take control of your bones. Yoga sequences by Patricia Walden. Illustrated. Bibliography.

1580 **Spiegel, Rosie**. *Bodies, Health, and Consciousness: A Guide to Living Successfully in Your Body Through Rolfing and Yoga*. (1st ed.) San Carlos, CA: SRG Publishing, c1994.

Rolfing is a system of structural integration in which direct pressure and stretching is used to work on the body's soft connective tissue, the fascia, to release tension and realign the whole body. Spiegel emphasizes the complementary nature of Rolfing and yoga, and she presents a program that combines elements of both systems to maintain optimum physical and mental health as well as to assist individuals recovering from injury. In the foreword, Deane Juhan notes, "Ida Rolf was herself a long-time practitioner of yoga, and it was this personal experience, as much as her academic studies in physiology, that formed the basis of her innovative technique of therapeutic manipulation.... Rosie does an admirable job bringing these hidden foundations of Rolfing to light, and in so doing, she recovers valuable tools for all Rolfers to add to their training and practice." Separate sections describe and illustrate postures that are designed to work with muscular and fascial tension, explore the emotional quality and benefit of asanas, improve postural habits, release holding patterns in various parts of the body, balance the torso, align and release the back, rest the head comfortably on the shoulders, and improve body awareness. Includes numerous anatomical drawings to illustrate structural connections in the body.

1581 **Sri Krishna Prem**. *The Yoga of the Bhagavat Gita*. Ahmedabad [India]: New Order Book Co.; Atlantic Highlands, N.J.: Distributed by Humanities Press, 1982. Also, Shaftesbury, Dorset [England]: Element, 1988 / Scranton, Pa.: Element

Books, 1991. Originally published: London: J. M. Watkins, 1938.

Offers a close reading of the *Bhagavat Gita* and expert interpretation of the many paths of yoga in the text. The opening chapter provides an excellent summary of the events recorded in the *Mahābhārata* which serve as the framework of the *Gita* and discusses the symbolism of the work. Not a translation, but the original verses are referenced throughout the book. Appendices: Note on the terms consciousness and form — Note on the words soul and matter — Note on the four states of consciousness — Note on Avatāras — Diagram of the cosmic levels — Note on the process of cosmic manifestation — Note on the after-death paths — Note on the five elements. Glossary. Born and educated in England, Sri Krishna Prem (1898–1965), known as Ronald Nixon in his early life, taught English literature at Lucknow University in India, studied Sanskrit and Pali, and founded an ashram at Almora.

1582 _____. *The Yoga of the Kathopanishad.* Ahmedabad [India]: New Order Book Co.; Atlantic Highlands, N.J.: Distributed by Humanities Press, 1982.

1583 Srinivasan, T. M., editor. *Energy Medicine Around the World.* (1st ed.) Phoenix, AZ: Gabriel Press, 1988.

Proceedings from the International Conference on Energy Medicine held in Madras, India in 1987. Partial contents: The parallels between yoga and acupuncture / Hiroshi Motoyama — A unified subtle energy model of human systems / H. R. Nagendra — Yoga as an adjunctive therapy to psychoanalysis in the treatment of emotionally disturbed children / Merilyn Rossner — Magnetic environment of man / P. V. Sanker Narayan — Concepts of consciousness / B. Ramamurthi — The "Quintune Brain" and the profound health / R. P. Sharma.

1584 Srivatsan, Mala. *Śrī Krishnamacharya the Pūrnācārya.* Chennai [India]: Krishnamacharya Yoga Mandiram, c1997.

In this well-written and readable book, Srivatsan uses narrations, personal writings, and records to lovingly reconstruct events in the life of T. Krishnamacharya, one of the great yogis of the twentieth century. In the foreword, B. K. S. Iyengar writes, "In our Wheel of Yoga, he was the hub." Includes numerous early photographs of Krishnamacharya demonstrating asanas, a genealogy, and a question and answer section in which the master yogi discusses aspects of yoga philosophy, the role of mantra in asana practice, the order of practice, the possibility of practicing yoga from photographs, varying yoga according to age, the relationship between the Nāthamuni school and Āyurveda, and compares yogic texts. Preface by T. K. V. Desikachar, the son of Krishnamacharya. Glossary.

1585 St. Romain, Philip. *Kundalini Energy and Christian Spirituality: A Pathway to Growth and Healing.* New York: Crossroad, 1991. Reprinted 1994.

A straightforward personal account of the psychological and physiological changes experienced by the author during periods of contemplative prayer which he came to understand as the awakening of kundalini energy. In great detail, he describes the lights, sounds, spontaneous asanas and pranayama, pressures in the head, auricular pain, and insights that came to him at different times and he finds parallels between his experiences and those of Christian saints and mystics as well as similar experiences recorded in Biblical scripture. St. Romain has a scientific background, with advanced degrees in biology, and he devotes one chapter to the anatomical and physiological basis of kundalini current in which he discusses the interaction between patterns of nervous energy and cerebrospinal fluid and the evolutionary function of kundalini. He explores the theological implications of kundalini and ponders whether or not it is a testament to the workings of the Holy Spirit. However, he is certain that the energies must be channeled through strong adherence to moral and spiritual disciplines and includes practical suggestions for coping with and integrating awakened kundalini energies in one's life. This book should contribute to the dialogue about Christian and Eastern spirituality and should be of interest to anyone who is concerned that Eastern spiritual techniques are contrary to the Christian tradition. Annotated bibliography.

1586 Stanisiewski, Darlene Graham. *Calming Yoga for Mental and Spiritual Well-Being.* North Adams, MA: Storey Publishing, 2002.

A small handbook with instructions for a dozen basic postures illustrated with simple line drawings.

1587 Stanley, Karen. *Power Yoga.* London: MQ, 2003.

1588 **Stapleton, Don.** *Self-Awakening Yoga: The Expansion of Consciousness Through the Body's Own Wisdom.* Rochester, Vt.: Healing Arts Press, c2004.

This book offers a thoroughly original approach to yoga practice that encourages personal inquiry, internal scanning, and experimentation with traditional form. Part One deals with Stapleton's personal journey of discovery, from a doctoral program and dissertation on creativity in the drawing process to beginning yoga classes to residence at Kripalu Center. His style is honest and personable as he charts the path from committed follower to disillusioned challenger in relation to Amrit Desai and the events that led to Desai's resignation from Kripalu. On this journey, he learns to trust his own instincts and the process of self-inquiry which ultimately leads him to create a practice that taps inner guidance. Stapleton pinpoints yoga that has lost its creative spark or become habit or routine, in which statue-like poses of popular yoga styles are repeated without one actually being present to the actual experiences that are occurring in the body. "The energy that animates the body is prana. According to yogic philosophy, this creative energy that flows through you is the same intelligent life force that animates the entire universe; the individual self, then, is seen as a multilayered field of condensed energy within this larger field of prana." Yoga exercises are introduced with penetrating questions that prompt internal scanning and deep engagement with the body and mind. By attuning one's mental awareness to the workings of prana in the body, one learns through direct experience what the pose feels like from within, how to be in the body in a natural and effortless way, and how to trust the self as the ultimate authority. A highly practical, illuminating work that could only benefit from the addition of an index. Illustrated with b&w photographs. Bibliography.

1589 **Staton, Laura** and **Sarah Perron.** *Baby Om: Yoga for Mothers and Babies.* New York: Henry Holt, 2002. Also, New York: Owl; Godalming [England]: Melia, 2002 / Dublin: New Leaf, 2003.

Based on classes of the same name, this book guides mothers through simple yoga exercises that can be done with infants. Discusses the ways in which yoga stimulates babies and includes four step-by-step routines, each concentrating on a different stage in child development. Illustrated.

1590 **Stearn, Jess.** *Yoga, Youth, & Reincarnation.* Virginia Beach, VA: A.R.E. Press, 1992. Reprinted 1997. Also, Malibu, Calif.: Valley of the Sun Publishing, 1993. Originally published: Garden City, N.Y.: Doubleday, 1965.

A rambling, personal account of the author's encounter with yoga in an ashram in Concord, Massachusetts, where he goes looking for material for his book. The concluding section provides instructions for three dozen postures, illustrated with small line drawings, along with breathing techniques, but the focus of the book is on Stearn and his reflections on various topics, including diet, meditation, gurus, reincarnation, Transcendentalists, and incongruent elements in the culture that gave the world yoga.

1591 **Stevens, Chris.** *Yoga.* (2nd ed.) London: A&C Black, 1985. Reprinted 1995.

A small booklet with instructions for ten basic postures, methods to determine flexibility and areas of tightness, and brief information on breathing practices and meditation techniques. Illustrated with b&w photographs. The 1995 printing contains essentially the same information as the 1985 edition with the addition of instructions for Sun Salutation.

1592 **Stewart, Mary.** *Yoga.* London: Headway, 1992. Also, London: Teach Yourself, 1998. Reprinted 2003 / Lincolnwood, Ill.: NTC/Contemporary Books, c1998. (New ed.) 2003 / Chicago: Contemporary Books, 2003 / Chicago: McGraw-Hill, 2004.

As well as demonstrating poses, Stewart explains yoga breathing and meditation. The new edition includes a basic beginner's sequence to help establish a daily routine. Illustrated.

1593 _____. *Yoga for Children.* London: Vermilion, 1992.

1594 _____. *Yoga Over 50: The Way to Vitality, Health, and Energy in the Prime of Life.* New York: Simon & Schuster, 1994. Published as: *Yoga Over 50: The Way to Vitality, Health, and Energy in Later Life.* Boston, Mass.; London: Little Brown, 1995. Also, New Delhi: Penguin Books India, [199-?].

In order to meet the changing needs of bodies as they grow older, this book focuses on active and resting poses suitable for varying levels of flexibility, fitness, and experience. Includes suggestions for practice routines and methods to relieve specific problems, including headache, backache, stiffness, and insomnia. Stewart, a yoga teacher and teacher trainer, bases her methods on the work of Vanda Scaravelli.

1595 _____ and **Kathy Phillips**. *Yoga for Children.* New York: Simon & Schuster, c1992.

Instructions for over 30 simple poses along with suggestions for games to play with children and methods to address special needs. Illustrated.

1596 _____ with **Maxine Tobias**. *The Yoga Book.* London: Pan, 1986.

1597 Stiles, Mukunda. *Structural Yoga Therapy: Adapting to the Individual.* York Beach, ME: Samuel Weiser, 2000. Also, New Delhi: Goodwill, c2002 / (1st hardcover ed.) Boston, MA: Weiser Books, 2003. Reissued 2005.

Firmly grounded in the *Yoga Sutras* and *Hatha Yoga Pradipika*, this book is a remarkably thorough and accessible guide to the healthful and therapeutic dimensions of Hatha Yoga. The Structural Yoga Therapy model is derived from a kinesiological analysis of basic Iyengar Yoga poses and incorporates joint-freeing exercises, spine-flowing movements, and a series of 24 static postures used to improve posture, develop a full range of motion and muscular stamina, and eliminate pain. Postural imbalances lead not only to chronic tension and limited mobility, but they also affect every system of the body. Stiles explains how yoga students often avoid the motions that will be most beneficial to extremely weak or tight muscles unless taught otherwise. Reading the body is critical to reducing physical misalignments, and he provides clear guidance in identifying problem areas and understanding how each asana can be used to correct specific postural imbalances and restore harmony to the body and mind. Instructions for each pose include detailed information on coordinating breath, focal points, precautions and common errors, body reading, and benefits. An excellent combination of theoretical and practical information, this book promotes mindfulness in practice and is highly recommended for all students. Contents: What is Yoga? — What is Hatha Yoga? — Signs of progress in yoga practices — Guidelines for practice — How do I find a yoga teacher? — Remembering the big picture — Yoga breathing — Sun Salutation: Surya Namaskar — Physical transformation — Clarifying intentions and setting goals — Body reading — Common postural misalignments — What is joint freedom? — How is movement created? — The joint-freeing series: pavanmuktasana — Anatomy and mobility assessment — Optimizing mobility and strength — Muscle strengthening using the joint-freeing series — Personalizing structural yoga — Structural yoga asanas — Asana kinesiology — Improving posture — Enhancing body awareness — Increasing strength — Increasing joint freedom and flexibility — Cardiovascular fitness — Digestive health — Relief from pain — Managing stress — Strengthening the immune system — Meditation training to develop a spiritual practice — Yoga therapy secrets — A complete classical Yoga practice. Bibliography, and an annotated list of "Recommended Reading."

1598 Strauss, Sarah. *Positioning Yoga: Balancing Acts Across Cultures.* Oxford; New York: Berg, 2005.

A fascinating, very readable study which provides an in-depth treatment of the cross-cultural transit of yoga practices. In little more than a century, yoga has transformed from "a regional, male-oriented religious activity to a globalized and largely secular phenomenon." After providing the historical context for the spread of yoga, from the Parliament of World's Religions in 1893 through Indian nationalism, World War II, and the rapidly changing world situation since the 1950s, Strauss follows the "transnational flow" of the ideologies of Swami Vivekananda and Swami Sivananda and explores ways in which their yoga has influenced the lives of individuals around the world. Discusses modern social theories and investigates the values, in India and elsewhere, that have supported the increasing popularity of yoga. Also presents compelling ideas about the different ways Indian and non-Indian practitioners understand and use yoga. Closing chapter explores ways in which the Internet supports the continued proliferation of yoga ideologies and practices. A valuable contribution, this work will be of interest to anthropologists, Indologists, and historians of religion as well as yoga practitioners and the general reader. An interesting book to read in conjunction with Joseph Alter's *Yoga in Modern India: The Body Between Science and Philosophy.* Glossary. Bibliography.

1599 Stuart, Leila. *The Great Yoga Handbook.* Surrey, B.C. [Canada]: Productive Fitness Products, 2003.

1600 Sturgess, Stephen. *The Yoga Book: A Practical Guide to Self-Realization.* Rockport, MA; Shaftesbury, Dorset [England]: Element Books, 1997. Also, London: Watkins Publishing, 2002 / Delhi: Motilal Banarsidass, 2004.

A thorough, accessible guide to the complete

Ashtanga Yoga, the original eight-limbed yoga of Patanjali, not to be confused with the Ashtanga Vinyasa series made popular by Sri K. Pattabhi Jois. The eight limbs provide an understanding of the deeper purposes and directions of yoga, and Sturgess emphasizes that it is a mistake to think of Ashtanga as consisting of eight "steps" or "stages." The Sanskrit words are precise; *ashta* means "eight" and *anga* means "limb" and, in practicing yoga, it is wrong to isolate one limb and call that yoga. "Yoga is integration and wholeness; only the eight-limbs practiced together constitute yoga." Beginning with a discussion of the subtle body and chakras, Sturgess continues with detailed explanations of the eight limbs of yoga (yamas, niyamas, asana, pranayama, pratyhara, dharana, dhyana, samadhi) in successive chapters which also include practical information on physical practice. He offers many insights into yoga philosophy, successfully corrects common misunderstandings, and makes complex concepts — from the koshas to karma to vrittis to the stages of samadhi — clear and comprehensible. Foreword by Swami Kriyananda. Illustrated with line drawings. Includes a glossary, although Sanskrit terms are also explained throughout the text. Bibliography.

1601 Subrahmanian, N. S. *Encyclopedia of the Upaniṣads.* New Delhi: Sterling Publishers, c1985. Also, London: Oriental University Press, c1986.

Condensed versions of 108 extant Upaniṣads, in seven major divisions, with commentary. Contents: The ten major Upaniṣads — Sāmānya Vedānta — Śaiva Upaniṣads — Śākta Upaniṣads — Vaiṣṇava Upaniṣads — Yoga Upaniṣads — Sannyāsa Upaniṣads — Appendices: On creation — Yoga — The mudrās — The ten vital airs (prāṇa) — The nāḍis (ducts) — The construction and set up of the plexus (cakras) — The kuṇḍalinī-suṣumnā — The heart petals — Introspection — Break open doors to liberation — The five sheaths of the body — Turīya-Turīya — List of one hundred and eight Upaniṣads.

1602 Subramanian, V. K. *The Holistic Way to Health, Happiness and Harmony.* New Delhi: Abhinav Publications, c1996.

Contents: Introduction: the philosophic context — The twelve-step plan of action — The eight limbs of Yoga — Yogic exercises — Breathing: all that you should know about — Mind-vacuuming or meditation: what's the right technique? — Relaxation: the wonderworking options available — Diet: what, when, where to eat? The common wonderfoods — The secret of happy relationships — Designing congenial environments: the magic of color — Causes and cure of stress — Arousal of creativity: Kundalini Yoga — Development of spirituality: the four paths — Bhoga and Yoga: enjoyment and liberation — Advaita or Vedanta: the oneness of all — Conclusion: summing up.

1603 Subramuniyaswami, Satguru Sivaya. *Merging with Śiva: Hinduism's Contemporary Metaphysics.* (1st ed.) Kapaa, HI: Himalayan Academy, 1999. (2nd ed.) 2002. Available electronically through the Himalayan Academy Web site.

This book, the fruit of the author's lifelong study and spiritual practice, is a comprehensive, well-organized 1300+ page treatise on all aspects of the practice of Saiva Siddhanta and path to inner liberation. While it contains information about the subtle body, koshas, and chakras, it is not the typical manual on the techniques of yoga or various methods of improving the physical body. Instead "it reveals the yoga of life, *jñāna yoga*, of self-understanding and relationship, of who you are deep inside. It is, indeed, the discovery of your own true, divine identity — the I Am, the Being within, the Watcher, the Seer." In his blurb, David Frawley writes, "*Merging with Śiva* is a monumental work, a veritable course book of yogic development in the broadest sense of the term. It maps out all the domains of consciousness and shows us how to develop them in a systematic and harmonious manner." Includes an extensive glossary. Satguru Sivaya Subramuniyaswami founded the Himalayan Academy in 1957, started the magazine *Hinduism Today*, and received the United Nations U Thant Peace Award in 2000.

1604 _____. *Yoga's Forgotten Foundation: Twenty Timeless Keys to Your Divine Destiny.* Kapaa, Hawaii: Himalayan Academy, c2004.

"Ancient secrets from the yoga tradition for building good character and self-discipline, the seldom-taught but essential first steps for knowing God within." While acknowledging the many benefits from the physical practice of yoga, the author stresses an integrated approach to yoga practice based on the yamas and niyamas, the first and second stages of classical yoga. His discussions on non-injury, truthfulness, non-stealing, sexual purity, patience, contentment, tithing, chanting mantras, and studying scripture are highly practical and made relevant to modern life. Full-color illustrations of Indian art.

1605 Sugar, Alan. *Prison Yoga.* Bloomington, IN: AuthorHouse, 2005.

1606 Sumar, Sonia. *Yoga for the Special Child: A Therapeutic Approach for Infants and Children with Down Syndrome, Cerebral Palsy, and Learning Disabilities.* Buckingham, VA: Special Yoga Publications, 1997. Reprinted, 1998. Also, Evanston, IL: Special Yoga Publications, 2001. Translation of: *Yoga para Excepionais.* São Paulo: UniYoga, Global/ Ground, 1983.

Sumar, a yoga teacher and mother of a child with Down Syndrome, presents a safe and effective system of yoga techniques that can be used by parents, educators, or yoga teachers to increase cognitive and motor skills in children with learning and developmental disabilities. Author also reports success in using yoga therapy with children with microcephaly, Prader Willi Syndrome, Cat's Cry Syndrome, and Attention Deficit Disorder. The effectiveness of Sumar's program has been documented in education and psychology journals. Illustrated. Glossary. Bibliography.

1607 Sundaram, Yogacharya. *The Secret of Happiness or Yogic Physical Culture.* Bangalore: Yoga Publishing House, 2000.

A simple guide for beginners with instructions for two dozen basic postures and information on breath control, bandhas, and therapeutic yoga for women. Illustrated.

1608 Suren, Aviyogi. *Cyclopedia of Yoga.* Meerut, India: Saru Publishing House, 1992.

A comprehensive treatment of the fundamentals of yoga in two volumes with information about history and evolution, types of yoga, psychophysical benefits, prana, chakras and nadis, Patanjali's eight-fold yoga, and yoga therapy and research. Many Sanskrit terms are left unexplained in the text and the book lacks a glossary. Illustrated, but the photographs are indistinct and grainy. Aviyogi Suren is the honorific of S. N. Goyal, a yoga practitioner and researcher and retired commander of education in the Indian Air Force.

1609 Svoboda, Robert E. *Aghora II: Kundalini.* Albuquerque, NM: Brotherhood of Life Publishing, 1993. Reprinted 1995. Also, New Delhi, India: Rupa, 1994 / Bellingham, WA: Sadhana Publications, 1998.

This is a book on Tantra and Kundalini unlike any other. It takes the form of a dialogue between Svoboda and his teacher, Vimalananda. In the foreword, Robert Masters wonders whether or not Vimalananda is an actual person, in much the same way that readers have questioned the existence of Don Juan in the books of Carlos Castaneda. In spite of the mystery about Vimalananda, this is a well-written, intelligent, often humorous book, which opens up the world of Tantra with great clarity. Svoboda considers Kundalini to be "the root from which all spiritual experiences sprout" and, once it is awakened, it becomes impossible to continue believing that external reality is the sole reality. Aghora, described as super–Tantra, is a path which requires intense dedication and devotion in order to effect complete transcendence of human limitations and create a "body/mind that is able to contain emotional, sensory and other experiences which would consume anyone not properly prepared." In trying to describe the unique nature of the narrative, Masters notes, "Often even a sentence or two will shed more significant light on profound states of consciousness or very complex stages of meditation than the reader is likely to find in whole volumes intended to illumine the same subjects. The book is of value to advanced practitioners of yoga and other paths of self-actualization while, at the same time, it should be fascinating reading for anyone interested in the farther reaches of human experiences and human potentials." Svoboda, the first Westerner to graduate from an Indian college of Ayurveda, has written many books and serves on the faculty and Board of Directors of the Avurvedic Institute, Albuquerque, NM.

1610 Swami, S. A. *Yogarobic Wellness: The Art & Science of Fitness, Health & Longevity: Integration of Yoga Philosophy & Aerobics.* Montgomery, WV: Minibook Publishing, c1995.

1611 Swanson, Kurt K. *My ABC's of Yoga.* Edina, MN: Beaver's Pond Press, 2003.

An alphabetic arrangement of basic yoga poses for children with bold, colorful illustrations.

1612 Swarup, Ram. *Meditations: Yogas, Gods, Religions.* New Delhi, India: Voice of India, 2000.

A well written, thought-provoking exploration of consciousness, human psychology, and the social significance of spiritual life. Swarup provides a commentary on the *Yoga Sutras* in which he skillfully extracts the essence of the work and explains its relevance for all humanity. He begins with the final stage of Patanjali's Yoga — an examination of

the forms of samādhi — and suggests that the goal of concentration should not be limited to conquering the wanderings of the mind, but extended to broadening and universalizing consciousness. His work argues that the more important values of yoga are universality, purity, liberation and prajñā (the "wisdom-view of things"). Devotes a chapter to Buddhist Yoga. Foreword by David Frawley. Expert indexing enhances the book.

1613 _____. *Pope John Paul II on Eastern Religions and Yoga: A Hindu-Buddhist Rejoinder.* New Delhi: Voice of India, 1995.

A thoughtful response to Pope John Paul II's book *Crossing the Threshold of Hope.*

1614 **Swenson, David.** *Ashtanga Yoga: The Practice Manual.* Austin, TX: Ashtanga Yoga Productions, 1999. Various reprintings.

Clear, precise, user-friendly instructions from an accomplished yogi that can be effectively used by both beginning or advanced practitioners. Includes detailed discussion of vinyasa ("the marriage of breath and movement") in which asanas are linked in a continuous flow and the drishti points (the point of gaze or focus) of Ashtanga Yoga as taught by Sri K. Pattabhi Jois. Reviewer Richard Rosen described Swenson's asanas as "awesome ... a sight to behold.... In his side angle poses, for instance, Swenson's body describes angles so true they could be used in beginning geometry textbooks" (*Yoga Journal,* March/April 2000). Contents: Ashtanga yoga — The practice manual — The basics — Yoga chikitsa — Surya Namaskara/ The foundation — The standing sequence — The physics of flight — The primary series — Vinyasa options — Chakrasana — Nadi shodana — The intermediate series — The finishing sequence — Savasana — The full flow — The full flow: surya namaskara — The full flow: standing sequence — The full flow: primary series — The full flow: intermediate series — The full flow: finishing sequence — Short forms — Short form: 15 minutes — Short form: 30 minutes — Short form: 45 minutes. Illustrated.

1615 **Swenson, Doug.** *Mastering the Secrets of Yoga Flow: A Unique Program to Improve Focus, Achieve Peace, and Reach Full Physical and Mental Potential.* New York: Berkley Publishing Group, c2004.

Presents Sadhana Yoga in which the flow of energy is managed through vinyasa, a flowing sequence of postures. "The most central idea to any yoga practice and particularly to Sadhana Yoga is prana, which means 'vital life force.' The vital life force refers to the spark that separates living beings from nonliving material.... In Sadhana Yoga, you will be asked to take slow, deep, and complete inhalations and exhalations, in order to fully utilize all the benefits of air within your yoga practice. In time you will learn to use synchronized breathing techniques and ride your breath, much like a surfer on a wave, creating a very strong flowing practice." Includes routines for beginning and experienced students as well as information on meditation, use of props, modifications, diet and nutrition. Illustrated. Bibliography. Swenson is a well-known yoga instructor who has conducted workshops around the world.

1616 _____. *Power Yoga for Dummies.* New York: Hungry Mind, c2001. Also, New York: Wiley, c2001 / London: Transworld, 2001.

Contents: Power Yoga in a nutshell — Powering up your body — Sharing power with your mind — Embracing Power Yoga everyday — Getting the skinny on yoga gear — Finding a yoga teacher — Using your Power Yoga tools — Unfurling the Lotus and other seated poses — Preparing with powerful warm-ups — Saluting the sun and linking your postures — Taking a walk in the park: a minimum power routine — Following Buddha's way: a moderate power routine — Engaging the force: a full power routine — Dialing down the power — Bending like Gumby: a flexibility workout — Taking on Xena and Hercules: strengthening postures — Riding with Lance Armstrong: endurance postures — Pumping up like Arnold for ripping abs and arms — Empowering women — Staying young: Power Yoga for seniors — Practicing yoga adjustments and working with a partner — Fueling your yoga body — Ten reasons to turn on your power — Ten secrets for mastering Power Yoga — Ten great outdoor practice locations — Appendices: Yoga vocabulary — Yoga resources. Foreword by David Swenson. Illustrated, although the photographic reproductions tend to be small. Bibliography.

1617 **Tagor, Vikkar.** *Kundalini: Strengthening the Life Force and Increasing Personal Energy.* Hod Hasharon, Israel: Astrolog Publishing House, c2003.

A slender volume in which Tagor discusses the theory and practice of activating kundalini energy to fortify the body and mind. Draws parallels

between kundalini and chi energy and examines correspondences between ancient Hinduism and other religions and traditions. Contents: Kundalini — The energetic bodies — Chakras — Arousal — Kundalini yoga — Signs of the arousal of the kundalini — Self-realization — Kundalini, not only in Hinduism — Chakras, nadis and kundalini yoga — The kundalini conduits and the chakras centers — Preparatory exercises — Kundalini exercise for women — Kundalini exercise for men — Exercise for linking kundalini for women — Exercise for linking kundalini for women and men.

1618 Taimni, I. K. *Gāyatrī: The Daily Religious Practice of the Hindus.* (4th ed.) Madras, India: Theosophical Publishing House, 1983.

"The basic doctrine underlying Mantra Yoga is that all this hard and tangible universe which we see around us is made up of only different kinds of vibrations and energies working at different levels. The things which appear so solid and real are not what they seem but are merely the result of the interplay of different kinds of energies and consciousness." The rishis understood that vibration underlies all form and is necessary for the manifestation of consciousness; some believed that consistent used of one's mantra is sufficient to bring enlightenment. In this book, Taimni offers a detailed exploration of Mantra Yoga and a philosophical context for the study of the nature of Gāyatrī, a mantra which has been recited since early Vedic times. He considers three different senses in which the word Gāyatrī is used: the mantra, the meter in which the mantra is cast, and the devī (goddess) who controls the power of the mantra. Intended to be read together with two earlier works, *Self-Culture* and *The Science of Yoga.* Glossary.

1619 Takoma, Geo and **Eve Adamson.** *The Complete Idiot's Guide to Power Yoga.* Indianapolis, IN: Alpha Books, c1999. Available electronically through NetLibrary.

"This yoga moves, breathes, bends, arches, swings, sways, flows, and dances." Takoma outlines the basic concepts underlying Power Yoga, a dynamic, cardiovascular, movement- and breath-based practice, reviews anatomy and physiology, and explains how to effectively assess fitness levels prior to beginning to practice. Includes instructions for basic postures that will build strength, focus, and concentration, more challenging postures for experienced practitioners, and several routines based on poses that imitate animal forms and movements. The book lacks background information on yoga history and philosophy, but is packed with practical information. Throughout the text, inset boxes and sidebars contain useful tips, cautions, adjustments, and insights, and each posture is assigned a difficulty level. His "Salute to the Light Within," a series based on the traditional Sun Salutation, is designed to enhance a reverent attitude. The b&w photographs are small, but numerous, and enthusiasm and passion shine through. Takoma, a former Marine Corps Sergeant, studied with the renowned Indra Devi as well as other master yogis in India.

1620 Talib, Gurbachan Singh. *Sikhism and Yoga.* London: Guru Nanak Foundation U.K., 1983.

This pamphlet presents the Sikh response to yoga philosophy and practice. The eight-limbed path described by Patanjali is rejected, in part, on the grounds that the practice cuts the individual off from social and moral responsibility and the Tantra practice, in particular the "dark variety," is considered reprobate and to be avoided. Talib finds the powers of the siddhis to be most objectionable, but "the entire paraphernalia of hatha yoga similarly stands rejected as irrelevant to the true spiritual life." However, the term "yoga" is appropriated for symbolic use in Sikh literature.

1621 Tandon, S. N. *A Re-Appraisal of Patanjali's Yoga Sutras in Light of the Buddha's Teachings.* (1st ed.) Maharashtra, India: Vipassana Research Institute, 1995.

Tandon develops some interesting ideas about perceived limitations of the early commentaries and subcommentaries on the *Yoga Sutras.* He believes that Patanjali drew upon the oral and living tradition of the Buddha's teaching when he composed the *Yoga Sutras* because many terms in the *Sutras* can be traced to words occurring in the Pali texts. On the other hand, by the time the interpretations of Vyāsa and Vācaspati Miśra were written centuries later the original teaching of the Buddha contained in the Pali canon had disappeared from India. Contents: Matters consistent with the Buddha's teaching: Conceptual. Terminological — Matters inconsistent with the Buddha's teaching — Super-normal powers — Goal realization — The taste of the pudding is in the eating — Sampajaña. Patanjali's *Yoga Sutras* appear in Devanagari and Romanized script at the end.

1622 **Tapasyananda, Swami.** *The Four Yogas of Swami Vivekananda.* Calcutta: Advaita Ashrama; Bourne End [England]: Ramakrishna Vedanta Centre [distributor], 1987. Also, Calcutta: Advaita Ashrama, 1996.

1623 **Tarabilda, Edward F.** *The Spiritual Quest.* Salt Lake City, Utah: Passage Press, 1990.

Disturbed by the sense of rivalry he detects in the work of some modern yogis who extol the superiority of their approaches to spiritual practice and criticize others, Tarabilda here provides a simple guide to seven yogic paths to help students select the one that is most appropriate to their interests and development. He discusses the language, methodology, and style of Hatha Yoga, Raja Yoga, Karma Yoga, Jnana Yoga, Laya Yoga, Bhakti Yoga, and Solar Yoga and draws upon his knowledge of Vedic astrology to explain how this ancient science may figure in matching the aspirations of the student with those of a teacher. The appendix includes several suggestions for overcoming obstacles and enhancing one's ability to discriminate between true and false teachers and organizations.

1624 **Taylor, Frolic** and **Kim Canazzi.** *Say "Saah": A Bathtub Yoga Book.* York Beach, ME: Conari Press, 2005.

1625 **Taylor, Kathleen.** *Sir John Woodroffe, Tantra and Bengal: "An Indian Soul in a European Body?"* Richmond [Surrey, Great Britain]: Curzon Press, 2001.

A biography and critical analysis of the work of Sir John Woodroffe, an early defender of Tantra, whom Taylor refers to as a "mirror and mediator" in respect to Indian religious culture.

1626 **Taylor, Louise.** *A Woman's Book of Yoga: A Journal for Body and Mind.* Boston: Charles E. Tuttle, 1993. Also, London: Optima, c1995 / Boston: Tuttle Publishing, 2001 / Rutland, Vt.: Charles E. Tuttle; Enfield [England]: Airlift, 2001.

As well as providing an introduction to key yogic concepts and step-by-step instructions for over 30 yoga postures, includes charts for students to record degree of difficulty, reactions, and progress. Suitable for beginners. Illustrated with small line drawings.

1627 _____ and **Betty Bryant.** *Acupressure, Yoga, and You.* Tokyo; New York: Japan Publications, c1984.

1628 **Teasdill, Wendy.** *Yoga for Pregnancy.* London: Gaia Books, c1999. Reissued 2000, 2005. Published as: *Step-by-Step Yoga for Pregnancy.* Lincolnwood, IL: Contemporary Books, c1999.

A guide to yoga postures appropriate to each trimester of pregnancy and the postpartum period. Illustrated. Bibliography.

1629 **Telang, Sulochana D.** *Understanding Yoga Through Body Knowledge.* (2nd ed.) Pune, India: Padmagandha Prakashan, 2000.

Investigates links between yoga and modern medical sciences with a discussion of therapeutic uses of yoga.

1630 **Terkel, Susan Neiburg.** *Yoga Is for Me.* Minneapolis: Lerner Publications, c1982.

A children's book with suggestions for applying basic yogic techniques and proper breathing to gain flexibility and improve athletic ability. Illustrated.

1631 **Thakar, Manik.** *Bibliography of Yoga.* (1st ed.) Pune, India: Centre of Advanced Study in Sanskrit, University of Poona, 1995.

Contains entries for books, journal articles, and reviews compiled in 1988 based on holdings in prominent libraries in Pune.

1632 **Thakar, Vimala.** *Blossoms of Friendship.* Delhi: Motilal Banarsidass, 1986. Also, Berkeley, Calif.: Rodmell Press, 2003.

Compiled from talks given in Mount Abu, India, in 1973. In the foreword, Donald Moyer writes that Thakar provides "a clear exegesis of the last three stages of the eightfold yogic path: dharana, dhyana, and samadhi. For students who wish to deepen their understanding of Patanjali's *Yoga Sutra*, these talks will be especially welcome." Contents: Concentration, attention and awareness — The movement of the mind — Consciousness is matter — Friendship and freedom — The silence of meditation — In the spirit of inquiry — The realm of nonduality — Patterns of self-deception — Peace beyond compare — The observer and the observed — Guide, teacher, master, or guru — Living together.

1633 _____. *Glimpses of Raja Yoga: An Introduction to Patanjali's Yoga Sutras.* (1st North American paperback ed.) Berkeley, Calif.: Rodmell Press, 2005. Also, Gujarat, India: Vimal Prakashan Trust, 1991 / Ahmedabad, India: Vimal Prakashan Trust, 1998.

Transcript of lectures in question-answer form on the *Yogasutra* of Patañjali. Contents: The foundation of the science of Raja Yoga — The dimen-

sion of silence — The yamas 1— The yamas 2 — The niyamas — The yoga of action — The kleshas — Dharana and dhyana — Prakriti and purusha — Raja Yoga and the art of living — Purification — Indications of Samadhi — Appendix I: Sutras — Appendix II: Glossary.

1634 _____. *Life as Yoga.* New Delhi: Motilal Banarsidass, 1982.

1635 Thakur, Bharat. *Yoga for All.* New Delhi, India: Roli & Janssen, 2002. Also, Hoo [England]: Grange, 2003.

A useful guide to hatha yoga practice with background information on origins, how yoga works and its effect on each system of the body, and elements that distinguish yoga from most forms of physical exercise. Includes simple, easy-to-follow instructions for 53 asanas, four breathing techniques (rolled tongue, square-lip, easy, alternate nostril), four kriyas (purification techniques), and three bandhas (neuromuscular locks that work on the endocrine system). Large, clear color photographs illustrate each pose in successive stages; benefits and cautions are covered in sidebars. Thakur includes a number of asanas not often featured, such as Parivrtta Parsvakonasana and Natarajasana. Concludes with yogic techniques for specific health problems, such as anxiety, asthma, backache, headache, high blood pressure, and sciatica, and a seven-day schedule that works on different areas of the body each day. Thakur, a master yogi, has taught yoga around the world.

1636 _____. *Yoga for Backache Relief.* New Delhi: Wisdom Tree, 2005.

1637 _____. *Yoga for Flat Abs.* New Delhi: Wisdom Tree, 2005.

1638 _____. *Yoga for Stress Relief.* New Delhi: Wisdom Tree, 2005.

1639 _____. *Yoga for the Family: A Holistic Approach.* Delhi: Roli Books, 2004.

Step-by-step instructions for over 50 postures, illustrated in color photographs, in an attractive, uncluttered layout. Sidebars on each page include useful information on benefits and cautions. Contents: Why yoga for the family — Yoga for the body — Yoga for the mind — Yoga for the soul — Yoga for couples — Yoga for pregnant women — Yoga for children.

1640 _____. *Yoga for Weight Loss.* New Delhi: Wisdom Tree, 2005.

1641 Thapar, Mini and **Neesha Singh.** *Good Morning Sun: Yoga for Children.* New Delhi: Brijbasi Art Press, 2004.

This guide to teaching yoga to children aged three to twelve taps into their natural curiosity and imagination through stories and games. Includes helpful tips on breathing, mantras, and relaxation. Illustrated with vivid color photographs.

1642 Thom, Jack. *Consciousness Dreams and Kundalini: The Secret to Self Transcendence: A Guide to Awakening Kundalini Using Natural Bodily Cycles and Rhythms.* Port Hardy, B.C. [Canada]: Iniladnuk Publications, 2005.

1643 Tiddens, Art. *The Business of Yoga: How to Start and Grow Your Yoga Business.* Carpinteria, CA: Astraea Corp., c2005.

Offers practical advice on small business plans, finding a space, marketing, insurance, licenses, permits, ledgers, taxes, and business ethics, with numerous sample forms and helpful checklists.

1644 Tigunait, Rajmani. *At the Eleventh Hour: The Biography of Swami Rama.* Honesdale, Pa.: Himalayan International Institute of Yoga Science and Philosophy of the U.S.A., c2001.

A fairly well-balanced, comprehensive portrait of the life and work of Swami Rama (1925–1996). Provides good background information on a modern sage and yoga master who spent many years studying in remote cave monasteries, taught in universities, and traveled the world to demonstrate and lecture in yogic sciences. Illustrated. Glossary. Swami Rama founded the Himalayan International Institute in Pennsylvania and Tigunait, a Sanskrit and Vedic specialist, was his disciple.

1645 _____. *Inner Quest: The Path of Spiritual Unfoldment.* Honesdale, Pa.: Yoga International Books, c1995.

Compiled from a column that appeared in the journal *Yoga International* in which Tigunait answers questions on a variety of topics, such as finding the path of yoga that is most suited to an individual, how to know if one is making progress, the difference between meditation and japa, the meaning of karma, use of mantra, keys to a fruitful practice, how to use pranayama and asana to awaken kundalini, and the nature of Atman.

1646 _____. *The Power of Mantra & the Mystery of Initiation.* Honesdale, Pa.: Yoga International Books, c1996. Reissued 2000.

1647 _____. *Sakti: The Power in Tantra: A Scholarly Approach.* Honesdale, Pa.: Himalayan Institute Press, 1998.

1648 _____. *Seven Systems of Indian Philosophy.* Honesdale, Pa.: Himalayan International Institute of Yoga Science and Philosophy of the U.S.A., 1983.

A concise, but thorough introduction to major schools of Indian philosophy. Contents: What is Indian philosophy? — Buddhism: transcendence of suffering — Nyāya: valid knowledge through logical criticism — Vaiśeṣika: analysis of the aspects of reality — Sāṃkhya: a dualistic theory — Yoga: practical disciplines for knowing the Self — Mīmāṃsā: freedom through the performance of duty — Vedānta: the philosophy of monism. Includes a guide to pronunciation of Sanskrit words.

1649 _____. *Tantra Unveiled: Seducing the Forces of Matter & Spirit.* Honesdale, Pa.: Himalayan Institute Press, c1999.

Tigunait rectifies many misconceptions about Tantra, and neutralizes the notoriety implied by the word, in this plainly written and thoroughly researched book. Reviewer Georg Feuerstein considers this book to be "a most valuable addition to the literature on Tantra. It combines excellent scholarship with an initiate's firsthand knowledge of the subject." Contents: The living science of Tantra — Where Tantra still thrives — Finding the way in — The first initiation: mantra — The second initiation: yantra — The third initiation: puja — A practice for seducing the forces of matter and spirit. Glossary.

1650 _____. *The Tradition of the Himalayan Masters.* Honesdale, Pa.: Himalayan International Institute of Yoga Science and Philosophy of the U.S.A., 1993. Published as: *The Himalayan Masters: A Living Tradition.* Honesdale, Pa.: Himalayan Institute Press, c2002.

A well-written, very readable presentation of the universal and perennial wisdom of eight sages in the Himalayan tradition, from Vedic seers to modern yogis, including stories about Sanatkumara, Vashistha, Dattatreya, Parashurama, Shankaracharya, Vidyaranya Yati, Madhusudana Saraswati, and Swami Rama. Tigunait refers to them as "the architects of human civilization," noting that these sages "struggled with the same issues that we all struggle with. And as they overcame the obstacles that stood between them and Self-realization, they mapped the way for those who would follow after them." The concluding chapter reconciles differences found in the teachings and offers practical advice on different approaches to sadhana, including tips on physical practice, breathing exercises, deep relaxation, and meditation. Glossary.

1651 _____. *Yoga on War and Peace.* Honesdale, Pa.: Himalayan International Institute of Yoga Science and Philosophy of the U.S.A., 1991. Published as: *Why We Fight: Practices for Lasting Peace.* Honesdale, Pa.: Himalayan International Institute of Yoga Science and Philosophy of the U.S.A., 2003.

Accessible, informative, and simply written, this book grapples with questions about the origins of violence and the inevitability of war. Tigunait outlines a process of inner transformation intended to eliminate all seeds of violence and to promote peace. After exploring the profound and multifaceted concept of ahimsa (nonviolence) in Hindu thought, he considers applications of yoga and the spiritual teachings of the *Bhagavad Gita* in dealing with issues of conscience. The concluding chapter offers a variety of prayers for peace from Hindu, Buddhist, Muslim, Sufi, and Christian traditions.

1652 **Tilsner, Julie.** *Mommy Yoga: The 50 Stretches of Motherhood.* Berkeley, Calif.: Celestial Arts, 2005.

Light yoga humor illustrated with cartoons.

1653 **Tiltman, Colleen** with **maranGraphics Development Group**. *Yoga.* Mississauga, Ontario [Canada]: maranGraphics; Boston, MA: Thomson Course Technology, c2003. Available electronically through NetLibrary.

Presents detailed instructions for warm-ups, breathing exercises, and over 90 poses (standing, seated, forward bends, back bends, balancing, inversions, reclined, restorative, and chair poses), and nine different practice sequences with helpful information on benefits, cautions, and modifications to make poses less or more challenging. Poses are clearly illustrated with color photographs, level of difficulty is indicated for each pose, and the book is dense with useful information, but text and visuals compete for attention on the two-page spreads.

1654 **Tiwari, Govind Narain.** *Yoga for All.* (1st ed.) New Delhi: Pitambar Publishing, 1993.

A guide to Hatha Yoga for children with instructions for over 30 postures, warm-up exercises, and

cleansing practices written in clear, simple language that young readers can follow. Illustrated with color photographs most of which are in an outdoor setting. Tiwari served as director of the Indian Council for Yoga Sciences.

1655 Tobias, Maxine and **Mary Stewart**. *Stretch and Relax.* London: Dorling Kindersley, 1985. Also, Tucson, Ariz.: The Body Press, c1985.

Demonstrates basic postures to release tension, reduce stress, increase flexibility, improve posture, reduce muscle soreness, and clear the mind, with a stretching routine tailored to pregnancy and the postpartum period. Illustrated.

1656 Toler, Celia. *The Yoga Year.* North Adams, MA: Storey Books, 2001.

This handbook is a simple guide to over 60 yoga postures and breathing exercises organized around monthly lessons. Opening chapters begin with basic standing and bending postures that lay the foundation for all the poses that follow. Instructions are concise, but the accompanying sketches are not as helpful as photographs of asanas. Readers should note that only minimal information is provided for modifications and they are not illustrated.

1657 Tomlinson, Cybèle. *Simple Yoga.* Berkeley, CA: Conari Press, c2000. Also, Edison, NJ: Castle Books, 2000.

This is an all-purpose introductory guide with reliable information. The opening section provides background information on the history of the yoga tradition and Patanjali's eight limbs of yoga. Instructions for basic poses follow, with a few breathing exercises to lay the foundation for a beginning practice. Includes suggestions for finding a good teacher and yoga suited specifically for women. Illustrated with b&w photographs. Bibliography.

1658 Townley, Wyatt. *The Breathing Field: Meditations on Yoga.* (1st ed.) Boston: Bulfinch Press/Little Brown, c2002.

A slender volume of poems inspired by the experience of yoga with illustrations by Eric Dinyer.

1659 _____. *Yoganetics: Be Fit, Healthy, and Relaxed One Breath at a Time.* San Francisco, Calif.: HarperSanFrancisco, c2003. Also, New York: HarperCollins World; London: Hi Marketing, 2004.

"Yoganetics is a form of Hatha yoga because it trains the physical body, but it departs from other techniques in several ways. First, Yoganetics (fusing "yoga" and "kinetic") extends yoga into motion. It is *transition*-based rather than *position*-based, fluid rather than static. Instead of emphasizing poses, we focus on the motion between them that creates and ultimately glues them all together." *Yoganetics* includes two 20-motion routines, one for beginners and one for intermediate students, each of which can be modified to suit special needs. Townley writes poetically of the mind-body connection and includes a number of exercises to demonstrate what she means. "Close your eyes and bring your attention inside your chest, just left of center. Ride the rhythm of your heartbeat. If you don't feel your heart beating from the inside, place a hand over the chest. Now, focus on the spaces between beats, with the idea of expanding these spaces." Illustrated with multiple-exposure photographs to illustrate the range of movement in each posture with key stages highlighted. Bibliography. Townley, a former dancer, is a yoga instructor.

1660 Townsend, Ina. *Breathe and Stretch Your Stress Away with Yoga.* Bradenton, FL: Tonti Associates, c1995.

"A guide through the tight spots in your body form to release the victorious spirit of your creativeness, harmony and joie de vivre." Illustrated with line drawings.

1661 Trechsel, Jane Goad. *A Morning Cup of Yoga: One 15-Minute Routine for a Lifetime of Health & Wellness.* [Birmingham, AL]: Crane Hill Publishers, 2002.

An abbreviated routine of simple stretches that do not require any floorwork or use of props. Modifications are suggested to deepen the stretches and unblock energy. Spiral binding allows book to open flat for easy viewing. Accompanied by a compact disc and illustrated with drawings. Foreword by Rodney Yee.

1662 Trehan, B. K. and **Indu Trehan**. *The Joy of Living by Yoga.* New Delhi: Icon Publications, 2004.

Yoga practitioners Trehan, a retired chemical engineer, and his wife Indu, a scientist with medical training, offer this guide to hatha yoga practice with simple explanations and an emphasis on therapeutic uses of yoga. Includes instructions for 48 postures and various routines, breathing techniques, bandhas, mudras, meditation and relaxation exercises, and cleansing practices in addition to discussion of yogic solutions to occupational

health problems, such as repetitive strain injury, stress, eye strain, musculoskeletal disorders, and digestive problems. Illustrated with small b&w photographs.

1663 **Trieger, Rita.** *Yoga Heals Your Back: 10-Minute Routines That End Back and Neck Pain.* Gloucester, Mass.: Fair Winds, 2005.

Simple, easy-to-follow routines to alleviate neck, shoulder, and back pain. Illustrated.

1664 **Trivell, Lisa.** *I Can't Believe It's Yoga!* New York: Hatherleigh Press, c1999.

A beginning guide to hatha yoga with instructions for over 40 postures, variations, different versions of Sun Salutation, and recommendations for different routines. Illustrated with small b&w photographs. Trivell is a certified yoga instructor and fitness trainer.

1665 _____. *I Can't Believe It's Yoga for Kids!* New York: Hatherleigh Press, c2000.

Presents a yoga program geared for children aged nine to twelve that includes poses, breathing techniques, routines, and games used to develop strength and flexibility, with suggestions for warm-ups before sports. The photographs of kids performing yoga may motivate others to get involved.

1666 _____. *I Can't Believe It's Yoga for Pregnancy and After!* New York: Hatherleigh Press, c2000.

Includes instructions for postures appropriate for pregnancy, preparation for labor, and the post-natal period, with information on benefits, the physiological changes to expect during pregnancy and how these will impact yoga practice, exercises for couples, and infant massage. Illustrated with small b&w photographs.

1667 **Tucker, Paul** and **Mark Evans, John Hudson, Michèle MacDonnell.** *Body Movement for Inner Harmony.* New York; London: Lorenz Books, c2002. Previously published with MacDonnell listed as first author: *The Path to Inner Harmony: Achieving a State of Peace and Tranquility with Physical and Meditative Techniques.* London: Southwater; New York: Anness, 2001. Also, part of a larger compendium: *Mind, Body, Spirit: A Practical Guide to Natural Therapies for Health and Well-Being.* London: Lorenz Books, c2000.

A short guide to t'ai chi, yoga, meditation, and the Alexander technique which can be combined in a program to increase energy and improve health. Illustrated with small color photographs, although readers should note that the form demonstrated in these poses is inferior to that in other books.

1668 **Turek, Greg.** *A Seeker's Journey: Searching for Clues to Life's Meaning.* [Killara, N.S.W., Australia]: Knowledge of Reality Publishing, c1995.

A slender volume in which Turek shares insights gained from personal experience and his reading of Eastern texts on ways to integrate spiritual awareness into daily life. From quantum physics to yoga, he finds evidence of the collective unconscious and the world beyond the physical senses. He focuses on the simplicity of Sahaja Yoga meditation, which requires no mental activity or visualization techniques, and incorporates historical accounts from all religious and mystical traditions when discussing the pathways of the subtle energy system in the body and the power of kundalini. Of interest is his essay on uncovering clues in science and psychology for evidence of the "fetal first breath phenomenon." Glossary.

1669 **Turina, Danijel.** *A Yogi Approach.* Zagreb, Croatia: Ceres Editions, c1999. (3rd ed.) 2004.

1670 **Turlington, Christy.** *Living Yoga: Creating a Practice.* (1st ed.) New York: Hyperion, c2002. Also, London: Michael Joseph, 2002. Reprinted 2003 / London: Penguin, 2005.

Turlington combines personal stories of the ways in which yoga practice has affected her life with an exploration of yoga philosophy and demonstration of asanas in high quality photographs. Bibliographical references.

1671 **Twining, Glenda.** *Yoga Fights Flab: A 30-Day Program to Tone, Trim, and Flatten Your Trouble Spots.* Gloucester, Mass.: Fair Winds; Hove, [England]: RotoVision, 2004.

1672 _____. *Yoga Turns Back the Clock: Fight Wrinkles, Weight Gain, Fatigue, and Other Effects of Aging with Easy 20-Minute Yoga Routines.* Gloucester, Mass.: Fair Winds; Hove [England]: RotoVision, 2003.

1673 **Udupa, K. N.** *Promotion of "Health for All" by Ayurveda and Yoga.* (1st ed.) Varanasi [India: K. N. Udupa], 1985.

In this book, Udupa promotes indigenous systems of medicine and health and calls upon Ayurvedic and yoga experts to become actively involved in achieving the goals outlined in the declaration adopted at the International Conference

on Primary Health Care held in Alma-Ata in 1978. Udupa's comprehensive definition of health includes mental and spiritual well-being in addition to physical health. Partial contents: Health, rejuvenation and longevity — Science and philosophy of yoga — Yoga and health — Research in yogic practices — Yoga for mental health — Stress and health — Pathophysiology of stress disorders — Psycho-social aspects of yoga — Kundalini yoga — Yoga for health in old age — Traditional medicine in the training of modern medical personnel. Bibliography.

1674 _____. *Stress and Its Management by Yoga.* (2nd revised and enlarged ed.) Delhi: Motilal Banarsidass, 1985.

Contents: Historical background — The brain and its subcortical centers — Neurohumors — Neurohumoral response to stress — Stress and neuroendocrinal changes — Psychological factors and stress diseases — Other etiological factors of stress disorders — Pathophysiology and clinical aspects of stress diseases — Principles of therapy of stress disorders — Role of yoga in stress — Studies on physiological aspects of yoga — Meditation — Biofeedback methods in stress — Kundalini Yoga — Hypertension — Stress and disorders of the heart — Bronchial asthma — Chronic peptic ulcer — Ulcerative colitis — Thyrotoxicosis — Stress and diabetes mellitus — Stress and arthritis — Anxiety neurosis — Stress and headache — Stress and cancer — Other diseases — Conclusion — Epilogue. Bibliography.

1675 **University of the District of Columbia, Institute of Gerontology**. *Health Promotion Programs in Nursing Homes.* Washington, D.C.: University of the District of Columbia, Institute of Gerontology, [1984?]

Reports the results of an experimental, year-long program implemented by the Institute of Gerontology at the University of the District of Columbia in ten nursing homes which incorporated simple yogic exercises for 410 elderly patients who suffered with varying degrees of physical disablement. Bibliography.

1676 **Upadhyay, R. P.** *Tantropathy: Mudras, Postures, and Mantras for Health, Fitness, and Happiness.* New Delhi: B. Jain Publishers, 1999. Also, New Delhi: Health Harmony, 2003.

1677 **Urla, Jonathan**. *Yogilates: Integrating Yoga and Pilates for Complete Fitness, Strength and Flexibility.* London: Thorsons, 2002. Also, New York: HarperResource, c2002 / New York: Quill, 2003.

1678 **Vad, Vijay** with **Hilary Hinzmann**. *Back Rx: A 15-Minute-a-Day Yoga- and Pilates-Based Program to End Low Back Pain.* New York: Gotham Books, 2004.

Unlike our ancestors, we sit much of the time and Vad's research indicates that this endless sitting puts heavy pressure on the vertebral discs, decreases oxygen supply, and contributes to measurable deficits in hip flexion and range of motion. In order to restore flexibility in the back and prevent injuries, this book offers precise instructions for three different series of poses. The illustrations are a bit grainy, but the information is sound. Contents: Introduction: the Back Rx way to a healthy, pain-free back — What to do if you're in pain right now — How your back works — Why your back hurts — The four stages of low back pain care and recovery — Flexibility, strength, and endurance: the three keys to good balance and posture — Power tips for healthy backs — Resuming activity after a low back injury — Introduction: doing the back Rx exercises — Return to movement: Back Rx series A — Resuming full activity: Back Rx series B — Into the fast lane: Back Rx series C — Other caregivers — State-of-the-art treatments and the future of low back care — Appendix: Resources on the Web.

1679 **Van Horn, Bruce Eric.** *A Firm Footing in a Changing Marketplace.* Chestnut Ridge, NY: Yoga for Business, c2002.

Describes how regular yoga practice can provide one with effective tools to improve focus and concentration, harmonize the workplace, and achieve personal growth. Van Horn founded Yoga for Business, a company designed to promote individual and organizational wellness.

1680 _____. *Introduction to Daily Yoga Practice.* Chestnut Ridge, NY: Yoga for Business, c2003.

Van Horn introduces basic postures and lightheartedly renames the asanas using many business terms that may help executives identify with the movements and focus attention. Accompanying compact disc guides one through an easy yoga session. Illustrated with drawings.

1681 _____. *Yoga for Men: A Workout for the Body, Mind, and Spirit.* Kansas City, MO: Andrews McMeel Publishing, c2002.

According to Van Horn, each posture of hatha

yoga represents a state of meditative awareness. In this book, he describes the asanas and briefly discusses yoga philosophy, the importance of proper breathing, karma, meditation, managing stress, yoga practices to improve prostate health and sexual performance, and tips for beginning a yoga practice. Includes a helpful outline of the benefits of yoga and a comparison to traditional exercise programs. Accompanying compact disc guides one through an easy yoga session. Illustrated with b&w photographs. Bibliography. The book would benefit from the addition of an index.

1682 _____. *Yoga for Prostate Health: Increasing Endurance, Stamina & Sexual Energy.* Pleasant Grove, UT: Woodland Publishing, c2001.

As a yoga instructor at the Beth Israel Medical Center Cancer Center in New York, Van Horn found that yoga practice can enhance the effectiveness of traditional Western medical treatments and reduce the severity of symptoms associated with prostate disease. This small book describes a program of asana practice combined with improved diet, stress reduction, and minor lifestyle changes to improve general prostate health. Illustrated.

1683 **Van Houten, Peter** and **Rich McCord**. *Yoga Therapy for Headache Relief.* Nevada City, Calif.: Crystal Clarity Publishers, c2003.

1684 _____ and _____. *Yoga Therapy for Overcoming Insomnia.* Nevada City, Calif.: Crystal Clarity Publishers, c2004.

Contains sound medical information on types and causes of insomnia and recommendations for the use of basic postures, affirmations, and breathing exercises for treatment and prevention. Most anyone who suffers from disrupted sleep will benefit from the information in this book. Illustrated. Bibliography.

1685 **Van Kooten, Victor** and **Angela Farmer**. *From Inside Out: Notebook from the Teachings of Angela and Victor.* Berkeley, CA: Ganesha Press, c1998.

In drawings, watercolors, and handwritten passages, internationally known yoga instructors Van Kooten and Farmer present the principles behind their teaching and philosophy and make a passionate plea for more responsible lifestyles. "In the practice of yoga we experiment on our own life, stretching body tissues, creating space and watching the increasing flow of energy refining our senses to penetrate more subtle levels of our body." In a bold and humorous style, the illustrations depict how energy moves in the body and the effects of rotation in asanas. This well-written and engaging book will help students who are seeking greater depth in their practice.

1686 **VanEs, Howard Allan**. *Beginning Yoga: A Practice Manual.* Lafayette, CA: Howard VanEs, c2002.

As well as illustrating 50 postures in clear, full-page photographs, this book includes complete instructions for going into and coming out of postures, information on benefits, modifications, pranayama (yogic breathing), relaxation and meditation techniques, recommendations for creating a personal practice, 20 routines, and preventative tips for back-care.

1687 **Varenne, Jean**. *Yoga and the Hindu Tradition.* (1st Indian ed.) Delhi: Motilal Banarsidass, 1989. Previously published: Chicago: University of Chicago Press, 1976. Translation of: *Le Yoga et la Tradition Hindoue.*

A rich, detailed, scrupulously researched study of classical yoga, clearly situating it within the context of the culture and tradition in which it originated. Varenne explains the underlying concept of yoga as a means to gain mastery over mind and body and attain enlightenment. Drawing on the teachings presented in the ancient texts, he presents yoga in its most pure, most rigorous form, and it is unlikely to be recognized as the strictly asana-centered yoga put forward in many of the popular manuals currently available in the West. He aims to "rehabilitate" yoga, to identify what yoga itself—the eternal yoga—actually is and to allow the reader to "measure the gulf between the richness of the traditional doctrine and the poverty of so many vapid extrapolations from it." The word yoga, derived from the root *yuj*, has been translated variously by the scholars and practitioners who write about it. Varenne believes that the primary meaning of the word is the action of harnessing and emphasizes the "values of violence and constraint that have remained fundamental to its meaning through the world's history." He states that yoga has never meant yoke, thereby disagreeing with many who take that view. In Sanskrit, "the tranquil operation of yoking oxen evokes a peaceful, pleasant way of life that has nothing in common with yoga.... When we add to the simple action of harnessing horses [to a chariot] the notion of the skill or art involved in that process, then we

are moving toward the secondary meaning of yoga: 'magic recipe' or 'method.'" This is much more in keeping with the purpose of radical transformation of the yogi as a human being which is central to the yogic teachings. Varenne offers an excellent summary of the *dharma*, or cosmic law, in Hindu thought and the nature of atman/brahmin as revealed in a variety of ancient texts. He looks at the guru/disciple relationship and the Hindu tradition of educating only those with the inner resources and physical vigor required for the sustained effort of learning to suppress the body mechanisms and free the mind from external distractions. He discusses various kinds of yoga, analyzes the eight stages of Patanjali's *Yoga Sutras* (yamas, niyamas, asana, pranayama, pratyahara, dharana, dhyana, samadhi), and offers many insights into the symbolism of OM. He points out that while the postures described in hatha yoga treatises have health benefits their primary function was to serve as the essential preparatory steps in pranayama (breath control) and dhyana (meditation). The book concludes with a discussion of Tantrism, the doctrines of the subtle body, the chakras, nadis, and kundalini, and a complete translation of the *Yoga Darshana Upanishad.* Glossary. Bibliography.

1688 Vas, Luis S. R. *Pranic Living and Healing.* New Delhi: New Age Books, 2003.

Discusses the nature of prana, or vital force, and yogic exercises to access and direct healing energy in the body.

1689 Vasu, Srisa Chandra. *An Introduction to the Yoga Philosophy.* Sammspur, Jullundur [India]: Tashkila Hardbounds; Delhi: Ajanta Books International, distributor, 1981. Also, New Delhi: Munshiram Manoharlal, 2004. Originally published as: *Yoga Sastra.* Allahabad: Panini Office, 1915

"Rai Bahadur Srisa Chandra Vasu's *An Introduction to the Yoga Philosophy* is an adumbration of the basic principles underlying this system. It gives a scientific exposition of the Yogic practices and the principles and underlying philosophy of the system, apart from explaining the rather abstruse terms in modern parlance. The book has twelve chapters, of which the first five deal respectively with the importance of Yoga and preliminary remarks, definitions, qualifications and methods and theoretical and practical features of mental training. The remaining seven chapters, deal with the practical part of Yoga, viz., Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi. At the end are two Appendices giving respectively a brief sketch of Vedanta and Yoga and an account of Sadhu Haridas, a saint who could enter into a state resembling death and could be resuscitated again." — Cover.

1690 Vedavyas, E. *The "Electronic Yoga" of Master C.V.V.* (1st ed.) Hyderabad, India: Yoga Brotherhood, 1999.

This book discusses the "New Yoga" system of a man identified only as Master C.V.V. Unlike traditional yoga in which one begins to work with the first chakra and progress upwards, with the development of each chakra giving greater spiritual awareness, in this system, the crown chakra opens first and radiates energy downwards. Master C.V.V. compares the body to a battery, with the left side conveying negative electric current through the ida nadi and the right side carrying the positive current of the pingala nadi. When folded palms are brought together, sparking is produced in the heart chakra. Vedavyas discusses numerology, astrology, latent powers of intelligence, and the striking similarities he finds in the work of Madame Blavatsky, G. I. Gurdjieff, Sri Aurobindo, Ramana Maharshi, and Master C.V.V. in a hash of zealous prose, not to mention the serendipitous significance of the year 1910 in the lives of all these people and cosmic events surrounding the arrival of Halley's comet. Determined readers may find the material almost fathomable.

1691 Veer, Varun. *Yoga Is Life, with Ayurveda and Natural Therapy.* Delhi: Motilal Banarsidass, 2001.

1692 Venkatesananda, Swami. *Multiple Reflections: Talks on the Yoga Vasistha.* San Francisco, Calif.: Chiltern Yoga Trust, 1988.

1693 _____. *Sivananda Yoga: A Series of Talks by Sri Swami Venkatesananda to the Students of the Yoga-Vedanta Forest Academy.* (2nd ed.) Shivanandanager, Dist., Tehri-Garhwal, U.P., India: Divine Life Society, 1983. (3rd ed.) 1998.

1694 _____. *Sivananda's Integral Yoga.* (8th ed.) Shivanandanager, Dist., Tehri-Garhwal, U.P., India: Divine Life Society, 1981.

1695 _____. *Yoga.* New Delhi, India: Himalayan Books, 1984.

1696 _____ with **Terence Melvin, Swami Hamsa.** *Christ, Krishna and You.* San Francisco, Calif.: Chiltern Yoga Foundation, 1983.

A thoughtful exploration of the unity of all religions and the essential harmony underlying Eastern and Western spiritual paths. Analyzes the distinctions between doctrinal affirmations and the mystery of faith, noting that religious belief does not necessarily require moving toward a certain personality, but moving toward the light that personality manifested while embodied. Yoga is described simply as "two things coming together" and it takes place in many different situations. Authors finds many parallels between the fundamental teachings of Jesus, Krishna, and Buddha and suggests that close study of one aids in understanding the others.

1697 **Venkateswaran, P. S.** *Yoga for Health.* Bombay, India: Jaico Publishing House, 1981.

Discusses appropriate poses, mudras, bandhas and kriyas to deal with common ailments and help treat disease. Received a second place award from the Indian Yoga Society in 1982.

1698 **Venugopalan, R.** *Soul Searchers: The Art of Breathing.* New Delhi: Health Harmony, 2001.

Discusses attributes of many of the primary and secondary chakras along with several breathing, meditation, and visualization techniques. Glossary.

1699 _____. *Soul Searchers: The Hidden Mysteries of Kundalini.* New Delhi: B. Jain Publishers, 2001.

Contents: The advent — Kundalini: an introduction — Human anatomy and its role in day to day functions — Nadis: major nadis (nerves) — Other important major-minor nadis (nerves) — Granthis (psychic knots) — Brahma granthi — Vishnu granthi — Rudra granthi — Major chakras — Mooladhara chakra — Swadhisthana chakra — Manipura chakra — Anahata chakra — Bindu chakra — Vishuddhi chakra — Lalata chakra and agni-kunda chakra — Aagya chakra — Sahasrara chakra — Beyond sahasrara chakra — Minor chakras — Chakra relationship — Consider these before awakening kundalini — Frequently asked questions — Development of the human body — Mystery of death and life after — Development of the main chakras in the womb — Kundalini awakening process — Shaktipata — Mantra-shaktipata — Mantra saddhana — Through your own body — Active meditations and exercises for chakras — Yoga postures beneficial for awakening kundalini.

1700 **Verma, Suresh Chander.** *Satanic Foundations of Hinduism and Yoga.* Independence, MO: Jesus Christ Trust, c1983.

1701 **Verma, Vinod.** *Patañjali and Āyurvedic Yoga: A Comparison of Classical Yoga with Āyurveda; The Practice of Āyurvedic Yoga in Our Daily Lives for Healing, Maintaining Health and Harmony.* (1st ed.) Delhi: Motilal Banarsidass, 2001.

Offers thorough coverage of yogic and Āyurvedic principles and their relevance to modern life. Verma summarizes the essence of the *Yoga Sutras* of Patañjali and discusses different types of yoga in relation to Patañjali's yoga; provides information on historical, social and cultural perspectives on each discipline; outlines the fundamentals of Āyurveda; discusses sources of equilibrium and disequilibrium in the body and mind; management of health and disease through the integration of yoga and Āyurveda; and, provides instructions for basic asanas and pranayama. Illustrated with small b&w photographs. Although many Sanskrit terms are explained in the text, a comprehensive glossary would be highly useful. Verma, who has lectured all over the world, holds advanced degrees in reproductive biology from Panjab University and neurobiology from the University of Paris. She founded the New Way Health Organization.

1702 _____. *Sixteen Minutes to a Better 9-to-5: Stress-Free Work with Yoga and Ayurveda.* York Beach, ME: Samuel Weiser, 1999. Published as: *Stress-Free Work with Yoga and Ayurveda.* New Delhi: New Age Books, 2000.

A detailed, practical guide to a simple program of yoga postures and Ayurvedic remedies designed to revitalize and purify the mind and body and preserve health. On Hatha yoga the author writes, "Other modes of physical exercise, such as aerobics, gymnastics, jogging, etc., are based upon the notion that the body is a machine. From the Ayurvedic point of view, these forms of exercise increase vata in the body as they are done mechanically and fast. For some people they can even prove harmful. Yoga exercises, on the other hand, are based upon the principles of harmonizing the mind and body and they help develop self-control.... Various movements done in slow rhythm and with mental concentration help you detect if there are any internal or external physical problems." Glossary.

1703 _____. *Yoga: A Nine-Week Plan: Yoga for Integral Health.* Delhi: Hind Pocket Books, 1996.

1704 _____. *Yoga for Integral Health.* (1st Paperback ed.) New Delhi: Hind Pocket Books, 1991.

1705 **Vethathiri.** *Journey of Consciousness: A Complete, Powerful, and Unique Synthesis of Revealed Yogic Truth Explicating Simplified Kundalini Yoga and Karma Yoga as a Simple, Systematic, and Scientific Path to Enable Modern Man to Achieve a Harmonious Life and Self-Realization.* Delhi: Macmillan India, c1992.

1706 _____. *Karma Yoga: The Holistic Unity.* Madras, India: Vethathiri Publications, c1986.

1707 _____. *Kaya Kalpa Yoga: To Maintain Physical and Mental Health, Youthfulness and Longevity of Life.* Aliyar, Pollachi, South India: Vethathiri Maharishi Kundalini Yoga & Kaya Kalpa Research Foundation, 1990.

1708 _____. *Physical Exercises for Health & Longevity.* (2nd ed.) Madras [India]: Vethathiri Publications, 1982.

1709 _____. *Simplified Physical Exercises.* (2nd ed.) Erode, South India: Vethathiri Publications, 1982. Reprinted 1983. (3rd ed.) 1985. (4th ed., revised and enlarged) 1987.

A slender handbook containing instructions for yoga-based exercises and acupressure techniques designed to improve circulation, stimulate the endocrine system, and rejuvenate the body. Illustrated with line drawings. Shri Vethathiri Maharishi (1911–2006) founded the World Community Service Centre and was deeply concerned about making yoga practice suitable for the modern world.

1710 _____. *The Story of My Life.* Madras [India]: Vethathiri Publications, 1982.

1711 _____. *Yoga for Modern Age.* (2nd ed., revised & enlarged) Madras [India]: Vethathiri Publications, 1983.

1712 **Vigne, Jacques.** *The Indian Teaching Tradition: (A Psychological and Spiritual Study).* Delhi: B. R. Publishing, c1997. Reprinted 2001. Translation of: *Le Maître et le Thérapeute: Un Psychiatre in Inde.* Paris: Albin Michel, 1993. Available electronically at Vigne's website: http://membres.lycos.fr/jacquesvigne/

An insightful, very readable examination of the guru/disciple relationship in which Vigne draws analogies between the helping functions of gurus and therapists, comparing the goals of Western psychology with the possibility of perfect freedom (mukti) in Indian traditions. He discusses requirements of the teaching relationship in the field of spirituality and creates a portrait of the authentic guru as a kind of archetype for the therapist. Vigne maintains that Western psychotherapy, while not wholly ineffective, remains at an amateurish level when compared to traditional Indian techniques of exploring the mind. Selections from writings about gurus — from the Upanishads to Vivekananda, Sri Aurobindo, and Nisargadatta Maharaj — along with descriptions of meetings between gurus and disciples enable the reader to understand the tradition as presented in texts as well as the way it is lived at the present. Based on years of fieldwork and research in India, this well-written book should interest general readers and professionals alike. Technical terms are clearly explained in the text and the glossary offers further definitions of key terms, but an index would be welcome. Bibliography. In addition to Indology, Vigne has studied mathematics, physics, medicine, psychiatry, and psychotherapy.

1713 **Vijay Human Services** and **Krishnamacharya Yoga Mandiram.** *Teaching Yogasana to the Mentally Retarded Persons: A Guide Book for Personnel Serving the Mentally Retarded Persons.* Madras, India: Krishnamacharya Yoga Mandiram; Vijay Human Services, 1988.

1714 **Vijayendra Pratap.** *Beginning Yoga.* Philadelphia, Pa.: Sky Foundation; North Clarendon, VT: Distributed by C. E. Tuttle Co., 1997. Originally published as: *A Teacher's Guide for Beginning Yoga.* Philadelphia, Pa.: Sky Foundation: Distributed by Garland of Letters Bookstore, 1987.

A good introduction to the basics of Hatha Yoga. Contains clear, step-by-step instructions for over two dozen poses, simple breathing and relaxation techniques, and descriptions of eight routines which progress in difficulty. Illustrated with line drawings.

1715 **Vilga, Edward.** *Yoga in Bed: 20 Asanas to Do in Pajamas.* Philadelphia: Pa.; London: Running Press, 2005.

Presents simple, gentle stretches and guided meditations. Illustrated.

1716 **Vineeth, Vadakethala F.** *Adhyatma Yoga = Yoga of Spirituality: Christian Initiation into Indian Spiritual Traditions.* Bangalore, India: Vidya Vanam Publications, 1995.

Vineeth believes an evolution of consciousness, or the movement from outer to inner awareness, is

universal and inevitable. He attempts to synthesize Eastern and Western spiritual wisdom and, in his investigation of the dynamics of prayer and meditation, he demonstrates that the goals of Patanjali's yoga are the same as those of Christian mystics. This is a good guide for anyone hesitant to explore yoga in fear it may compromise their Christian faith. Meditational exercises that are "both yogic in method and Christian in content" are offered at the close of each chapter.

1717 **Vishalakshi.** *White Rose: Woman's Reflections on Non-Dual Consciousness and Yoga.* (1st ed.) Los Angeles: Indological Research Foundation; Melbourne, Australia: Open Wisdom Publications, 2000. Also, Bangalore: Indological Research Foundation, 2000.

A dense, stream-of-consciousness collection of thoughts on yoga philosophy and Self-realization, with messages as simple as "Live in love and happiness" to more obscure charts depicting "Transmission from the Transcendental Plateau" and "The Hanging Balloon of Supra Condensation." One of the final charts in the book diagrams the chakras with unusual labels such as "magnet current induction coil" for muladhara, the root chakra. Many of the Sanskrit terms are neither explained in the text nor included in the glossary.

1718 **Vishnudevananda, Swami.** *The Complete Illustrated Book of Yoga.* New York: Three Rivers Press, 1988. Also, New York: Harmony Books, 1988 / New York: Crown Trade Paperbacks, 1988.

This comprehensive book brings yoga philosophy and practice to life and provides clear explanations of many esoteric concepts. Vishnudevananda explains the physiological basis for the therapeutic value of yoga postures and what distinguishes the postures from exercise systems. Functioning as a complete training guide to yoga practice, the book illustrates and describes in detail over 60 postures, including several variations and a few asanas not often featured in manuals, such as Vatyanasana and Padandgushtasana. Breath is the manifestation of the vital force the yogis call prana, and he discusses in detail the importance of pranayama — yogic breathing — in promoting steadiness of mind and the ability to concentrate. He provides instructions for samanu, anuloma viloma (alternate nostril), kapalabhati, surya bheda, ujjayi, bhastrika, sitali, sitkari, and bhramani breathing techniques. Includes information on the koshas, the kriyas (cleansing practices to physically clear the openings of the body with water, air, strips of cloth), bandhas (locks), diet and nutrition, and pranic healing and offers new insights into Savasana and relaxation. In an excellent section on the nature and functions of mind, the author compares Western and Yoga philosophy. Pointing out that mind and matter are the "veiling power of consciousness," he offers methods for achieving control of the lower mind and developing the higher mind. Glossary. Bibliography. After many years of study with Swami Sivananda and preparation in India, Swami Vishnudevananda founded several yoga centers in the U.S. and elsewhere around the world.

1719 _____. *Meditation and Mantras.* (Revised ed.) New York: OM Lotus Publishing, 1981. Reprinted 2000. Also, (3rd ed.) Delhi: Motilal Banarsidass, 1995. Reprinted 1999, 2001.

Expertly explains the methods and aim of meditation. Contrary to many traditional approaches, the author points out, "There is no need for mystery or secrecy about mantras or any other accessory to meditation. There are no spiritual injunctions against discussing one's mantra. A mantra is a mystical energy encased in a sound structure. Its vibrations directly affect the chakras, or energy centers of the body. It steadies the mind and leads to the stillness of meditation. Those mantras which are suitable for meditation are included in this book." Discusses various techniques for controlling the mind, including japa, hatha, jnana, bhakti, and raja meditation, the uses of biofeedback, obstacles to meditation, and various experiences in meditation. Includes a translation and commentary on Patanjali's *Yoga Sutras.*

1720 _____. *Yoga, Mind and Body.* Port Melbourne [Australia]: Lothian Books, 1996.

1721 **Vithaldas, Yogi.** *The Yoga System of Health and Relief From Tension.* New York: Cornerstone Library/Simon & Schuster, 1981. Originally published: London: Faber & Faber, 1939. Various reprintings.

The aim of this book is to make the ancient philosophy of yoga understandable to the Western world and its practice adaptable. In clear, concise language, the author simplifies many complex concepts, including kundalini. Nineteen asanas are described and illustrated along with instructions for breathing exercises, including Kapalabhati, Bellows, Ujjayi, and Sitkari, and cleansing processes.

1722 **Vivekananda, Swami.** *Bhakti or Devotion.* Calcutta: Advaita Ashrama; Bourne End [England]: Ramakrishna Vedanta Centre, 1982.

A pamphlet containing Vivekananda's views on external and internal forms of devotion and the nature of Bhakti Yoga ("love without distinction").

1723 _____. *Bhakti-Yoga: The Yoga of Love and Devotion.* Bourne End [England]: Ramakrishna Vedanta Centre, 1983. Also, Calcutta: Advaita Ashrama, 1983.

A wise introduction to the method of reaching perfection through devotion and love.

1724 _____. *Complete Book of Yoga.* Delhi: Vijay Goel, 2005.

Brings together Vivekananda's classic works on the major forms of yoga — Karma Yoga, Bhakti Yoga, Raja Yoga, Jnana Yoga — which were previously published separately. "All the orthodox systems of Indian philosophy have one goal in view, the liberation of the soul through perfection. The method is by Yoga. The word Yoga covers an immense ground, but both the Sankhya and the Vedanta Schools point to Yoga in some form or other." Illustrated.

1725 _____. *Complete Works of Swami Vivekananda.* (Mayavati Memorial ed.) Calcutta: Advaita Ashrama, 1983–1986. Various reprintings. Originally published: 1918.

Eight volumes consisting of lectures, addresses and discourses delivered in Europe, America and India, writings in prose and poetry, interviews, and Swami Vivekananda's sayings and letters.

1726 _____. *The Four Yogas of Swami Vivekananda* / Condensed and retold by Swami Tapasyananda. Calcutta: Advaita Ashrama; Bourne End [England]: Ramakrishna Vedanta Centre [distributor], 1987. Also, Calcutta: Advaita Ashrama, 1996.

1727 _____. *Jnāna-Yoga.* (Revised ed.) New York: Ramakrishna-Vivekananda Center, 1982. Various reprintings.

A great intellect and disciple of Sri Ramakrishna, Vivekananda here writes clearly and eloquently about the path of knowledge, contemplation, and discrimination to reach Self-realization. "The present revised edition of *Jnāna-Yoga* has been taken from *Vivekananda: The Yogas and Other Works*, published in 1953.... A few lectures from the earlier edition have been omitted in order to avoid repetition and also to make the present volume uniform with the other three books of the series." Contents: Note on pronunciation — The real nature of man — Māyā — Māyā and the evolution of the concept of God — Māyā and freedom — God in everything — Unity in diversity — The freedom of the soul — The cosmos (The macrocosm) — The cosmos (The microcosm) — Immortality — The ātman: its bondage and freedom — The real and the apparent man — Practical Vedanta — The way to realization of the universal religion — Glossary.

1728 _____. *Karma-Yoga and Bhakti-Yoga.* (Revised ed.) New York: Ramakrishna-Vivekananda Center, 1982. Various reprintings.

A classic work that describes the way to find liberation through the performance of daily work in a spirit of non-attachment and selfless action and through the path of love and devotion. "The present revised edition of *Karma-Yoga and Bhakti-Yoga* has been taken from *Vivekananda: The Yogas and Other Works*, published in 1953.... Ninety pages of new material from the lectures of Swami Vivekananda have been added to the present volume in order to give the reader access to more of the Swami's teachings and also to make the present volume uniform with the other three books in the series."

1729 _____. *Letters of Swami Vivekananda.* (5th ed.) Calcutta: Advaita Ashrama, 1981. Reprinted 1991, 1993.

Contains 229 letters written by the man known as "Seer, militant monk, dynamic personality, and fiery soul."

1730 _____. *Living at the Source: Yoga Teachings of Vivekananda* / Edited by Ann Myren & Dorothy Madison. (1st ed.) Boston; London: Shambhala, 1993. Also, Calcutta: Advaita Ashrama, 1995.

Taken together these selections from the *Complete Works of Swami Vivekananda* form a concise introduction to his thought and teachings. Includes a brief biographical sketch along with volume and page reference to the location of each entry in the *Complete Works.* "To each of us — to humanity at large — he left straight, flinty speech about our common innate divinity and the ways and means for us to take possession of it." Glossary. Bibliography.

1731 _____. *The Philosophical and Religious Lectures of Swami Vivekananda.* Calcutta: Advaita Ashrama; Bourne End [England]: Ramakrishna Vedanta Centre, 1989.

1732 _____. *Rāja-Yoga, or, Conquering the Internal Nature.* (Revised ed.) New York: Ramakrishna-Vivekananda Center, 1982. Also, Calcutta: Advaita Ashrama; Bourne End [England]: Ramakrishna Vedanta Centre, 1982 / Calcutta: Advaita Ashrama, 1990. Reprinted 1995 / New Delhi: Cosmo, 2004 / Delhi: Bharatiya Kala Prakashan, 2004.

This excellent work makes the philosophy and science of Rāja-Yoga crystal clear and understandable. The first part of the book is comprised of a series of lectures delivered by Vivekananda in New York at the beginning of the twentieth century and the second part includes a translation and an absorbing commentary on the *Yoga Sutras*. We are taught from childhood to pay attention to external things; the ability to turn inward and observe the internal mechanism, the workings of our own mind, is rarely developed. Rāja-Yoga provides the means to focus the attention and concentrate the mind. Vivekananda discusses the eight stages (yama, niyama, āsana, prānāyāma, pratyāhāra, dhārāna, dhyāna, and samādhi) of Rāja Yoga, or Classical Yoga, although little is said of asana other than that one must hold the chest, shoulders, and head straight for meditation. The emphasis here is on the later stages, working with kundalini energy, manipulating prāna, and giving a push to the mind to help it reach the superconscious. He employs the language of modern physiology to bring a new understanding to the action of moving prana through the idā and pingalā currents in the body. Christopher Isherwood said that Vivekananda was "one of the very greatest historical figures that India has ever produced. When one sees the full range of his mind, one is astounded." With directness and simplicity, that range is revealed in this book. Includes a glossary.

1733 _____. *Realisation and Its Methods.* Calcutta: Udbodhan Office, 1986. Also, Calcutta: Advaita Ashrama; Bourne End: Ramakrishna Vedanta Centre [distributor], 1991 / Calcutta: Advaita Ashrama, 1993.

Contents: Steps to realization (a class lecture delivered in America) — Hints on practical spirituality — The way to blessedness — The powers of the mind (Raja-Yoga) — The open secret: Jnana-Yoga (delivered at Los Angeles, Calif., Jan. 5 1900) — Bhakti or devotion: Bhakti-Yoga (delivered in New York, February 1896) — Work and its secret: Karma-Yoga (delivered at Los Angeles, Calif., Jan. 4, 1900).

1734 _____. *Six Lessons on Raja Yoga.* Calcutta: Udbodhan Office, 1982. Also, Calcutta: Udbodhan Office; Bourne End [England]: Ramakrishna Vedanta Centre, 1983.

1735 _____. *Swami Vivekananda: An Anthology* / Edited and with an introduction by Bimal Prasad. New Delhi: Vikas Publishing House, 1994.

1736 _____. *Swami Vivekananda on Karma Yoga* / Elucidated by M. Lakshmikumari on the occasion of Vivekananda Bharat Parikrama. (1st ed.) Kanyakumari [India]: Vivekananda Kendra, 1991.

1737 _____. *Swami Vivekananda's Addresses at the World's Parliament of Religions, Chicago, 1893: A Collection of Three Lectures.* Calcutta: Advaita Ashrama, 1993.

1738 _____. *Teachings of Swami Vivekananda.* Calcutta: Advaita Ashrama, 1981. Reprinted 1997.

1739 _____. *Thoughts on the Gita.* Calcutta: Advaita Ashrama; Bourne End [England]: Ramakrishna Vedanta Centre, 1981.

1740 _____. *Vedanta Philosophy (1899): Lectures by the Swami Vivekananda on Raja Yoga, also Patanjali's Yoga Aphorisms, with Commentaries and Glossary of Sanskrit Terms.* [Whitefish, MT]: Kessinger Publishing, [1996]

1741 _____. *Vivekananda: Lessons in Classical Yoga: Selections from the Master* / Compiled and edited by Dave DeLuca. Anaheim Hills, CA: Namaste Books, c2002. Published as: *Pathways to Joy: The Master Vivekananda on the Four Yoga Paths to God.* Makawao, HI: Inner Ocean Publishing, 2006.

Vivekananda was one of the first to introduce Indian philosophy and Classical Yoga to the world outside of India when, as a 30-year-old monk, he addressed the World's Parliament of Religions in Chicago in 1893. DeLuca compiled this selection of one hundred of Vivekananda's key teachings on Yoga from the multi-volume *Complete Works*. The material is organized around broad themes and the selection provides excellent examples of the inspirational wisdom and practical grounding of Vivekananda's teachings. The first section explains Vedanta philosophy and the concept of Oneness; the next section presents the Swami's teachings on types of yoga: Bhakti Yoga (devotion and love of God); Jnana Yoga (intellect, knowledge); Karma Yoga (works and service); and, Raja Yoga (control

of the mind). Also includes biographical information and an account of Vivekananda's celebrated appearance at the World's Parliament of Religions.

1742 _____. *The Yogas and Other Works*. New York: Ramakrishna-Vivekananda Center, 1996.

Contents: Vivekananda / Swami Nikilananda — Chicago addresses — Jnāna yoga — Bhakti yoga — Karma-yoga — Inspired talks — Rāja yoga — Miscellaneous lectures — Poems — Letters.

1743 **Voigt, Anna**. *The Chakra Workbook: A Step-by-Step Guide to Realigning Your Body's Vital Energies*. San Diego, CA: Thunder Bay Press, 2003.

1744 **Volin, Michael**. *Challenging the Years: Yoga Wisdom and Modern Knowledge for Healthier and Longer Life*. London: Sphere, 1981.

1745 _____ and **Nancy Phelan**. *Yoga for Backache*. London: Century Arrow, 1986.

1746 **Vollmar, Klausbernd**. *Journey Through the Chakras*. Bath [England]: Gateway, 1987. Also, New Delhi, India: Health Harmony, 2002. Translation of: *Fahrplan durch die Chakren*.

Contents: Yoga for Westerners — Body exercises and the holographic concept of the human body — The chakras in different cultures — A new approach to the chakras — The individual chakras — Deciding which chakra to work on first — Red tantra: a digression — The exercises — Exercises for the seven chakras — Exercises for all or several of the chakras–Conclusion — Bach flower remedies in chakra work.

1747 **Vosmer, Hans**. *Acupuncture and Yoga: The Drugless Treatment of Disease*. London: Janus Publishing, 1994.

Contents: Pollution and suffocation — Doctors, scientists and the eradication of disease — Nutrition of survival — The cost of health — Yoga, acupuncture and orthodox medicine — The importance of trace elements — Food — Interaction, imbalance and disease — Lifestyle, disease and diagnosis — The laws of yoga and acupuncture — The life-force system and energy transfer — The latent and underdeveloped powers in Man — Yoga, existence and reincarnation — Matter, energy, time and space — The evolution of the universe — The cell, DNA and genes. Bibliography.

1748 **Vrajaprana, Pravrajika**. *Living Wisdom: Vedanta in the West*. Hollywood, CA: Vedanta Press, 1994.

1749 _____. *Vedanta: A Simple Introduction*. Hollywood, CA: Vedanta Press, 1999.

1750 **Vrinte, Joseph**. *The Concept of Personality in Sri Aurobindo's Integral Yoga Psychology and A. Maslow's Humanistic/Transpersonal Psychology*. New Delhi: Munshiram Manoharlal Publishers, 1995.

An intelligent, well-written survey of the investigations of Maslow and Aurobindo into the concept and structure of personality and levels of being. Vrinte uncovers striking similarities and fundamental differences in the work of Maslow, the empirical scientist, and Sri Aurobindo, the yogic seer. The opening chapters provide biographical information and trace the origins of their views and influences, contextualizing the two men in respect to their cultures and historical traditions. Close attention is paid to Sri Aurobindo's concept of Self-realization with its triple aspect of static, dynamic, and integral realization and to Maslow's concept of a hierarchy of basic and higher needs, including the need for self-actualization. While both men are concerned with the development of a human being's basic nature, they differ dramatically in their conceptions of what this basic nature consists. Both thinkers looked closely at the relation of the individual to society and considered a future utopian society, one not based on illusory ideals but one that is fully realizable by each person, and Vrinte examines Maslow's Eupsychian society and Aurobindo's Ashram experiment. In his discussion of general views on theories of personality, Vrinte briefly reviews the writings of Ken Wilber on transpersonal psychology and human growth. Bibliography.

1751 _____. *The Perennial Quest for a Psychology with a Soul: An Inquiry into the Relevance of Sri Aurobindo's Metaphysical Yoga Psychology in the Context of Ken Wilber's Integral Psychology*. (1st ed.) Delhi: Motilal Banarsidass Publishers, 2002.

Vrinte offers a detailed examination of the work of Ken Wilber and Sri Aurobindo, their views on the states and structures of consciousness, and their respective approaches to psychological health and disease. The book opens with a brief overview of the goals and methods of psychotherapy and the concept of Self as presented in Sanskrit texts, Patanjali's Yoga, Sri Aurobindo's system, and Western psychology and continues with introductions to Wilber's integral psychology and Sri Aurobindo's metaphysical vision. Vrinte acknowledges that the voluminous written material of both men makes it

difficult to grasp the philosophy of either in its entirety, but he does an excellent job of clarifying differences and similarities between them. He offers a critical assessment of Wilber's commentary on the limitations of Sri Aurobindo's Integral Yoga and identifies the aspects of Sri Aurobindo's philosophy which are applicable in clinical psychology. Wilber attempted to find parallels between Integral Yoga and his own vision, but Vrinte asserts that Wilber often neglected fundamental differences. However, nowhere does he characterize one view as superior to the other. He argues that each model represents different levels of human health and development and they can be considered as complementary. The book closes with a discussion of the striking similarities between the Auroville project and Wilber's Integral Institute and calls for open ended discussion, continued research, and experimentation with both systems to find solutions to global problems. The book is written in a style that should appeal to the general reader as well as the specialist. Meticulous endnotes and bibliography.

1752 _____. *The Quest for the Inner Man: Transpersonal Psychotherapy and Integral Sadhana*. Pondicherry, India: Sir Mira Trust; Delhi: Distributed by Motilal Banarsidass, 1996.

Vrinte is thoroughly familiar with the work of transpersonal theorists and, in this skillful comparative study of Eastern and Western psychology, he analyzes the work of Abraham Maslow, Roberto Assagioli, Ken Wilber, Stanislav Grof, and Michael Washburn in relation to Sri Aurobindo's Integral Yoga. Bibliography.

1753 **Wadsworth, Christiénne**. *Yoga for Cats*. New York: Rizzoli, 2004. Also, New York: Universe, 2004.

Whimsical stick-figure cats demonstrate yoga poses.

1754 **Waesse, Harry**. *Yoga for Beginners*. New York: Sterling Publishing, c1999. Also, New York: Sterling; London: Cassell, 2000. Translation of: *Yoga für Anfänger*.

Over 80 postures described and illustrated along with information on pranayama, routines to target specific problem areas, and simple exercises to reduce eyestrain, neck tension, and backache that can be performed anywhere. Illustrated.

1755 **Wahi, Ashok** with **Marvin Stanley, Stefani Pappas**. *Yoga for Dads*. Hillsborough, N.J.: Princeton Design Group, c2002.

1756 _____ with **Miriam Monroe, Stefani Pappas**. *Yoga for Kids*. Hillsborough, N.J.: Princeton Design Group, c2002.

Presents simple exercises for children aged six to twelve.

1757 _____ with **Stefani Pappas, Aikta Wahi**. *Yoga for High School Students*. Hillsborough, N.J.: Princeton Design Group, c2002.

1758 _____ with _____, **Megan O'Malley**. *Improve Your Golf with Yoga Techniques*. Hillsborough, N.J.: Princeton Design Group, c2001.

1759 _____ with **Virginia Gittelman, Stefani Pappas**. *Yoga for All Americans*. Hillsborough, N.J.: Princeton Design Group, c2002.

A slender volume with information about the benefits of yoga and a systematic exercise plan, including a short relaxation technique.

1760 _____ with _____, _____. *Yoga for Moms*. Hillsborough, N.J.: Princeton Design Group, c2002.

1761 _____ with _____, _____. *Yoga for Teachers*. Hillsborough, N.J.: Princeton Design Group, c2002.

1762 _____ with _____, _____. *Yoga Techniques to Help You Quit Smoking*. Hillsborough, N.J.: Princeton Design Group, c2002.

1763 *Wai Lana's Little Yogis Fun Exercise*. Malibu, CA: Wai Lana Productions, 2004.

1764 **Walewski, Stefan Colonna**. *A System of Caucasian Yoga: As Orally Received by Count Stefan Colonna Walewski*. Garberville, CA: Borderland Sciences Research Foundation, 1987.

The editor's preface states that this is a facsimile of a manuscript compiled in the early twentieth century by Walewski, a collector and art dealer, from teachings in yogic doctrine and the mystical tradition of Zoroastrianism which he received while traveling in the Caucasus region. Sworn to keep his source a secret, he prepared the manuscript from notes, but died shortly after, leaving many unanswered questions about the true origin of the manuscript as well as the system it described. Divided into sections dealing with "Master Arcanes" and "Minor Arcanes," it explains a variety of exercises that include use of mantras, posture, concentration, breath control, and use of symbols that will enable the practitioner to develop latent powers, such as levitation, control of the weather,

teleportation, clairvoyance, clairaudience, power of healing, conscious dreaming, and ways to recharge energy. Some have found links between this work and experiences described by Gurdjieff. This may be a curiosity of "religio-magical manuscript literature," but it is intriguing. Illustrated.

1765 Walker, Kath. *Yoga for Cats.* London: MQ Publications, 2004.

1766 Walters, Dorothy. *Unmasking the Rose: A Record of a Kundalini Initiation.* Charlottesville, Va.: Hampton Roads; Enfield [England]: Airlift, 2002.

1767 Walters, J. Donald. *Lessons in Yoga: 14 Steps to Higher Awareness.* [Nevada City, CA: Ananda Publications?], 1989. Published in one volume as: *The Art and Science of Raja Yoga: Fourteen Steps to Higher Awareness: Based on the Teachings of Paramhansa Yogananda.* Nevada City, CA: Crystal Clarity Publishers, c2002. Also, Delhi: Motilal Banarsidass, 2003.

Fourteen booklets in two binders each of which addresses a separate topic. Contents: Volume I. The history of Yoga — The paths of Yoga — Patanjali's Ashtanga Yoga: The eightfold path — Yama — Niyama — Life is a battlefield — Affirmations, part 1 — Affirmations, part 2 — Volume II. Energy and energization — Magnetism — Guru — The anatomy of Yoga, part 1 — The anatomy of Yoga, part 2 — The yogic scheme of life — Index. Each booklet is subdivided into separate sections that deal with philosophy, postures, breathing, routine, healing principles and techniques, diet, and meditation as appropriate for each lesson. Movement of energy in the body relates directly to the waves of one's own reactive process, to the sway of likes and dislikes, and the accomplished yogi is able to draw outward flowing energy back to its inner source. The author describes methods to develop concentration and an inward awareness of energy and then to work with and direct mental and physical energies to deepen one's asana and meditation practice. In great detail, he explores connections between physical breath and the upward and downward flow of energy along the spine and the importance of balancing these two currents. In the sections on the anatomy of yoga, the author discusses action of the chakras and kundalini energy and offers the results of his research into the correlation of zodiacal signs and the ida and pingala nerve channels. Suggested postures for each lesson include affirmations as well as information on cautions. Sections on diet address physical health, emphasize a diet of simple foods, and include recipes. The 2002 edition states that the books constitute Part II of the Ananda Course in Self-realization. Illustrated. Walters, a disciple of Paramahansa Yogananda, took the spiritual name of Kriyananda.

1768 _____. *Yoga Postures for Higher Awareness.* Nevada City, Calif.: Ananda Publications, 1985. Reprinted 1988.

A guide to basic postures with information on proper sequencing and affirmations to help focus and deepen awareness. Illustrated.

1769 Walton, Todd. *Open Body: Creating Your Own Yoga.* New York: Avon Books, 1998.

Walton explains how he modified yoga postures to suit his own needs when ankylosing spondylitis left him in too much pain to achieve the more challenging postures he saw demonstrated in classes and books. In an encouraging voice, he describes a series of creative exercises, gentle stretches, visualization, centering, and meditation techniques to facilitate mind/body integration and to overcome fears about not being able to "do" yoga correctly. His approach is refreshing and uninhibited as he explores ways in which patterns of tension and restrictive holding in the body can be released, sometimes with the most common objects as props. As he reports, the ideas in this book will complement any manual or course of study on yoga. Illustrated with sketches.

1770 Ward, Susan Winter. *Yoga for the Young at Heart: Accessible Yoga for Every Body.* Novato, Calif.: Nataraj Publishing, c2002.

A small format introduction to Hatha Yoga that describes and illustrates over 30 poses plus six restorative asanas. Includes information on variations, benefits, postures for menopause, and seated yoga postures for office or home. Foreword by Tracey Rich and Ganga White. Bibliography.

1771 _____. *Yoga for the Young at Heart: Gentle Stretching Exercises for Seniors.* Santa Barbara, Calif.: Capra Press, c1994.

1772 Warrier, E. I. *Sri Aurobindo's Integral Yoga and Śaṅkara's Advaita: A Comparative Study.* Allahabad, India: Vohra Publishers, 1990.

A meticulous study of the ideas and methods of Śaṅkara, who fully developed the Advaita doctrine and died early in the ninth century, and Sri

Aurobindo, the twentieth century activist, philosopher, and yogi. Warrier considers the two important and influential men in relation to the times and social milieu in which they lived and compares their concepts of knowledge, the Absolute, reality, illusion, the Self, paths to perfection, interpretations of the *Upaniṣads* and *Bhagavad Gītā*, and attitudes towards the world. Sri Aurobindo's criticism of Śaṅkara's doctrines are also evaluated. In the foreword, Sukumar Azhicode notes that this study breaks new ground and ventures into an area overlooked or avoided by many scholars of Indian philosophy. Bibliography.

1773 **Waterhouse, Majorie Vickers.** *Power Behind the Mind.* London: Shanti Sadan, 1986.

1774 _____. *Training the Mind Through Yoga: A Series of Lectures on the Yoga of Self-Knowledge.* London: Shanti Sadan, 1985.

This is a well-written, intelligent, and accessible exploration of Adhyatma Yoga, the "Yoga of Self-knowledge." The first chapter introduces the reader to the *Bhagavad Gita*, which Waterhouse calls a psychologically modern text, and the ways in which the ancient text reveals the hidden motives of the human heart and how they may be transcended, rules of discipline, the means to control mind and body, and the true relationship which should exist between a teacher and student. Following chapters deftly explain how yoga blends psychological and spiritual wisdom with practical instruction and why it is beneficial to all types of individuals. Many subtle concepts that are often difficult to describe are simplified in chapters that deal with vairagya (non-attachment), shravana (hearing of the Truth), manana (reflection on the Truth), nididhyasana (one-pointed contemplation of the Truth), tapas (austerity), maya ("an apparent finitization of the Infinite, causing that which is without qualities to appear as if endowed with qualities and powers"), and OM (both a visual and a sound symbol). Waterhouse draws upon examples from Buddhist, Sufi, Sanskrit, Western, and Biblical literature as well as Chinese and Japanese art to support and enhance her points, and throughout the book she highlights ways to adapt yoga and meditation to suit the needs of Western practitioners.

1775 _____. *What Yoga Has to Offer: Further Lectures on Yoga of Self-Knowledge.* London: Shanti Sadan, 1996.

1776 **Watson, Kath.** *The Little Book of Yoga: A Yoga Manual.* [Duncan, B.C., Canada: Kath Watson], c1995.

1777 **Wauters, Ambika.** *Ambika's Guide to Healing and Wholeness: The Energetic Path to the Chakras and Colour.* London: Piatkus, 1993. Published as: *Healing with the Energy of the Chakras.* Freedom, Calif.: Crossing Press, 1998.

An introduction to the chakras and the subtle energy body with recommendations for breathing techniques, movement exercises, and meditations designed to release blocked energy and balance the system. Illustrated.

1778 **Weeks, Molly.** *The BalletCore Workout: Integrating Pilates, Hatha Yoga, and Ballet in an Innovative Exercise Routine for All Fitness Levels.* (1st ed.) New York: Ballantine Books, c2005.

1779 **Weintraub, Amy.** *Yoga for Depression: A Compassionate Guide to Relieve Suffering Through Yoga.* (1st ed.) New York: Broadway Books, 2004.

Weintraub writes from her own experience of the symptoms and effects of depression and the rehabilitating power of yoga. After reviewing medical evidence supporting the positive impact of yoga on stress levels and its use as an alternative to antidepressants, she discusses the healing principles underlying breathing and meditation techniques. This is an excellent, thorough resource for people suffering with depression as well as the yoga teachers and therapists who work with them. Long-time yoga instructor Angela Farmer calls it an "encyclopedia for depression." Contents: Empty pockets — A house on fire: the ways we suffer — Why yoga works — Fertilizing the ground: the healing principles — Lotus of many petals: the ways we practice — Art of living: breathing that heals — Meditate to mediate — Grief in the tissues: releasing trauma — Yoga on and off the mat. Illustrated. Bibliography. Foreword by Stephen Cope.

1780 **Weiss, Connie.** *Yoga: Practicing Postures: An Easy-to-Use Workbook.* (1st ed.) Morro Bay, Calif.: Lurie Lane Publishing, c1991.

Although this book presents over 70 asanas, the instructions are brief and illustrations are limited to small stick figures. A very basic guide that will be useful only for those with some prior experience with postures.

1781 **Weiss, Stefanie Iris.** *Everything You Need to Know About Yoga: An Introduction for Teens.* New

York: Rosen Publishing Group, 1999. Available electronically through NetLibrary.

A slim volume that opens with a brief summary of the origins and benefits of yoga and goes on to discuss breathing techniques, meditation, mantras, and instructions for performing seven of the basic postures. One chapter explores the yogic concept of ahimsa (nonviolence) and ways in which it can be applied in daily life and another discusses the use of yoga to alleviate stress and certain physical problems, such as headaches and asthma. Suitable for middle-school aged children and up. Illustrated. Bibliography.

1782 **Weller, Stella**. *The Breath Book: 20 Ways to Breathe Away Stress, Anxiety and Fatigue*. London: Thorsons, 1999.

By consciously altering breathing patterns, it is possible to access the deepest layers of tension in the body and improve physical, mental, and emotional well-being. This book provides instructions for techniques to deal with stress, improve functioning of the lungs, and manage pain. Illustrated. Bibliography.

1783 _____. *Complete Yoga: The Gentle and Effective Way to Health and Well-Being*. London: HarperCollinsIllustrated; New York: Barnes & Noble Books, 2001. Also, London: Element, 2002.

An excellent guide to hatha yoga practice. Provides brief background information on yoga philosophy and the benefits of regular practice and offers step-by-step instructions, with color photographs, of over 40 postures and variations in addition to breathing exercises. In Weller's opinion, it is precision that makes postures safe and effective in achieving flexibility, strength of body, and clarity of mind. She includes practical information on warming up the body, the importance of correct breathing, diet, and ways to adapt yoga practice to suit individual needs. Both beginning and advanced students will find the extended and detailed section on yoga and nutrition for specific health problems especially useful. Some of the conditions covered include, allergies, anemia, asthma, anxiety, arthritis, backache, cancer, constipation, depression, diabetes, diarrhea, endometriosis, eyestrain, fatigue, headache, hemorrhoids, hypertension, kidney and liver disorders, memory problems, menopausal symptoms, menstrual problems, and osteoporosis. Glossary.

1784 _____. *Easy Pregnancy with Yoga*. London: Thorsons, 1991.

1785 _____. *Yoga: A Busy Person's Guide: Simple Routines for Home, Work & Travel*. New York: Barnes & Noble, 2004. Published as: *Yoga: Simple Routines for Home, Work & Travel*. London: Gaia, 2006.

1786 _____. *The Yoga Back Book*. London: Thorsons, 1993. (Revised ed.) London: Thorsons, 2000.

1787 _____. *Yoga Beats Asthma: Simple Exercises and Breathing Techniques to Relieve Asthma and Other Respiratory Disorders*. London: Thorsons, 2003.

An informative guide to respiratory health with instructions on asanas, pranayama, and relaxation techniques designed to reduce reliance on drugs. Includes chapters on anatomy, how and why the yoga approach works, nutrition, and ways for asthma sufferers to cope with anxiety and panic attacks. Illustrated. Weller is a yoga instructor and registered nurse.

1788 _____. *Yoga: Finding Balance and Serenity in Everyday Life*. Toronto: McArthur & Co., 2004.

1789 _____. *Yoga for Children*. London: Thorsons, 1996.

Some of the benefits children gain through yoga are improved attentiveness and concentration, increased self-confidence, stimulation of the imagination, and good health. This book presents over 40 postures, with variations, and eight breathing exercises. Illustrated with line drawings.

1790 _____. *Yoga for Long Life*. London: Thorsons, 1997.

A practical workbook with suggestions for gentle hatha yoga designed for middle-aged adults. Includes information on diet and nutrition. Illustrated. Bibliography.

1791 _____. *Yoga Therapy: Safe, Natural Methods to Promote Healing and Restore Health and Well-Being*. London: Thorsons, 1995.

Contents: What is yoga? — How yoga heals — Healing nutrients — Preparing for exercises — Warming-up and cooling-down — Therapeutic exercises — Breathing exercises — Meditative exercises — Hygienic practices — A-Z of symptoms and treatments. Illustrated. Bibliography.

1792 **Wenig, Marsha**. *Yogakids: Educating the Whole Child Through Yoga*. New York: Stewart, Tabori & Chang, c2003.

This is one of the best books on yoga for chil-

dren. In a friendly style, Wenig introduces yoga through games and activities designed to stimulate children's verbal, spatial, and artistic skills as well as teach respect for self and others. Includes information that parents, teachers, and caregivers can easily follow on 50 poses, anatomy, age-specific development, and yoga for children with special needs. Of interest is Wenig's explanation of how yoga can be used to enhance learning using the Multiple Intelligences Theory of Howard Gardner. Illustrated with color photographs. Wenig founded YogaKids International.

1793 **Wentworth, Julie**. *Love & Light: Yoga for Cancer, HIV/AIDS & Other Illnesses*. Malvern, Vic. [Australia]: Julie Wentworth, 2003.

1794 **Werner, Karel**. *Yoga and Indian Philosophy*. Delhi: Motilal Banarsidass, 1998.

An accessible, informative introduction to yoga philosophy and its relation to other schools of Indian thought. Contents: Introduction — The existential situation of man as reflected in European and Indian thought — The nature of the world: a survey of Indian cosmology — Man, his essence and destiny — Indian conceptions of salvation or final freedom — Yoga, its origin, purpose and relation to philosophy — Schools of yoga — Yoga in the modern world. Bibliography.

1795 _____, **editor**. *The Yogi and the Mystic: Studies in Indian and Comparative Mysticism*. London: Curzon Press; Riverdale, MD: Riverdale Co., 1989. Also, Richmond [England]: Curzon Press, 1994 / Worcester [England]: Billing & Sons, 1989.

Selected papers dealing with the mystical dimension in Indian spiritual traditions presented at various Symposia on Indian Religions held between 1975 and 1987. Includes "Mysticism and Indian Spirituality" by Karel Werner which touches on the origins of the yogic path; "The Longhaired Sage of RV 10, 136: A Shaman, a Mystic or a Yogi?" by Karel Werner which contains the text, translation, and analysis of various interpretations of the hymn of the *muni*, the wandering ascetic, in ancient India; "Yoga Philosophy and Jung" by F. W. J. Humphries; and, "Yoga, Mysticism and a Model of Comparative Religion" by Andrew Rawlinson. Includes a helpful glossary. Bibliographical references.

1796 **Whicher, Ian**. *Cognitive Samādhi in the Yoga-sūtra-s*. Chennai [India]: Adyar Library and Research Centre, c1997.

In this textual study, Whicher discusses two forms of samādhi distinguished by Patañjali in the *Yoga-sūtra-s*: saṃprajñāta-samādhi, ecstatic experiences in which one has consciousness of mental content or an object, often associated with yogic insight, and asaṃprajñāta-samādhi, or entasy, a state "without [mental or objective] support," a supra-cognitive state. Whicher closely examines the scholarly literature and critiques the various ways in which terms in the *Yoga-sūtra-s* have been interpreted by different commentators. He believes that Patañjali could not have been opposed to the right use of siddhis, or why would he devote the entire third part of his work to these manifestations of power? On the contrary, Whicher points out that the siddhis serve to bring about a more insightful understanding of oneself and the cosmos, but trouble arises when the ego attaches to the products of the siddhis. Reprinted from the Diamond Jubilee issue of *The Adyar Library Bulletin*. Bibliography. Whicher is a professor in religion at the University of Manitoba.

1797 _____. *The Integrity of the Yoga Darśana: A Reconsideration of Classical Yoga*. Albany, NY: State University of New York Press, c1998. Also, (1st Indian ed.) New Delhi: D. K. Printworld, 2000. Available electronically through NetLibrary.

This is a detailed, authoritative analysis of the *Yoga Sutras* that Feuerstein refers to as "a new seminal work that examines with a microscope some of Patañjali's key ideas." Contents: Selected background material on the development of Yoga in early Hindu thought — The term "Yoga" — Yoga in the Vedas — Yoga in the Upaniṣads — Yogic themes in the *Bhagavadgītā* and the *Mokṣadharma* — Yoga and *samādhi* — The pedagogical dimension of Yoga: the practitioner (yogin) and the commitment to practice — The pedagogical dimension of Yoga: the spiritual guide or preceptor (guru) — Concluding remarks — The *Yoga-Sūtra*: introduction and metaphysical perspective — Introduction to Patañjali and the *Yoga-Sūtra* — Distinguishing Sāṃkhya and Yoga, and the transition to the *Yoga-Sūtra* — *Prakṛti* as viewed in the *Yoga-Sūtra* — The *puruṣa*-principle in the *Yoga-Sūtra* — The mind (*citta*): its nature, structure, and functioning — *Citta* — An introduction to *karma*, *saṃskāra*, and *vāsanā* — Introduction to Yoga epistemology — *Vṛtti* — *Kliṣṭa-* and *Akliṣṭ-vṛtti* — *Saṃyoga* — Theory of reflected consciousness in Yoga — A closer look at "perception" in the *Yoga-Sūtra* — Nirodha, Yoga praxis, and the

transformation of the mind — Nirodha: the foundation of Yoga praxis — Nirodha (cessation): annihilation/negation or transformation of the mind? — Abhyāsa (practice) and vairāgya (dispassion) — A preliminary look at the meaning and practice of *samādhi* — Preparation for *samādhi* — An overview of the *Aṣṭānga-Yoga* — Cognitive *samādhi* — *Samādhi*: the heart of Patañjali's soteriological methodology — An analysis of *Yoga-Sūtra* — *Vitarka-samādhi* — *Vicara-samādhi* — *Ānanda-samādhi* — *As mitā-samādhi* — A further look at cognitive *samādhi* — From knowledge to the "aloneness" of the knower — The soteriological role of *saṃskāra* in Yoga — Enstasy (*asaṃprajñata-samādhi*) — "Aloneness" (*kaivalya*): implications for an embodied freedom — A final analysis and assessment of the *Yoga-Sūtra*. Bibliography.

1798 _____. *Patañjali's Metaphysical Schematic: Puruṣa and Prakṛti in the Yogasūtra.* (1st ed.) Chennai India: Adyar Library and Research Centre: Distributor, Theosophical Publishing House, c2001.

Whicher compares classical Sāṃkhya and the Yoga of Patañjali in this detailed, copiously footnoted, highly readable study. Examining the areas where the two systems overlap and where they diverge, he writes that Sāṃkhya and Yoga share a common foundation in the Upanishads, but probably assumed independent identities sometime between 200 B.C.E. and 200 C.E. Accepting the *Yogasūtra* as an older work than the *Sāṃkhya Kārikā* of Īśvara Kṛṣṇa, he notes that "if any borrowing has occurred it is more likely to be on the part of Īśvara Kṛṣṇa." Ultimately, the unique strength and importance of Patañjali's Yoga system derives from its integration of theory and practice. This work offers an excellent summary of the topic, and the convenient explanations of all Sanskrit terms within the text make it suitable for general readers as well as specialists. Reprinted from *The Adyar Library Bulletin*, vol. 63, 1999. See also *Yoga Philosophy in Relation to Other Systems of Indian Thought* by S. N. Dasgupta. Bibliography.

1799 _____ and **David Carpenter, editors.** *Yoga: The Indian Tradition.* London; New York: RoutledgeCurzon, 2003. Available electronically through NetLibrary.

This collection of scholarly essays is intended to provide "a sense of the historical emergence of the classical system presented by Patañjali, a careful examination of the key elements, the overall character and contemporary relevance of the system, as found in the *Yoga Sutras*, and a glimpse of some of the tradition's many important ramifications in later Indian religious history." In "Yoga in the Mahābhārata," John Brockington examines the philosophy and practices which serve as precursors of the eightfold system of yoga codified by Patañjali in the *Yoga Sutras*. David Carpenter finds continuity between traditional practices of Brahman society and Patañjali's conception of yoga. "We do not have opposition here, but accommodation made possible by the common theme of the positive formative role of repeated action." Ian Whicher argues with isolationist and world-negating interpretations of the *Yoga Sutras*. He reads the work as a guide to spiritual practice that integrates the moral and mystical, in which the true goal is not complete cessation of mental activity, but cessation of *misidentification* with thoughts. He presents the state of kaivalya (aloneness) as one of harmony. "Yoga is not simply 'puruṣa-realization,' it equally implies 'getting it right with prakṛti.'" Lloyd W. Pflueger thinks that Patañjali must be placed firmly within the context of Sāṃkhya-Yoga and dualism. He maintains that Indian philosophical systems are pre-modern in structure, content, and practice and, in vivid prose and imagery, he explores the relevance and meaning of Sāṃkhya-Yoga to contemporary concerns. Christopher Key Chapple considers the metaphors of light, luminosity, and clarity in the *Yoga Sutras* and argues against characterizations of yoga as world-rejecting or indifferent to nature. Yoga enables one to attain a "dispassionate yet celebratory consciousness." Vidyasandar Sundaresan studies the accommodation of yoga within the Advaita Vedānta of Śaṅkara. Olle Qvarnström's contribution, "Losing One's Mind and Becoming Enlightened: Some Remarks on the Concept of Yoga in Śvetāmbara Jainism and its Relation to the Nāth Siddha Tradition" looks at the use of the term yoga in non–Hindu traditions and the development of haṭhayogic practices of the Nāth Siddhas. The two concluding essays focus on tantric forms of yoga practice and the role of the body. David Gordon White compares ideas about the subtle body and the chakras in a variety of Hindu and Buddhist texts. Glen Alexander Hayes is also interested in the representation of the subtle body and medieval interpretations of yoga. He discusses yogic ideas about embodiment and liberation and focuses on metaphors of surfaces, fluids, substances, and journeys in the *Amṛtaratnāvalī*, also known as *The Necklace of Immortality.*

1800 White, David Gordon. *The Alchemical Body: Siddha Traditions in Medieval India.* Chicago; London: University of Chicago Press, 1996.

The complex spiritual world of medieval India unfolds in this insightful, thoroughly researched study of a neglected field of Hindu tantrism. In his review, David N. Lorenzen said this book will long remain a definitive study of religious alchemy in South Asia (*American Anthropologist*, vol. 99, no.4). Michael D. Rabe believes that comparison with Mircea Eliade is fully justified (*The Journal of Asian Studies*, vol. 57, no. 2). The Siddha ("realized, perfected one") tradition flowered in the twelfth century and flourished for several centuries thereafter before waning in the present day to the rumored existence of hard-to-find practitioners. "The Siddhas, the Yogis, of medieval India were both alchemists (Rasa Siddhas) and pioneers of haṭha yoga (Nāth Siddhas). Yoga and alchemy were complementary, interpenetrating disciplines for the medieval Siddhas. The Rasa Siddhas and Nāth Siddhas, if they were not one and the same people, were at least closely linked in their practice." In setting out to prove this thesis, White studied numerous unpublished texts held in Indian libraries, spoke with Indian and Western authorities, and traversed India searching for living alchemists. He focuses on the Nāth Siddhas and brings a fresh perspective to his examination of textual and oral traditions and balances his erudition with wit and humor. In his blurb, Richard Shaw writes that the writing style is fresh and "peppered with charming Americanese." Medieval alchemists are described as "quicksilver entrepreneurs," and White has a very original translation of Patanjali's [second verse] *yogas cittavritti nirodhah* as "preventing thought from going around in circles." White includes an interesting account of geographic centers of power, such as healing springs and sacred mountains, and explores the political, social, and economic role played by the yogis, Nāth Siddhas, and ascetic orders in the Hindu world, especially in northern India. Although he did not study with a guru, the author compares the twelve years of research involved in the writing of this book to the traditional length of time involved in completion of yogic sādhanas. Students of Asian culture and religions as well as general readers will find the book fascinating and informative. Contents: Note on transliteration — Abbreviations — Indian paths to immortality — Categories of Indian thought: the universe by numbers — The prehistory of Tantric alchemy — Sources for the history of Tantric alchemy in India — Tantric and Siddha alchemical literature — Tantra in the Rasārṇava — Corresponding hierarchies: the substance of the alchemical body — Homologous structures of the alchemical body — The dynamics of transformation in Siddha alchemy — Penetration, perfection, and immortality — Epilogue: The Siddha legacy in modern India. Includes 167 pages of detailed endnotes plus an extensive bibliography. White is professor of religious studies at the University of California, Santa Barbara.

1801 _____. *Kiss of the Yogini: "Tantric Sex" in its South Asian Contexts.* Chicago; London: University of Chicago Press, 2003.

Contents: Note on Transliteration — Abbreviations of titles of Sanskrit works — Tantra in its South Asian contexts — The origins of the yogini: bird, animal and tree goddesses and demonesses in South Asia — The blood of the yogini: vital and sexual fluids in South Asian thought and practice — The mouth of the yogini: sexual transactions in Tantric ritual — The power of the yogini: Tantric actors in South Asia — The consort of the yogini: South Asian Siddha cults and traditions — The flight of the yogini: fueling the flight of Tantric witches — The sublimation of the yogini: the subordination of the feminine in high Hindu Tantra — The Tantra new millennium. Bibliography

1802 White, Ganga with **Anna Forrest.** *Double Yoga: A New System for Total Body Health.* Harmondsworth, Middlesex, England; New York: Penguin Books, 1981. Also, Santa Barbara, CA: White Lotus Foundation, 1981.

The Double Yoga system created by Ganga White works with partners to deepen stretches, improve balance, heighten attention, increase attunement, and enhance non-verbal communication skills. "When two people hold a pose together, each partner experiences more energy than he or she contributes and many subtle lessons of relationship are demonstrated." Over 100 poses are described and illustrated in photographs, with examples of correct and incorrect position and alignment. Ganga White, president of the White Lotus Foundation, and Anna Forrest are internationally recognized yoga teachers and teacher-trainers.

1803 White, John, editor. *Kundalini, Evolution, and Enlightenment.* (1st Paragon House ed.) St. Paul, MN: Paragon House, 1990.

A comprehensive, insightful, and informative anthology of essays from leading experts on kundalini, including personal accounts, results of scientific research, traditional views, and advice. Recommended for anyone interested in understanding the principles underlying the latent energy known as kundalini and the surrounding controversies. Contributors include: Swami Ajaya, Itzak Bentov, Roy Eugene Davis, Erik Floor, Gurucharan Singh Khalsa, Swami Muktananda, Philip Lansky, M. P. Pandit, Swami Rama, Swami Sivananda Radha, Lee Sannella, John Scudder, John White, and Ken Wilber.

1804 White, Ruth. *Working with Your Chakras.* London: Judy Piatkus, 1993. Also, York Beach, ME: Weiser Books, 1994.

A basic guide to the chakra system with information on simple exercises, meditations, and visualizations.

1805 Whiteaker, Stafford. *Best Yoga Centres and Retreats.* London: Rider, 2003.

Information on yoga retreats in Great Britain, Ireland, and other locations in Europe.

1806 Whitford, Rebecca and **Martina Selway.** *Little Yoga: A Toddler's First Book of Yoga.* (1st American ed.) New York: Henry Holt and Co., c2005. Also, London: Random House Children's Books, 2005.

This simple book on yoga for young children encourages a playful practice with bold, colorful illustrations of nine postures, helpful instructions, and tips for parents.

1807 Whitwell, Mark. *Yoga of Heart: The Healing Power of Intimate Connection.* New York: Lantern Books, 2004.

Whitwell acknowledges the profound influence of T. Krishnamacharya, his son T. K. V. Desikachar, and U. G. Krishnamurti in his life, and his distillation of their teachings, embodied in this book, represents a liberating antidote to the modern commercialization of yoga. He gently guides the reader away from a problem/solution model of practice and explains that yoga is not an attainment, but rather a means to participate in life in the form it is already given. He understands yoga as a natural movement of life and works toward helping yoga mature beyond the current fitness-based hybridization that is wildly popular in the West. The principles that he has developed over a lifetime of practice are presented early in the book in 44 thought-provoking aphorisms he calls *Hridayayogasutra*, the Heart Sutra, and the following chapters expertly clarify and expand his ideas. Central to Whitwell's concept of yoga is the importance of breath; he sees physical practice as essentially about free participation in the breath. "To be with the breath is to be with *that* which is breathing us. The body remains soft and structured around the breath movement and the moving anatomy serves the breath process." Likewise, adapting practice to suit the individual and a robust relatedness in life are also essential. He explores the ways in which yoga itself can create suffering through obsessive striving for perfection based on cultural imperatives. Some yoga teachers also contribute to this dynamic by presenting partial explanations and standardized practices that fail to address individual needs and situations. Good yoga teachers on the other hand teach in a way that immediately puts people in touch with their own being without promoting unnecessary or unrealistic goals that generate doubts. Good teachers help students use the mechanics of anatomy to move the breath; they observe students and assess relative strength in different areas of the body in order to show students how to modify postures to make breath the central feature. The injurious tendency to swing on the joints, using momentum alone to move into postures, should be avoided. "The importance of asana is its energetic function, not what it looks like. What the practitioner actually feels is primary. How the asanas looks outwardly is of secondary importance." This book offers a unique understanding and approach to yoga that should be of interest to practitioners at all levels. Illustrated. Glossary.

1808 Widdowson, Rosalind. *Yoga for Pregnancy.* London: Hamlyn, 2001. Reprinted 2003. Also, London: Chancellor Press, 2002 / Minnetonka, Minn.: Creative Publishing International, 2001.

An excellent guide to safe and effective yoga postures and breathing techniques for each stage of pregnancy. Includes recommendations on how to relieve physical discomforts, such as morning sickness, digestive upsets, fatigue, urinary problems, cramps, constipation, backache, fluid retention, and high blood pressure. Easy-to-follow instructions are accompanied by clear, color photographs. Readers will appreciate the safety precautions listed in sidebars. Bibliography.

1809 _____. *Yoga Made Easy.* London: Hamlyn, c1982. Also, London: Treasure Press, 1987. Re-

printed 1988, 1989. Published as: *The Joy of Yoga.* Garden City, N.Y.: Doubleday, 1983.

Introduces basic postures for dealing with specific health conditions, such as headaches, insomnia, and high blood pressure. Other brief sections are devoted to yoga in pregnancy, yoga for children, eye exercises, warming exercises to improve circulation, exercises for disabled persons, postures to improve athletic performance, meditation, and healthy eating. Widdowson uses her own names for many of the postures which are demonstrated by a heterogeneous group of models. Illustrated.

1810 **Widman, Erin**. *Sleeping Bag Yoga: Stretch! Relax! Energize! for Hikers, Bikers & Paddlers.* Seattle, WA: Sasquatch Books, 1999.

This handbook is aimed at hikers, backpackers, cyclists, and paddlers and includes simple, straightforward instructions for 20 postures to help maintain a basic practice outdoors. Illustrated.

1811 **Wiesner, Jane**. *Magic Me: Yoga, a Magical Gift for All Ages.* South Yarra, Vic. [Australia]: Michelle Anderson Publishing, 2004.

1812 _____. *Who Am I? Yoga for Children of All Ages.* South Yarra, Vic. [Australia]: Michelle Anderson Publishing, 2003.

1813 **Wiggins, Louise**. *First Steps to Yoga.* Stepney, South Australia: Axiom Publishing, 1999.

1814 _____. *Growing Younger with Yoga.* Stepney, South Australia: Axiom Publishing, 2001. Also, London: Grange, 2001.

A basic guide to yoga for persons who are middle-aged and older, with photographs of models who range in age from 50 to 80 demonstrating the asanas.

1815 **Williams, Patrick Gresham**. *The Spiritual Recovery Manual: Vedic Knowledge and Yogic Techniques to Accelerate Recovery.* Palo Alto, Calif.: Incandescent Press, c2002.

Draws heavily on the teachings of Maharishi Mahesh Yogi to chart a down-to-earth, practical course for addicts and adult children of dysfunctional families in recovery and rebuilding one's life.

1816 **Williamson, Elysabeth**. *The Pleasures and Principles of Partner Yoga.* (1st ed.) Arvada, CO: Wisdom Arts, 2004.

The practices presented in this book were developed over a ten-year period during which Williamson worked with students and fellow practitioners to create poses that could be used as tools for experiencing connection, balance, compassion, and trust. Over 60 poses are clearly described and illustrated with striking photorealist drawings. They range in difficulty from simple poses that can be done with anyone to more challenging poses that require a greater degree of flexibility and strength, but which are not beyond reach. Stretching, counter-stretching, and working with the body weight of another person adds an interactive dynamic to traditional asanas while enabling each person to explore their own emotions, internal conflicts, and trust issues. It also looks like fun. Glossary.

1817 **Willis, Jennifer Schwamm, editor**. *The Joy of Yoga: How Yoga Can Revitalize Your Body and Spirit and Change the Way You Live.* New York: Marlowe, c2002.

A compilation of essays, including Moving into stillness by Erich Schiffmann; Living yoga: translating Patanjali's *Yoga Sutras* into everyday life by Judith Lasater; Interview with Gary Kraftsow by Philip Self; The meaning of brahmacharya by Adrian M. S. Piper; and excerpts from *The Heart of Yoga* by T. K. V. Desikachar; *Raja-Yoga* by Swami Vivekananda; *Yoga Mind, Body & Spirit* by Donna Farhi; *The Tree of Yoga* by B. K. S. Iyengar; *Yoga and the Quest for the True Self* by Stephen Cope; *Yoga and Psychotherapy* by Swami Rama, Rudolph Ballentine, and Swami Ajaya; *The Complete Yoga Book* by James Hewitt; *The Bhagavad Gita* translated by Stephen Mitchell; and, *Svestasvatara Upanishad* translated by Juan Mascaró. Bibliography.

1818 **Wills, Pauline**. *Chakra Workbook: Rebalance Your Body's Vital Energies.* Boston, MA: Journey Editions, 2002. Also, Dublin: New Leaf, 2002.

A practical guide to the chakras in which Wills explains how to have a direct experience of the subtle energy body. Describes the location and function of the seven major chakras and how they influence physical, mental, and emotional health and well-being. Presents a wide variety of techniques — yoga postures, breathwork, meditation, mantras, working with color — intended to balance and revitalize the chakras.

1819 _____ and **Theo Gimbel**. *16 Steps to Health and Energy: A Program of Color & Visual Meditation, Movement & Chakra Balance.* St. Paul, Minn.: Llewellyn, 1992. Also, [London]: Quantum Publishing, 1992.

1820 Wills, Vickie. *Ashtanga Yoga.* New York: Sterling, 2002. Also, London: Connections, 2002 / New York: Barnes & Noble, c2004.

An introduction to Ashtanga Yoga with instructions and illustrations in the Flowmotion style which utilizes strobe-like, wide-format photographs to illustrate range of movement in each posture with key stages highlighted.

1821 Wilson, Annie and **Lilla Beck.** *What Colour Are You? The Way to Health Through Colour.* Wellingborough, Northamptonshire [England]: Turnstone Press, 1981. Also, San Bernardino, Calif.: Borgo Press, 1986 / Wellingborough, Northamptonshire [England]: Aquarian Press; New York; Distributed by Sterling Publishing, 1987.

Describes methods to enhance simple yoga postures with an awareness of color.

1822 Winding, Eleanor. *Yoga for Musicians and Other Special People.* Sherman Oaks, Calif.: Alfred Publishing, 1982.

1823 Winfield, Carol L. *Yoga in the Morning, Martini at Night, or, The First Three Score and Ten are the Hardest.* Bloomington, IN: AuthorHouse, 2001.

"Today, I blow my now octogenarian mind as I perform the leg exercise in conjunction with a 20–40 minute routine of Kripalu Yogic stretches, breathing and meditation. I teach yoga to 'The Minimums' (3–8 year olds), and 'The Maximums' (those over 60). At eighty-two, I am in my prime and grow 'primer' yearly."

1824 Wing, Anup. *The Awakening of Love: An Experience of Bhakti Yoga.* Lenox, MA: Kripalu Publications, c1993.

A fervent disciple describes the experience of Bhakti Yoga, the yoga of love, devotion, and reverence, and experiences with his guru, Amrit Desai.

1825 Wolf, Fred Alan. *The Yoga of Time Travel: How the Mind Can Defeat Time.* Wheaton, Ill.: Quest Books/Theosophical Publishing House, 2004.

Wolf, a physicist and recipient of the National Book Award for Science in 1982 for *Taking the Quantum Leap*, here writes of a world of radical possibilities the existence of which has been long known by yogis, but which is more and more being confirmed by modern scientists. The importance of consciousness as an element in physics is growing, and the ancient yogis were there first. Writing for a general audience, he makes complex ideas about the underpinnings of the universe comprehensible. He explains how mind creates the experience of time and how, by dissolving the ego and linear thought patterns through such techniques as yoga and meditation, one can experience "sacred time." He recognizes the difficulty of writing about time and space in language that is based in "metaphors arising from our experience, which of course is embedded in space and time," but he appears to be more intrigued than frustrated by the conundrum. Reviewer Arnold Mindell writes in his blurb, "Wolf is at the forefront of creating a new integral science that includes psychology, physics, and spiritual thinking. In *The Yoga of Time Travel*, he makes concepts such as black holes, the space-time continuum, and parallel universes something we can feel." A fascinating and thought-provoking book.

1826 Wolfe, Lisa M. *YogaBand: An Exciting and Challenging New Yoga Workout.* Terre Haute, Ind.: Wish Publishing; Indianapolis, Ind.: Distributed in the U.S. by Cardinal Publishers Group, c2004.

Combines yoga poses with the use of exercise resistance bands to increase stretch, intensity, and challenge. Opens with an explanation of the benefits of yoga and goes on to discuss preparation for a YogaBand workout, special considerations and cautions, breathing techniques, and sample routines. Illustrated.

1827 Wolfe, W. Thomas. *And the Sun Is Up: Kundalini Rises in the West.* Santa Fe, NM: Sun Publishing, 1987.

Beginning with a review of the physiological, mental, and spiritual effects of Kundalini awakening in the Hindu tradition, Wolfe continues with a detailed description of his own experiences with Kundalini energy, a discussion of necessary steps in the preparation for Kundalini awakening, obstacles one may encounter, and thoughts on the evolutionary function of Kundalini. He speculates on Christ's Kundalini experience ("the coming of the dove") and how his spiritual energy was transmitted to others, finding evidence in the Bible that the Kundalini event is the start of a spiritual process which is open to all.

1828 Wong-Sanchez, Sandy and **Tony Sanchez.** *The Yoga Science Box: Physical Education & Academic Curriculum: Grades K–5 Teacher's Manual.* San Francisco, Calif.: United States Yoga Association, c1999.

The Yoga Science Box program was designed for use in the San Francisco school system and presents multi-disciplinary lesson plans to teach "athletic yoga" and fulfill the physical education and academic curriculum requirements of the California Department of Education. Postures are not illustrated.

1829 **Wood, Bliss.** *Empowering Your Life with Yoga.* Indianapolis, IN: Alpha Books, c2004.

"Asanas are created situations of stress in which we learn to integrate our body, mind, and breath to work through areas of fear, rigidity, and self-imposed limitations. As our body becomes more flexible, so does our mind." This book looks at yoga as a journey of self-discovery in which the practitioner learns to trust the wisdom of the body and relax into life. Each chapter is tied to a different theme, such as energy, discipline, compassion, change, strength and courage, stretching ourselves, balance, healing, and breath, and includes a focused discussion of one yoga pose and how it relates to the content of the chapter, discussion of benefits and cautions, empowerment exercises, personal stories, and mantras for daily living. Enjoyable and well-written, readers can dip into individual chapters or read the book straight through. Concludes with a brief list of resources, including books, compact discs, videos, and Web sites. Illustrated with line drawings. Glossary. Wood is a certified Ananda Yoga instructor.

1830 **Wood, Ernest.** *The Occultism and Spiritualism of the Hindus: Practical Guidance on Raja Yoga, Hatha Yoga, Concentration, Meditation and "Spiritualism": The Science of Contacting the Spirits of the Other World.* Delhi: Indian Publications, 1999.

Part I, Hindu Occultism, contains a revised version of *The Occult Training of the Hindus* (1931) which explains Raja Yoga and Hatha Yoga and provides practical guidance on concentration and meditation. Part II, Hindu Spiritualism, contains an unpublished manuscript "A Complete Guidance on Hindu Spiritual Culture."

1831 _____. *Raja Yoga: The Occult Training of the Hindus.* [Whitefish, MT]: Kessinger Publishing, [2005?]. Originally published: Chicago: Theosophical Publishing House, [1927?]

Contents: The seven schools of yoga — The yoga of will and freedom of Patanjali — The yoga of love and union of Shri Krishna, the king — The yoga of thought and understanding of Shri Shankara — Practical concentration and meditation.

1832 _____. *Seven Schools of Yoga: An Introduction.* Wheaton, Ill.: Theosophical Publishing House, 1988. Originally published as: *The Occult Training of the Hindus.* Madras [India]: Ganesh; New York: Tantrik Press, 1931.

Wood examines distinguishing features, similarities, and differences in emphasis in Raja Yoga, Karma Yoga, Jnana Yoga, Hatha Yoga, Laya Yoga, Bhakti Yoga, and Mantra Yoga. This small volume serves as a good introduction to different yogic disciplines, although the important concept of prana is given relatively little attention. "This word is translated 'breath,' but various descriptions of its five kinds operating in various parts of the body would indicate that it means not only the ordinary breathing, but also some other functions of air in the body, or perhaps of etheric currents of some kind." Occasionally displays a gender bias not uncommon in the time period of the original publication. Lacks an index.

1833 _____. *Yoga.* Harmondsworth, Middlesex [England]: Penguin, (1982 printing). Originally published: Baltimore: Penguin Books, 1959.

Wood's *Yoga* is a rich and accessible guide of great breadth and comprehensiveness based upon exhaustive research of the leading classical Sanskrit texts and supplemented by his own experiences with yogis and practitioners during his many years in India. He presents essential yogic philosophical concepts and offers the yogic perspective on psychology. As he examines different yogic paths described in ancient texts, he observes that the effects of the various types of yoga are much the same although the methods to achieve them differ. The goal of yoga, he writes, is "the discovery of the indefinable" where one understands that there is no distinction between knower and known. "In practice the successive yogas form a staircase, as it were, but when one comes to the top, having achieved a perfectly harmonious human condition, there is then not another step but a new platform of being, which is at the same time a release from the labors and limitations of the stairway. At the same time it is self-realization, or the discovery of one's own true nature." He discusses the eight limbs of Patanjali's yoga and leads the reader through detailed descriptions of the techniques of concentration and meditation, pranayama, and the action of kundalini. He proposes an approach to meditation that

differs from the method commonly taught today in which beginners are instructed to focus on the breath. Wood writes that one should forget all about the breath and focus the concentration on objects or ideas. An important reference for any practitioner. Contents: They why and how of yoga — The goal of yoga — The ethics and morality of yoga — Yoga and the intellect — The breathing practices of yoga — The postures of yoga — Sense-control, purifications, and other practices — The latent body-power of yoga — The journey and goal of the latent power — Yoga and vitality — The use of sounds in yoga practice — The yoga of the Bhagavad Gītā — The basic philosophy of yoga. Glossary. Bibliography. Born in England, Wood spent many years as an educator in India, studied yogic and Vedantic philosophy, and served as president of the American Academy of Asian Studies.

1834 Wood, Lucille with **Di Lucas**. *Yoga for You: Gita Yoga in Theory and Practice*. Melbourne, Australia: Dolphin Press, 1994.

This book presents a program of ten sequential postures designed to balance hormones, tone the nervous system, increase stamina, and reduce tension. Gita Yoga, developed by Margit Segesman in the 1950s, combines scientific research with traditional practice and is intended to deal with specifically modern stresses. "We are not living on a tranquil mountainside, able to spend hours in deep meditation, nor are we a community where others provide for our needs whilst we practice postures for hours every day to reach physical perfection." After brief background information on the history and purpose of yoga, provides step-by-step instructions, benefits, focus, and tips for alignment. Stick figures diagram the stages of each pose and pencil drawings illustrate the finished asana.

1835 Woodroffe, John. *Introduction to Tantra Śāstra*. Madras, India: Ganesh & Co., 2004. Also, Delhi: Shivalik Prakashan, 2005.

Contents: Mount Kailāsa — Śiva and Śakti — Guṇa — The world (lokas) — Inhabitants of the worlds — Varṇa — Āśrama — Macrocosm and microcosm — The ages — The scriptures of the ages — The human body — The three temperaments — Guru and siṣya — Initiation: dīkṣa — Abhiṣeka — Sadhana — Worship — Yoga — Sin and virtue: karma — Four aims of being — Siddhi.

1836 _____. *Principles of Tantra: The Tantra-Tattva of Śrīyukta Śiva Candra Vidyārṇava Bhattacārya Mahodaya*. (6th ed.) Madras [India]: Ganesh & Co., 1986. (7th ed.) 1991. Originally published: London: Luzac, 1914.

A translation of the *Tantratattva* with extensive introductory material and commentary by Woodroffe. "This work, by an Indian Pandit, is a presentment, the first of its kind, of the principles of that development of the Vaidika Karmakāṇda which, under the name of the Tantra Śāstra, is the scripture (Śāstra) of the Kali age. This Śāstra, together with its accompanying oral tradition, is the voluminous source of the greater part of the Hindu ritual, Hathayoga, and the various forms of spiritual training which pass under the generic term 'Sādhana.'"

1837 _____. *The Serpent Power: Being the Ṣaṭ-Cakra-Nirūpaṇa and Pādukā-Pañcaka: Two Works on Laya-Yoga* / Translated from the Sanskrit, with introduction and commentary by Arthur Avalon (Sir John Woodroffe). (7th ed.) Madras: Ganesh & Co., 1981. Reprinted 1986, 1995, 2000 / Madras: Ganesh; Bourne End: Ramakrishna Vedanta Centre [distributor], 1989 / New York: Dover Publications, [200-?]. Originally published: London: Luzac, 1919.

This early, very thorough, and detailed study of the Tantric system and Kundalini yoga continues to serve as a foundation for understanding the doctrine of the chakras and Kundalini for Western readers. The introduction takes up the greater part of the book and covers the theoretical basis for Kundalini, the eight limbs of Patanjali's *Yoga Sutras*, study of mantras, and the chakras. Chakras are described as key places of energy exchange in the body that serve simultaneously as modes of spirituality and physicality. Concentrated prana directed to the muladhara chakra (root chakra) stimulates kundalini energy to rise in the body, opening new channels of activity in all the energy centers of the body. The second part of the book contains his translations of and commentaries on two important Tantric documents, the *Ṣaṭ-Cakra-Nirūpaṇa* ("Descriptions of and Investigation into the Six Bodily Centers") and *Pādukā-Pañcaka* ("Five-Fold Footstool of the Guru"), in which he subjects the imagery to a thorough analysis. Woodroffe's research was grounded in a lifetime of intensive study of source materials. He provides a critical review of other works on Kundalini yoga and points out many inaccuracies in various accounts. This book remains an invaluable resource.

For an excellent introduction to this work, see *Kundalini Yoga: A Brief Study of Sir John Woodroffe's The Serpent Power* by M. P. Pandit. Born in 1865, Woodroffe studied at Oxford, served as an advocate at the High Court of Calcutta, and was a fellow and Tagore Law Professor at Calcutta University. He made it a point to use his own name in those publications for which he was solely responsible; when he translated texts with the help of Indian scholars his pseudonym was Arthur Avalon. In *Artistic Form and Yoga in the Sacred Images of India* (Princeton University Press, 1984), Heinrich Zimmer acknowledged the importance of Woodroffe's work in his own research. Referring to him as a pioneer in Indic studies, Zimmer wrote, "Arthur Avalon has rendered great service by rescuing this inexorably darkening world from the gathering dusk and by bringing it under the lamplight of the scholarly intellect; it was he, first and foremost, who opened up this world to western inquiry, and the present limited study would not have been possible without his epoch-making, pioneering work in textual edition, translation, and the writing of introductions, for all of which he enlisted the aid of native Indian colleagues." Illustrated.

1838 **Woodward, Kimm** and **Ron Edwards.** *Animistic Yoga.* Kuranda, Qld., Australia: Rams Skull Press, c1984.

Contains directions for over 80 postures illustrated with sketches of nude models as an alternative to the depiction of yoga as "half-baked calisthenics" which diminish the naturalistic aspects of the asanas. Quotations and poems accompany the text.

1839 **Worby, Cynthia.** *The Everything Yoga Book: Improve Your Strength, Flexibility, and Sense of Well-Being.* Avon, Mass.: Adams Media, c2002.

An introduction to hatha yoga with detailed instructions for over 80 postures, pranayama, relaxation, and meditation techniques, as well as brief background information on history and types of yoga, benefits, contraindications, principles of anatomy, and creating a personal practice. The concluding chapter suggests appropriate asanas for pregnancy and delivery, menstruation, and menopause in addition to special applications of yoga to deal with scoliosis, sciatica, multiple sclerosis, and side-effects of cancer treatments. The b&w photographs are abundant, but they tend to be small and poorly reproduced. Bibliography.

1840 _____. *Everything You Need to Know About Yoga.* Newton Abbott [England]: David & Charles, 2004.

1841 *Workshop on Biomedical Technology for Clinical Research in Yoga (2nd February, 1994)* / Conducted by Defence Institute of Physiology and Allied Sciences Lucknow Road, Timarpur, New Delhi in conjunction with 2nd National Conference on Yoga Therapy: Diabetes, Hypertension and Cardiovascular Diseases (3–5 February, 1994). New Delhi: Central Research Institute for Yoga, 1994.

Contents: Yoga and health / W. Selvamurthy — Monitoring of diabetes mellitus / B. K. Goel — Markers of hypertension and cardiovascular diseases / L. M. Srivastava — Measurement of energy expenditure, exercise tolerance and body flexibility / V. S. Ray — Behavioral markers and their measurement: personality profile / K. Ramachandran — Cognitive functions: measurement and interpretation / P. M. Gopinathan.

1842 **World Congress Yoga and Ayurveda.** *The 1st World Congress Yoga and Ayurveda: Man — Medicine — Society: Republic of San Marino, June 8–11, 1985.* Biellese [Italy]: International Association Ayurveda & Naturopathy, 1985.

1843 **Worthington, Vivian.** *A History of Yoga.* London; Boston: Routledge & Kegan Paul, 1982. Also, London: Arcana, 1989.

Although the earliest evidence of yoga activity has been dated to the third millennium B.C.E. with the discovery of ancient clay seals depicting yogic poses, yoga is believed to have existed long before that time. This book provides good information about the origins and development of yoga over the centuries, while correcting misconceptions about what yoga is and where it came from. Worthington deftly traces the influence of yoga ("a kind of perennial philosophy") in various Asian cultures and demonstrates how it has always lived alongside official religions at different times throughout history. Discusses the various types of yoga and provides short synopses of classic yoga texts. "The Sutras are merely indications, words strung on a thread, providing the absolute minimum of grammatical support.... They are meant to be meditated upon."

1844 **Wright, Jeff.** *Dubuque Yoga.* Orlando, FL: Rivercross Publishing, c2000.

Wright's style is easy and conversational in this presentation of the lessons he has learned through

many years of practicing and teaching yoga. In a series of short essays he describes a committed, unpretentious practice rooted in Midwestern values and an environment of open skies and large, flowing rivers. Some pieces are poetic, others are more technical, but it is intended to be "a collection of ideas that might help a student settle into a yogic direction."

1845 Wulliemier, Ferdinand. *Psychology & Its Role in Spirituality.* (1st ed.) Molena, GA: Shri Ram Chandra Mission, 1996.

After reviewing the role of psychology in the West and psychological aspects of yoga practice, this book discusses a spiritualized psychology that is compatible with Sahaj Marg principles. Glossary. Bibliography. Wulliemier, a professional psychiatrist and psychotherapist, served on the faculty of the Sahaj Marg Research Institute in Hyderabad.

1846 Wyder, Heidi. *Kriya Yoga: Four Spiritual Masters of Kriya Yoga and a Beginner.* Grüsch, Switzerland: Kriya Source Publishing, c2003. Also, New Delhi: Penguin Books India, 2005.

Wyder interweaves a fascinating personal account of travels in India and her study of Kriya Yoga with the teachings of spiritual masters, including Lahiri Mahasaya, his son, Tinkari Lahiri, grandson Satya Charan Lahiri, and Guruji (Prakash Shankar Vyas). Noting that Kriya Yoga has been subjected to changes and omissions since its arrival in the West, she draws heavily on diaries and authorized biographical material in her account of Lahiri Mahasaya and his descendents and attempts to separate fact from fiction. Her explanations of technical and scientific details of the stages of Kriya Yoga are clear and easily understood. "The value of this technique which Babaji left as a gift to mankind through Lahiri Mahasaya is inestimable. Soon after learning about Kriya Yoga, I told Guruji how willingly I would exchange any amount of riches for initiation. Even if I were a billionaire. He only laughed. 'You don't understand,' he said. 'If I give you Kriya, I am giving you everything!'" Glossary. Bibliography.

1847 Yadav, Y. P. and **Rachana Yadav.** *Art of Yoga.* New Delhi: Friends, 2003.

Contents: Know about yoga — History of yoga — Introduction of yoga — Physical yoga — Yogic suksham vyayama — Surya namaskar — Yogasana — Breathing yoga — Pranayama — Bandhas and mudras — Mental yoga — Stress and relaxation — Dharana, dhyana, and samadhi — Tratak — Mantras — Prana, nadis, kundalini shakti and the seven chakras — Yogic diet–Yoga for students — Appendix: Five-week course.

1848 Yamashita, Koichi. *Pātañjala Yoga Philosophy with Reference to Buddhism.* Calcutta, India: Firma KLM, 1994.

Early in this detailed study, Yamashita notes the similarity of expression and exchange of ideas between Yoga philosophy and Buddhism. Although he believes it is difficult to determine "who of the two was the borrower," he concludes that Patañjali and Vyāsa utilized Buddhist ideas for elaborating the Yoga system of thought. In the first chapter, he examines the theory of pariṇāma, defined as change, or the existential form of change of phenomena, in Yoga and Sāṃkhya philosophy. Chapter two deals with the pariṇāma theory in terms of mental phenomena of the mind and the material phenomena of the world. The third chapter looks at similarities and differences between the theory of citta (mind) as presented in yogic scripture and Buddhist texts. The fourth chapter focuses on perception, noting that Vyāsa attempts to prove the reality of external objects and refute Buddhist ideas of reality. In the concluding chapter, Yamashita compares theories of special perception achieved in states of samadhi in yoga philosophy and Buddhism. Based on the author's dissertation, "*Studies in the Formation of the Analysis of Mind in Pātañjala Yoga Philosophy and Buddhism.*" Although many Sanskrit terms are explained in the text, the book also includes a glossary of important technical terms. Appendices sketch the development of fundamental Sāṃkhya thought and theories of time in Pātañjali's *Yoga-sūtra.* Bibliography of original and secondary sources; extensive endnotes.

1849 Yeats-Brown, Francis. *Yoga Explained.* Delhi, India: Pilgrims Book House, 1998. Originally published: London: Victor Gollancz, 1937 / New York: Viking Press, 1937.

An interesting period piece from the 1930s on yoga philosophy and practice.

1850 Yee, Rodney and **Nina Zolotow.** *Moving Toward Balance: 8 Weeks of Yoga with Rodney Yee.* Emmaus, PA: Rodale, 2004.

"Learning to focus your mind on your body as well as your breath as you practice your postures and to feel, observe, and be present with all your sensations is what distinguishes the practice of yoga

from an exercise system." Yee, a world-renowned yoga teacher, presents an eight-week program of yoga postures, breath awareness, and meditation designed to move the reader safely and easily into a personal practice. Each section focuses on particular areas of the body and explores a different concept in depth: Being present (Standing poses)—Awakening connection (Sun Salutation)—Opening into vulnerability (Backbends)—Allowing receptivity (Twists)—Facing the unknown (Handstand, Shoulderstand)—Turning inward (Forward bends, Restorative poses)—Changing orientation (Headstand)—Moving into balance (Sequencing). Includes instructions for three versions of over 70 poses, from simple and supported to full expression. Sensitive to the temptation to go as deeply as possible into each pose, Yee suggests that the reader discover which variation feels more integrated. "In which variation do you have a sense of your entire being, with no single element becoming so prominent that it becomes your only focus?" Encourages the use of props in order not to compromise alignment and to ensure physiological and emotional benefits. He discusses anatomical relationships and ways to observe what is happening in the body in each of the poses. With heart and humor, Yee offers suggestions for overcoming inertia and motivating oneself to practice. Closing chapters introduce partner poses, suggestions for practicing with physical limitations, and guidelines for sequencing postures to awaken the body "energetically and anatomically." Well illustrated.

1851 _____ and _____. *Yoga: The Poetry of the Body.* (1st ed.) New York: Thomas Dunne Books/ St. Martin's Griffin, c2002. Also, London: Vega, 2003.

Compiled from notes scribbled by Zolotow during class with Yee, taped conversations between the two, and comments he made while demonstrating all the poses, this book offers instruction combined with personal reflections on yoga philosophy and practice. It is highly readable and filled with practical information and thought-provoking insights. Organized in a way that allows the reader to work through it sequentially or dip into it randomly, the book first describes eight short sequences (Playful, Falling, Grounding, Alignment, Breath, Resistance, Relaxation, and Movement practices) that promote exploration of the relationship between the mind and body. "Let your mind take different shapes just as your body does. Can you play with your body-mind, with the way you are used to thinking about your body?" The tone is always encouraging as Yee explains how to suspend thoughts of getting it right and just listen and respond to what is happening in the body. Forty-five basic postures are given a deeper treatment with concise instructions and a final thought that sharpens attention and opens the mind to participate in the pose. In Locust, "Long, undulating spine—filled with breath—buoyant chest, and soaring legs. Do it without a fever behind your eyes." Illustrated with b&w photographs of the full finished pose on the right and in stages, with modifications, in side panels on the left page. An excellent resource for beginning and experienced students. Yee's approach to yoga is grounded in a thorough understanding of bodies after training in ballet and gymnastics as well as a fascination with the ways in which people express themselves through their bodies.

1852 Yelle, Robert A. *Explaining Mantras: Ritual, Rhetoric, and the Dream of a Natural Language in Hindu Tantra.* New York: Routledge, 2003. Available electronically through NetLibrary.

1853 Yesudian, Selvarajan. *Self-Reliance Through Yoga: Words of Wisdom and Inspiration.* London: Unwin Paperbacks, 1990.

1854 _____. *Yoga, Week by Week: Exercises and Meditations for All the Year Around.* (Revised ed.) London: Unwin Paperbacks, 1988. Translation of: *Hatha Yoga Übungsbuch.*

1855 *Yoga and Meditation.* New Lanark, Scotland: Geddes & Grosset, 1999. Reprinted 2001.

An introduction to yoga and meditation with brief chapters on dualism, meditation in the world's religions, benefits of yoga and meditation, types of yoga, objects and types of meditation, mantras, chakras, and a variety of beginning and advanced meditation techniques. Includes instructions for three dozen postures illustrated with line drawings that hint at proper alignment, but the small, paperback format and lack of clear illustrations limit the usefulness of this book. Glossary of Sanskrit terms.

1856 Yoga and Peace Conference (1984). *Yoga and Peace Conference, May 6, 1984: "A Community Consciousness Program."* South Ozone Park, N.Y.: Ma Yoga Shakti International Mission, [1984].

Conference program including brief articles, diagrams of asanas, and information about the Yoga Shakti Mission.

1857 *Yoga as a Preventive Health Care Program for Low-Income, Black Elders.* Washington, D.C.: The University of the District of Columbia, 1982.

Reports results of a study conducted by the University of the District of Columbia.

1858 *Yoga Concordance: Based on Hatha Texts.* Pune [India]: Kaivalyadhama S.M.Y.M. Samiti, 2001–2002.

Vol.1: Gheraṇḍa Samhitā, Gorakṣa Śatakam, Haṭhapradīpikā, Śiva Samhitā and Siddha-siddhānta-paddhati — Vol. 2: Amaraugha Prabodha, Amanaskayoga, Gorakṣa Paddhati, Haṭha Ratnāvali, Satkarmasaṅgrahah, Śiva Svarodaya, Yoga Bīja, Yogamārtaṇḍa, Yoga Rasāyana, Yoga Viṣaya, Yogayājñavalkya.

1859 *Yoga for Weight Control.* Frenchs Forest, N.S.W. [Australia]; London: New Holland, 2005.

1860 The Yoga Institute (Santacruz, Bombay, India). *Yoga for Children: Teachers' Handbook.* Mumbai [India]: International Board of Yoga, 1993. (2nd ed.) 1996.

Describes thirty, 30-minute lessons designed to be used by teachers of yoga for children with a focus on self-discipline, self-awareness, concentration, relaxation, memory, and mind training. The lessons include clear instructions for asanas, moving into and out of poses and coordinating the breath, information on benefits, discussion topics, and many recommendations for effective teaching. "In accordance with the NCERT Syllabus for teaching Yoga in schools for Std. VI." Illustrated.

1861 _____. *Yoga Therapy in Asthma, Diabetes and Heart Disease: (Principles, Practice, Scientific Results).* (1st ed.) Bombay: Yoga Institute, c1987. Reprinted 1989.

Examines the causes, effects, and management of asthma, diabetes, and heart disease with instructions for safe, effective postures and breathing exercises, with information on benefits and situation-specific cautions. Illustrated.

1862 *Yoga: Its Various Aspects: A Symposium on Various Paths of Yoga.* Madras [India]: Sri Ramakrishna Math; Wycombe [England]: Ramakrishna Vedanta Centre [distributor], 1988.

These essays originally appeared in the 1981 Annual Number of *Vedanta Kesari.* Contents: The fruition of Jnana Yoga / Swami Ananyananda — Gita on Karma Yoga / Swami Vijnananda — Yoga according to Mazdayasna / B. S. Surti — Yoga and alternate states of consciousness / B. Kuppuswamy — Yoga in Christian mysticism / Swami Nityabodhananda — Dhyanan Yoga and Jnana in Advaita / T. M. P. Mahadevan — Laya Yoga / Swami Shraddhananda — Yoga in daily life / Swami Prabhuddhananda — Yoga and Tantra / S. Shankaranarayanan — Dharana: some yogic practices / Swami Someswarananda — Yoga: neuro-physiological basis / B. Ramamurthi — Attainment of yoga / Swami Harshananda.

1863 Yogananda, Paramahansa. *Autobiography of a Yogi.* (13th ed.) Los Angeles: Self-Realization Fellowship, 1998. Many reprintings. Also, London: Rider, 1987. Originally published: Los Angeles: Self-Realization Fellowship, 1946. Available electronically through Project Gutenberg and the Crystal Clarity Web site.

A fascinating, richly annotated account from one of the foremost spiritual teachers of the twentieth century who was trained in Kriya yoga and went on to establish schools in India and ashrams in America. In great detail spiced with wit and an impish humor, Yogananda describes the spiritual quest that began in his early youth, his struggles with the demands of academia, his relationship with his family and his guru, Swami Sri Yukteswar Giri, the wisdom he gained from India's saints, holy figures, and yogi masters, and his travels and lecture tours around the world. Kriya is the yogic technique that "overcomes the tug-of-war between the mind and the matter-entangled senses" and, by stilling the sensory uproar, permits a person to achieve an ever-increasing identity with cosmic consciousness. Kriya yoga also emphasizes the value of self-respect, self-sacrifice, calmness, discipline, meditation, simple diet, regular exercise and, above all, a life devoted to truth. In his youth, Yogananda was obsessed with finding a guru in the Himalayas and removing himself from the world in order to follow a spiritual path. After meeting the "sleepless saint" who advised him that all he needed was a little room where he could close the door and be alone ("that is your cave ... your sacred mountain") Yogananda accepted the profound role he was destined to play in transmitting yogic philosophy and science to the world. Includes an explanation of the line of Indian enlightened masters. Illustrated. Bibliographical references. Preface by W.Y. Evans-Wentz. The book has been translated into many languages and reprinted continuously since it was first published.

1864 _____. *The Essence of Self-Realization: The Wisdom of Paramhansa Yogananda* / Recorded and

compiled by Kriyananda (J. Donald Walters). Nevada City, Calif.: Crystal Clarity, 1990. Also, New Delhi: Sterling Publishers, 1994. Reprinted 1995, 1996.

A collection of anecdotes, sayings, lessons, and question and answers on spiritual discipline and techniques to "plumb the inner silence."

1865 _____. *Journey to Self-Realization: Discovering the Gifts of the Soul.* Los Angeles, CA: Self-Realization Fellowship, 1997. Reprinted 2000.

1866 _____. *Metaphysical Meditations.* Los Angeles, Calif.: Self-Realization Fellowship, 1982. Reprinted 1994, 1998.

1867 _____. *The Science of Religion.* Los Angeles, Calif.: Self-Realization Fellowship, 1982. Reprinted 1994.

Originally delivered as a lecture at the 1920 International Congress of Religious Liberals in Boston, Yogananda here explains the universality and unity of religion in this simply written, accessible, and potent book. Includes a discussion of four approaches to spiritual realization: intellectual (Jnana yoga), devotional (Bhakti yoga), meditation, and scientific (Kriya yoga) as well as the importance of practical applications of spiritual truths in daily life.

1868 _____. *Undreamed-of Possibilities: An Introduction to Self-Realization: The Teachings of Paramahansa Yogananda.* Los Angeles, Calif.: Self-Realization Fellowship, c1982.

A brief overview of the work of Paramahansa Yogananda. Title refers to a quote from C. G. Jung, "Yoga ... presents undreamed-of possibilities."

1869 **Yogani.** *Advanced Yoga Practices: Easy Lessons for Ecstatic Living.* Nashville, Tenn.: AYP Publications, c2004.

Short chapters on a wide variety of topics, including tips for meditation, the vibratory quality of mantra, pranayama, kundalini, chakras, tantra, siddhis, bhakti, yoga and Western psychology, mudras, and the *Yoga Sutras.*

1870 *Yogavāsiṣtha Mahārāmāyaṇa: A Perspective: Research Papers Presented in the International Seminar Held on 26–28 Feb., 2003* / Edited by Dr. Manjula Sahdev. Patiala [India]: Maharshi Vālmīki Chair, Punjabi University, 2004.

The papers in this volume explore the symbolism and various aspects of the philosophy of the *Yogavāsiṣtha*, covering topics such as the concept of Ātman, mind, ego, vidyā-avidyā, and jīvanmukti as presented in the text. In the keynote address, R. Gopalakrishnan tells the audience that the work has value not only as a relic of ancient Indian culture and wisdom, but also as a living philosophy with great relevance for the modern world.

1871 **Yogendra, Hansa Jayadeva.** *Growing with Yoga: A Guide for Parents.* Bombay, India: Yoga Institute, 1985.

1872 _____ and **Armaiti Desai.** *Heart Care.* Bombay: Yoga Institute, 1990. Reprinted 1993, 1995, 2000.

The contents of this slender volume are based on programs conducted at coronary care camps held at The Yoga Institute beginning in 1987. Authors report the results of research in which modern medical treatment is combined with yoga practice for effective treatment of cardiac conditions. Always emphasizing the importance of changes in lifestyle and attitude to promote health, they discuss risk factors and describe simple postures and breathing exercises to manage heart conditions. Illustrated.

1873 _____ and _____. *Pregnancy, Parenthood & Yoga.* Bombay, India: Yoga Institute, 1995.

1874 _____ and _____. *Yoga for Back & Joint Disorders.* Mumbai: Yoga Institute, 1997.

1875 _____ and _____. *Yogic Life: A Cure for Asthma & Bronchitis.* Bombay: Yoga Institute, c1993.

1876 **Yogendra, Jayadeva, editor.** *Cyclopaedia Yoga.* Santacruz East, Bombay, India: Yoga Institute, 1988–1993.

This comprehensive work was written primarily to be used by the students of various Teacher Training Courses conducted at the Yoga Institute. Volume 1: All About Asanas and 100 More Topics of Yoga. Contains descriptions of over four dozen asanas as well as a "Chronology of Āsanas" which charts the appearance of descriptions of asanas and other physical practices in early Sanskrit texts and later Indian literature. Includes an interesting discussion of the problems inherent in the instruction of pseudo-yogis, meaning those who can offer instruction in a limited way in stretching the body, but who have no knowledge of underlying anatomy or ways to individualize physical practice and no training in the spiritual aspects of practice. Volume 2: A Systematic Study Programme of Yoga

Education for the Child and the Adult. Compares ancient and modern objectives of education; details all aspects of yoga training to enhance the physical, mental, and emotional development of the child; discusses yogic techniques in behavioral therapy; and, contains entries on Sanskrit terms. Volume 3: With Information on the Application of Yogic Approach in the Management of Stress, Psychosomatic and Psychogenic Diseases (later editions have title: Stress and Mental Health). Yogendra is the son of Shri Yogendra, the founder of The Yoga Institute. Detailed glossary of Sanskrit terms. Bibliography.

1877 **Yogendra, Shri.** *Yoga Asanas Simplified.* Mumbai [India]: Yoga Institute, 1997. Reissued 2000.

Shri Yogendra endeavored to make asanas, kriyas, pranayama, and meditation understood and adaptable for modern needs. Shri Yogendra, the spiritual name of Manibhai Haribhai Desai, was a disciple of Paramahamsa Madhavadasaji and founded the Yoga Institute in 1918.

1878 _____. *Yoga Hygiene Simplified.* Bombay: Yoga Institute, 1990.

1879 **Yogendra, Sitadevi.** *Yoga: Physical Education for Women.* Bombay: Yoga Institute, 1994. Reprinted 1997. Originally published as: *Yoga Physical Education (for Women).* Bombay: Yoga Institute, 1947.

This was the first book on yoga for women written by a woman and it has been translated into many languages. Author was married to Shri Yogendra, joined with him to establish the Yoga Institute, and worked to popularize yoga among women in India.

1880 **Yogeshwaranand Saraswati, Swami.** *First Steps to Higher Yoga: An Exposition of First Five Constituents of Yoga.* (3rd English ed.) New Delhi: Yoga Niketan Trust, 1987. Translation of: *Bahiraṅga-Yoga.*

1881 _____. *Science of Divine Sound = Divya Shabad Vijnana: A Latest Research on Self and God-Realization with the Medium of Sound* / Translated by Muktanand Saraswati. New Delhi, India: Yoga Niketan Trust, 1984.

1882 _____. *The Science of Divinity: A Treatise on Higher Yoga.* New Delhi: Yoga Niketan Trust, 1992.

1883 _____. *Science of Soul: A Practical Exposition of Ancient Method of Visualization of Soul = Atmavijnana.* New Delhi, India: Yoga Niketan Trust, 1987.

1884 _____. *Science of Vital Force: A New Research on Self and God Realization by the Medium of Prana.* New Delhi: Yoga Niketan Trust, 1995.

1885 **Yogeswar.** *Simple Yoga and Therapy.* Mandavelli, India: Yoga Centre, [1986?]

1886 _____. *Textbook of Yoga.* New Delhi, India: Penguin Books, 2004.

Introduces basic postures and moves on to more advanced levels, with information on benefits, cautions, proper environment for practice, diet, use of yoga for relief from common ailments, and advice for teachers on structuring yoga classes.

1887 **Young, Jane W.** *Passing on a Tradition of Teaching.* Chennai, India: Krishnamacharya Yoga Mandiram, [2005?]

A researcher interviews teachers involved with yoga therapy at the Krishnamacharya Yoga Mandiram in which they discuss topics such as tailoring the teaching to the individual student, aiming at the mind while dealing with the body, commitment to the lineage of T. Krishnamacharya, and healing through relationship.

1888 **Yukteswar, Swami.** *The Holy Science: Kaivalya Darsanam.* (7th ed.) Los Angeles, Calif.: Self-Realization Fellowship, 1984. (8th ed.) 1990.

In this book, originally commissioned by Mahavatar Babaji in 1894, Sri Yukteswar offers a concise introduction to yoga philosophy and demonstrates the essential universal truths underlying all religions. Traces the development of knowledge and spiritual attainment in four chapters beginning with a discussion of the principles of creation, the elements that compose the universe, and the interrelationship between the manifest and unmanifest universe. Continues with sections on kaivalya (emancipation or oneness through unification of Self with the Source) and the means to achieve it. He discusses Maya (the delusion of separateness from the Source), the yamas and niyamas, sraddha (energetic tendency of the heart's natural love), diet, pranayama, pratyahara, and asana. Sri Yukteswar finds many parallels between the Gospel of John, Revelations, and Sankhya philosophy. The introduction focuses on Yukteswar's theory of the time cycles of the world and his detailed calculations of the yugas (world ages), which he connects

with a precessional cycle of 24,000 years. The details of his theory may be difficult to substantiate, but it offers a fascinating revision of the medieval Hindu idea of the Kali Yuga of 432,000 years. Contains the original Sanskrit in Devanagari script, followed by a translation and commentary in English. Sri Yukteswar, a great modern yogi, was the revered guru of Paramahansa Yogananda.

1889 **Zakheim, Shakuntala** and **Kaitlin McComb.** *Practical Yoga: Restoring the Body, Mind & Spirit.* San Francisco, CA: Mandala, 2002. Also, San Francisco, Calif.: Mandala; Enfield [England]: Airlift, 2003.

A simple guide to yoga practice in the form of a small handbook with a brief overview of yogic principles, instructions for 17 basic postures, mantras, and a quick guide to asanas for particular muscle groups or health problems. Illustrated.

1890 **Zartman, Sharkie.** *Yoga for Health and Fitness.* Boston, MA: Pearson Custom Publishing, 2003.

1891 **Zebroff, Kareen.** *The ABC of Yoga.* Vancouver, B.C. [Canada]: Fforbez Enterprises; Seattle, WA: Distributed by Gordon Soules Book Publishers, c1987.

1892 _____. *Back Fitness the Yoga Way: Exercises and Hints for a Strong, Supple Back.* (New ed.) Vancouver, B.C. [Canada]: Fforbez Publications; Seattle, WA: Distributed by Gordon Soules Book Publishers, c1988.

1893 _____. *Beauty Through Yoga.* West Vancouver, B.C. [Canada]: Fforbez Enterprises, 1989.

1894 _____. *Controlling Hip and Tummy Fat Through Yogactivity.* Vancouver, B.C. [Canada]: Fforbez Publications, c1984. Also, Wellingborough [England]: Thorsons, 1985.

1895 _____. *Yoga for Everyone.* Slough, Berks [England]: Foulsham, c1995. Also published as: *A Gentle Introduction to Yoga.* Slough, Berks [England]: Foulsham, c1999. (Revised ed.) 2002.

A well-illustrated guide to over three dozen postures with clear instructions and information on benefits and cautions. Includes recommendations for routines as well as postures to target specific areas of the body and relieve symptoms of common ailments.

1896 **Zeer, Darrin.** *Lovers' Yoga: Soothing Stretches for Two.* San Francisco, Calif.: Chronicle Books, c2006.

Instructions for over 40 partner poses and exercises for different moods and situations. Illustrated with line drawings.

1897 _____. *Office Yoga: Simple Stretches for Busy People.* San Francisco, Calif.: Chronicle Books, 2000.

A small handbook illustrated with line drawings. Contents: Five essential tips for breathing and stretching — Morning eye openers — At the desk relaxation — Lunchtime escape — Afternoon invigoration — Evening balancers — Quick help guide — Got a stiff neck? — Sore back? — Computer eye strain? — Hands and wrists tired? — Whole body aches? — Stressed out? — Low on energy? — Need a break? — A little inspiration?

1898 _____. *Travel Yoga: Stretches for Planes, Trains, Automobiles, and More.* San Francisco, Calif.: Chronicle Books, 2005.

Zeer adapts yoga and meditation techniques to deal with the anxiety, muscle tension, back pain, leg cramps, and stress experienced during long trips. The small, compact format makes it easy to take along on trips; the abbreviated, pull-out section can be carried in a wallet.

1899 **Zimmer, Heinrich.** *Artistic Form and Yoga in the Sacred Images of India* / Translated from the German and edited by Gerald Chapple and James B. Lawson, in collaboration with J. Michael McKnight. Princeton, N.J.: Princeton University Press, c1984. Reissued 1990. Also, Delhi: Oxford University Press, 1984. Originally published: *Kunstform und Yoga im Indischen Kultbild.* Berlin: Frankfurter Verlags-Anstalt, 1926.

This book had a profound influence on the study of Indian art in the West as well as having an impact on the work of C. G. Jung, Joseph Campbell, and many others. Zimmer is acknowledged for being among the first to evaluate Indian art on its own terms and, in the foreword, Joseph Campbell writes that this work speaks "not only for the validity of Zimmer's insight into the conscience of Eternal India, but also for the vitality and importance of an ever-increasing Indian contribution to the life, the arts, and the philosophical enrichment of the modern West." Zimmer expertly presents the many ways in which Indian and classical Western art differ and explains how yoga philosophy and techniques support the suprasensory inner vision that both inspires the sacred image in Indian art and operates in a conscious transformation in the

viewer. "The image is not simply to be beheld, but, instead to *be* held steadily in the eye's gaze." Contents: The Indian sacred image and classical art—Yoga and the figurative sacred image—Yoga and the linear sacred image (the *yantra* and the mandala)—Proportions and the language of signs in the canon of Indian art—The place of the sacred image in the world of the believer—Conclusion. The Appendix includes interesting autobiographical notes. Zimmer, acclaimed Indologist, brought vast knowledge of Hindu philosophy and mythology to his work and is credited with popularizing Asian art in the West. Includes an index of Sanskrit words. Illustrated. Bibliography.

1900 _____. *Philosophies of India.* Delhi, India: Motilal Banarsidass, 1990. Originally published: Princeton, N.J.: Princeton University Press, c1951.

"We of the Occident are about to arrive at a crossroads that was reached by the thinkers of India some seven hundred years before Christ. This is the real reason why we become both vexed and stimulated, uneasy yet interested, when confronted with the concepts and images of Oriental wisdom." This work explores the meeting of Eastern and Western thought and discusses Indian philosophical systems, including Sankhya, Yoga, Buddhism, Tantra, and Jainism. Bibliography. Edited by Joseph Campbell.

1901 Zitko, Howard John. *New Age Tantra Yoga: The Cybernetics of Sex and Love.* (5th ed.) Tucson, AZ: World University Press, 1981. Also, Benson, AZ: World University Press, 1985.

Reinterprets traditional elements of Tantra yoga for a modern audience to enable a deep and liberating union between partners. Following a question and answer format, the author describes how to identify a Tantra partner, develop mutual trust, achieve the necessary discipline, and create a union that goes beyond the physical to become union on an energy level. Explores methods of dual meditation and the function of kundalini energy and orgasm. "Tantra is a religious science. The goal is complete mastery of the body and the perfection of the soul—plus the integration of their indestructible relationship." Bibliography. Zitko founded the World University in Arizona.

PART 2

Translations of Selected Sanskrit Source Materials*

1902 **Aghorānandanātha.** *Yoga-karṇikā: An Ancient Treatise on Yoga* / edited with an English introduction by Narendra Nath Sharma. Delhi: Eastern Book Linkers, 1981. Reissued 1984, 2004.

Written in the late eighteenth or early nineteenth century, this work discusses the stages and methods of yoga and is valued, in part, for the many quotations from lost texts that it contains. Contents: Introduction — Routine of the aspirant — Centers of meditation — Breath control — Preliminaries to yoga — Yogic postures — Withdrawal of the senses from external objects — A category of breath control — Position of fingers in yogic discipline — Concentration of the mind with the retention of the breath — Meditation — Abstract meditation — Yoga of absorption — Postures in yogic practice — Purification of the body — Injunctions and prohibitions. Includes glossary of mystic syllables usually prefixed to mantras.

1903 *Ancient Bhagavad Gita: Original Text of 745 Verses, with Critical Introduction* / by E. Vedavyas. Hyderabad [India]: United Social Cultural and Educational Foundation of India: University of Vedic Sciences, Yoga Brotherhood of America, USA, 1990.

On the eve of war, Lord Krishna and the warrior Arjuna survey the field, and Arjuna's confusion and questioning about the need to fight lead to one of the greatest philosophical dialogues of all time. The *Bhagavad Gita* represents an episode in India's great epic, the *Mahabharata*, and it can be read on many levels. It contains one of the earliest philosophical expressions of yoga and its inherent wisdom continues to be relevant for modern readers. Robert N. Minor reports that it is the second most translated book in the world after the Bible (*Bhagavad Gita: An Exegetical Commentary*, 1982), and each of the thousands of translations, commentaries, and interpretations of the *Bhagavad Gita* offers its own unique approach and emphasis. In Gerald J. Larson's excellent review of important translations of the *Bhagavad Gita*, he notes that there is "a massive translational tradition in English, pioneered by the British, solidly grounded philologically by the French and Germans, provided with its indigenous roots by a rich heritage of modern Indian comment and reflection, extended into various disciplinary areas by Americans, and having generated in our time a broadly based cross-cultural awareness of the importance of the *Bhagavad Gītā* both as an expression of a specifically Indian spirituality and as one of the great religious 'classics' of all time" (*Philosophy East and West*, vol. 31, no. 4).

1904 *The Bhagavad Gita* / Alexander Piatigorsky [translator]. London: Vega, 2002.

1905 *The Bhagavad Gītā* / Annie Besant [translator]; with an essay on *The Gita* by A. Parthasarathy;

*For complete information on all the important yoga texts, the reader is directed to *The Yoga Tradition: Its History, Literature, Philosophy and Practice* or *The Shambhala Encyclopedia of Yoga* by Georg Feuerstein. A number of principal texts are currently out of print and others are unavailable in English translation.

collated and edited by Santi L. Mukherjee, Hitendra Mitra. Calcutta: Orbit Publications: Distributors, Prima Publications, 1991.

1906 *The Bhagavad-gita* / by C. Rajaoplachari. Bombay: Bharatiya Vidya Bhavan, 1982. Reissued 1989, 1995.

Selections from the Gītā in Sanskrit and English with commentary.

1907 *Bhagavad Gita* / Commentary by Mahatma Gandhi. Hoo [England]: Grange Books, c2002. Also, Stepney, South Australia: Axiom, 2003.

1908 *The Bhagavad Gita* / Goswami Kriyananda [translator]. Chicago, IL: Temple of Kriya Yoga, 1985. (3rd ed.) 1994.

1909 *The Bhagavad Gita* / Introduced by Alexandre Piatigorsky; translated by J. A. B van Buitenen. Rockport, Mass.: Shaftesbury, Dorset [England]: Element, 1997.

1910 *The Bhagavad-Gita* / Introduction and translation by Āṅgirasa Muni. Fort Wayne, Ind.: Sacred Books, 1999.

1911 *The Bhagavad Gītā* / John Davies [translator]. New Delhi: Ess Ess Publications, 1983. Originally published: London: Kegan Paul, Trench, Trübner, 1893.

1912 *The Bhagavad Gita* / Text, word-to-word meaning, translation, and commentary by Swami Sivananda. Shivanandanagar [India]: Divine Life Society, 1982. Also, *The Bhagavad Gita* / Text, translation and commentary by Swami Sivananda. Shivanandanagar: Divine Life Society, 1989. Reissued 1995.

1913 *The Bhagavad Gītā* / Transcreated from Sanskrit by P. Lal. [New Delhi, India]: Roli Books, c1994. Also, Diamond Harbour [India]: Mondal Printing Works, 1995 / Calcutta: Writers Workshop, c2000.

1914 *The Bhagavad Gita* / Translated and interpreted by Franklin Edgerton. Delhi: Motilal Banarsidass, 1994.

1915 *Bhagavad Gītā* / Translated and introduced by Antonio de Nicolas. York Beach, Me.: Nicolas-Hays: Distributed to the trade by Samuel Weiser, 1990. Also, York Beach, Me.: Nicolas-Hays; Enfield [England]: Airlift, 2004.

1916 *Bhagavad Gita* / Translated and with a preface by Eknath Easwaran. New York: Vintage Books, 2000.

1917 *Bhagavad Gita* / Translated by Eknath Easwaran. Boston, Mass.; London: Shambhala, 2004.

1918 *The Bhagavad Gita* / Translated by P. Lal. Delhi: Roli, 2004. Also, Delhi: Roli; Lancaster: Gazelle Drake Academic [distributor], 2005.

1919 *Bhagavad Gītā* / Translated by Purohit Swami. Boston; London: Shambhala, 1994.

The profundity and complexity of the philosophy of the Gita is evidenced by the multitude of interpretations of the text. Ken Wilber considers this version to be the very best Gita for first-time readers. Offers a straightforward translation and clear, easily understood commentary, explanation of references and philosophical terms, index of Sanskrit terms, and interpretations from various spiritual leaders.

1920 *Bhagavad gita* / Translated by Sir Edwin Arnold. [Whitefish, MT]: Kessinger Publishing, [2005?]

1921 *The Bhagavad Gītā* / Translated by Swami Nikhilananda. New York: Ramakrishna-Vivekananda Center; Bourne End, [England]: Ramakrishna Vedanta Center, 1987.

1922 *The Bhagavad Gita* / Translated by Swami Satyananda Saraswati, Vittalananda Saraswati. Delhi : Motilal Banarsidass, 1997.

1923 *The Bhagavad Gītā* / Translated by Winthrop Sargeant and edited by Christopher Chapple. (Revised ed.) Albany: State University of New York Press, 1984. Reissued 1994.

Of this version, reviewer Tuvia Gelblum wrote, "The book is luxuriously produced, only one verse per page, leaving ample blank space — quite enough for entering corrections or even a completely revised translation" (*Bulletin of the School of Oriental and African Studies, University of London*, vol. 49, no. 3). On the other hand, reviewer Antonio T. de Nicolas found the translation to be a "monumental accomplishment ... sober, passionate, beautiful, yet restrained" (*Philosophy East and West*, vol. 31, no. 1). Contents: Translator's preface — The language of the *Bhagavad Gītā* — The setting of the *Bhagavad Gītā* — List of abbreviations used in the vocabularies — Epithets used in the *Bhagavad Gītā*.

1924 *The Bhagavad Gita* / Translated from the Sanskrit with an introduction by Juan Mascaró. London; New York: Penguin, 1987. Reissued, with an introduction by Simon Brodbeck, 2003.

1925 *The Bhagavad Gita* / Translated from the Sanskrit, with introduction and notes by B. Srinivasa Murthy. Long Beach, CA: Long Beach Publications, c1985. (Revised 2nd ed.) 1991.

1926 *The Bhagavad Gītā* / Translated from the Sanskrit with notes, comments, and introduction by Swami Nikhilananda. New York: Ramakrishna-Vivekananda Center; Bourne End [England]: Ramakrishna Vedanta Center, 1992. Originally published: New York: Ramakrishna-Vivekananda Center, 1944.

This highly regarded translation and commentary includes an excellent synopsis of the Mahabharata as well as an illuminating introduction containing background information on the Gita, Hindu thought, types of yoga, dharma, and analysis of Śankara's scholarly commentary. Swami Nikhilananda's commentary reveals much of the subtlety and depth of the text. Glossary. Published in two forms: the smaller version includes a brief introduction; the second contains more introductory material in addition to explanatory notes following each stanza.

1927 *The Bhagavad Gita* / Translated with a general introduction by Eknath Easwaran; with chapter introductions by Diana Morrison. London: Arkana, 1986. Reissued 1999. Also, Petaluma, CA: Nilgiri Press, c1985 / New Delhi, India; New York: Penguin, 1996 / (1st Shambhala ed.) Boston, Mass.: Shambhala Publications, 2004.

1928 *The Bhagavad Gita* / Translated with an introduction and notes by W. J. Johnson. Oxford, [England]; New York: Oxford University Press, 1994. Reissued 2004. Available electronically through NetLibrary.

1929 *The Bhagavad Gītā* / Translated, with introduction and critical essays by Eliot Deutsch. Washington, D.C.: University Press of America, 1982.

1930 *Bhagavad Gītā* / Translation and annotations by Shukavak N. Dasa. Los Angeles, CA: Śrī Publications, c2004.

1931 *The Bhagavad-gita* / Translation and commentaries in English, according to Madhwacharya's Bhashyas by S. Subba Rau. New Delhi, India: Publications India, 1988. Originally published: 1906.

1932 *Bhagavad Gita* / Translation and commentary, Richard Gotshalk. Delhi: Motilal Banarsidass, 1985.

Reviewer Richard Salomon wrote that general readers would find this translation to be pleasant and readable and considered it might be useful for reference purposes where one was interested in comparing previous translations, "but scholars and specialists will most likely find little here that is new or enlightening" (*Journal of the American Oriental Society*, vol. 109, no. 1). Includes three indexes (to themes, epithets, and commentary) and copious notes. Bibliography.

1933 *The Bhagavad Gita* / Vrindar Nabar, Shanta Tumkur [translators]. Herts [England]: Wordsworth Editions, 1997.

1934 *The Bhagavad Gītā: A Clear, Simple Guide to Understanding the True Values of Life and Achieving Supreme Happiness and Peace of Mind* / O. P. Ghai; with a foreword by M. P. Pandit. New Delhi: Institute of Personal Development; New York: Distributed by APT Books, c1990.

1935 *Bhagavad Gita: A Lyrical Translation for Singing, Chanting and Recitation* / Swami Tadatmananda. Saylorsburg, PA: Arsha Vidya Gurukulam, 1997.

1936 *Bhagavad Gita: A Metaphorical Interpretation for Soul-Culture* / Hariharananda Giri. Washington, D.C.: K. Y. Ashram, c1984.

1937 *The Bhagavad Gita: A New Translation* / Stephen Mitchell. New York: Harmony Books, c2000. Also, London: Rider, 2000.

The world-renowned translator of the *Book of Job*, *Tao te Ching*, Rilke's *Letters to a Young Poet*, *Gilgamesh*, and many other works offers his version of the *Gita*. Reviewer Gerald Rosen writes that Mitchell is a master of simple, poetic language. "Mitchell is not a Sanskrit scholar; he is less concerned with the nuances of the ancient language than with crafting a fast-moving accessible *Gita*. Something is lost in this process at times, but the gains are so enormous that the result is the definitive introduction to the *Gita* for our time" (*Yoga Journal*, December 2000). "The Message of the Gita" by Gandhi is included in the Appendix.

1938 *Bhagavad-gita: A New Translation and Commentary with Sanskrit Text, Chapters 1–6* / by Maharishi Mahesh Yogi. Washington, D.C.: Age of Enlightenment Press, 1984.

1939 *The Bhagavad Gītā: A New Translation with Commentary* / David White. New York: Peter Lang, c1988. Reissued 1993.

While not breaking new ground in this translation, White does offer a "teaching translation" of the Gītā, "for it is meant to present the basic teachings of the Gītā to the Western reader as clearly as possible, and it is meant to be useful in the teaching of the philosophies and religious traditions of India."

1940 *The Bhagavad Gītā: A New Verse Translation* / by Brian Hodgkinson. Dublin [Ireland]: John Scottus School, 2000.

1941 *The Bhagavad Gita: A New Version* / by Goswami Kriyananda. (2nd ed.) Chicago, IL: Temple of Kriya Yoga, 1985. (3rd ed.) 1994.

A simplified Gita rendered in verse that is occasionally forced. Includes glossary.

1942 *The Bhagavad Gita: A Philosophical System* / by Hasmukh M. Raval with John L. Safford. St. Louis, Mo.: W. H. Green, c1990.

1943 *The Bhagavad Gita: A Poetic Transcreation* / Alan Jacobs. London: Watkins, 2002. Published as: *The Bhagavad Gita: A Transcreation of the Song Celestial.* Winchester [England]; New York: O Books, c2003.

A poetic rendering in verse with minimal commentary. Jacobs says, "It is 'juicy' rather than arid and occasionally 'over the top.'" He strives to enliven the archaic terminology of older translations and emphasizes "an advaitic or non-dual approach to the text, which differs radically from traditional literal translations of the past." Appendices: Forty-two verses chosen by Ramana Maharshi (in his order) — Sixty-four most important verses chosen by Ramesh Balsekar — On the mystic number eighteen (the chapters of the Gita) — Bhagavad Gita translations consulted — Other works consulted. Bibliography.

1944 *The Bhagavad Gita: A Scripture for the Future* / Translation and commentary by Sachindra Kumar Majumdar. Berkeley, Calif.: Asian Humanities Press, c1991.

1945 *The Bhagavad Gita: A Sublime Hymn of Yoga Composed by the Ancient Seer Vyāsa* / Translated from the Sanskrit by Nataraja Guru; with explanatory dialogue by Nitya Chaitanya Yati; with a foreword by Don Berry. New Delhi: D. K. Printworld, 1993. (2nd ed.) New Delhi: D. K. Printworld; Borehamwood [England]: Motilal, 2002 / Also, New Delhi: Vikas, 1981 / Columbia, MO: South Asia Books, 1993.

1946 *The Bhagavad Gita: A Translation and Commentary* / Santosh K. Ganguli. Yardley, Pa.: International Information Associates, c1991.

1947 *Bhagavad Gītā: A Verse Translation* / by Brian Hodgkinson. Delhi: Books for All, 2003.

1948 *The Bhagavad Gita: A Verse Translation* / Geoffrey Parrinder. Oxford [England]; Rockport, MA: Oneworld Publications, c1996. Also, New Delhi: Research Press, 1999.

1949 *Bhagavad-Gita: A Visual Guide to the World's Greatest Spiritual Dialog: A Photographic Essay, a Summary Study of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada's Bhagavad-gita as It Is* / by Vishaka; with illustrations by Vishaka and Yadubara. Badger, CA: Torchlight Publishing, 2002.

1950 *The Bhagavad Gita: A Walkthrough for Westerners* / Jack Hawley. Novato, Calif.: New World Library, 2001.

1951 *The Bhagavad Gita According to Gandhi.* Berkeley, Calif.: Berkeley Hills Books, c2000. Also, London: Hi Marketing, 2000.

Long out of print in this country, this work will be appreciated by any serious student of the scripture or anyone who would like an introduction to the Gita by the great Mahatma Gandhi, someone who clearly understood the path of action, the karma yoga, outlined in the text.

1952 *Bhagavad-Gita: An Exegetical Commentary* / Robert N. Minor. Columbia, Mo.: South Asia Books, 1982. Also, New Delhi: Heritage, 1982. Reprinted 1991.

This book offers the Sanskrit original of each verse along with a detailed commentary; translations of portions of the text appear within the commentary, but Minor does not provide a new translation of the whole work. Introductory material discusses issues related to origin, date, and authorship. According to Robert W. Stevenson, "...the book would have been better for a bibliography, a subject index, above all a translation of the poem. Most people will have to use one with the commentary and it is a pity that a new or existing translation was not accommodated. Since Minor refers most often to R. C. Zaehner's translation/commentary, which contains a subject index and also refers to other commentators, it may be the best companion to choose. In spite of these criticisms, the book remains a thorough, careful, and useful

tool for anyone interested in the *Bhagavadgītā*" (*Journal of the American Academy of Religion*, vol. 51, no. 2).

1953 *The Bhagavad Gita and Its Message: With Text, Translation and Sri Aurobindo's Commentary* / Edited by Anilbaran Roy. Twin Lakes, WI: Lotus Light Publications, c1995.

1954 *Bhagavad Gita: Annotated and Explained* / Translation by Shri Purohit Swami; annotation by Kendra Crossen Burroughs; foreword by Andrew Harvey. Woodstock, VT: SkyLight Paths Publishing, c2001.

1955 *The Bhagavad Gita as a Living Experience* / Wilfried Huchzermeyer, Jutta Zimmermann. New York: Lantern Books, 2002.

Provides information about historical context and the place of the Gita within the larger narrative of the Mahabharata, an account of its introduction to the West, and Western responses. Includes a transliteration of the Sanskrit text. Huchzermeyer is an Indologist and Zimmermann is a yoga teacher.

1956 *The Bhagavad Gītā as It Is* / A. C. Bhaktivedanta Swami Prabhupāda [translator]. Los Angeles: Bhaktivedanta Book Trust, 1981. Often reprinted. Also, *The Bhagavad Gītā as It Is: With the Original Sanskrit Text, Roman Transliteration, English Equivalents, Translation, and Elaborate Purports* / by A. C. Bhaktivedanta Swami Prabhupāda. (Complete ed., revised and enlarged) Los Angeles; London: Bhaktivedanta Book Trust, 1982. Various reprintings. (Abridged ed.) Los Angeles: Bhaktivedanta Book Trust, 2002. Also, New York: Collier Books, 2001.

A popular rendering of the classic work. Thomas Merton, Trappist monk and highly acclaimed author, wrote, "The Gītā can be seen as the main literary support for the great religious civilization of India, the oldest surviving culture in the world.... The present translation and commentary is another manifestation of the permanent living importance of the Gītā. Swami Bhaktivedanta brings to the West a salutary reminder that our highly activistic and one-sided culture is faced with a crisis that may end in self-destruction because it lacks the inner depth of an authentic metaphysical consciousness. Without such depth, our moral and political protestations are just so much verbiage." Introduction — Observing the armies on the battlefield of Kurukṣetra — Contents of the Gītā summarized — Karma-yoga — Transcendental knowledge — Karma-yoga: action in Kṛṣṇa consciousness — Dhyāna-yoga — Knowledge of the absolute — Attaining the supreme — The most confidential knowledge — The opulence of the absolute — The universal form — Devotional service — Nature, the enjoyer and consciousness — The three modes of material nature — The yoga of the supreme person — The divine and demoniac natures — The divisions of faith — Conclusion: the perfection of renunciation. Sanskrit pronunciation guide. Glossary. Illustrated with Indian art. This version has been translated into many languages.

1957 *Bhagavad Gita Based on Sri Aurobindo's Writings on the Gita* / Translated in free verse by Shyam Sunder Jhunjhunwala. (2nd revised ed.) Pondicherry: Sri Aurobindo's Action, 1997.

1958 *Bhagavad Gita Explained to the Modern Man* / by P. S. K. Prasad. Hyderabad: Karunakar Pandrangi, 2001.

1959 *The Bhagavad Gita for Daily Living: Chapters 13 Through 18* / Eknath Easwaran. Berkeley, Calif.: Blue Mountain Center of Meditation: Nilgiri Press, c1988.

1960 *The Bhagavad Gita: God Talks with Arjuna: Royal Science of God Realization: The Immortal Dialogue Between Soul and Spirit* / A new translation and commentary by Paramahansa Yogananda. (1st ed.) Los Angeles: Self Realization Fellowship, c1995. (2nd ed.) 1999. (1st paperback printing) 2001.

Yogananda discusses the balanced path of meditation and right action in this comprehensive, two-volume interpretation of the Gita. Verses are presented in Sanskrit and English followed by extended commentaries based in part on the teachings of his guru, Sri Yukteswar. According to Yogananda, the key to understanding the symbolism of the Gita is to learn the meaning of the names of the characters, Sanskrit terms, and even Sanskrit letters, and he goes on to carefully explain the inner meaning of the Sanskrit according to its usage at the time the epic was composed. Parts of the commentary originally appeared in serialized form in a Self-Realization Fellowship magazine beginning in 1932.

1961 *Bhagavad Gita in the Light of Sri Aurobindo* / Edited by Maheshwar. Pondicherry, India: Sri Aurobindo Ashram Press, 1992.

The verses are presented in the original Sanskrit followed by Sri Aurobindo's English translations, expanded or edited by Maheshwar as necessary. The commentaries are excerpted from Sri Aurobindo's *Essays on the Gita*, with page references to the Centenary Edition.

1962 *The Bhagavad Gita: Interpretations of Lahiri Mahasay* / [translated and edited] by Swami Satyeswarananda Giri. (1st ed.) San Diego, CA: Sanskrit Classics, 1991. Originally published: 1888. (Complete Works of Lahiri Mahasay; vol. 2)

Contains the commentary of Lahiri Mahasay, with additional annotations by Satyeswarananda Giri, and introduces many principles of Kriya Yoga, including faith in the guru, importance of inner seeing ("divine eye"), pranayama, meditation, and renunciation. Includes lists of names and symbols in the Gita interpreted according to Kriya science and a list of the complete works of Lahiri Mahasay. Paramahansa Yogananda introduced a modified version of Kriya taught by Lahiri Mahasay to the United States.

1963 *The Bhagavad Gita: Interpretations of Sriyukteswar* / [translated and edited by] Swami Satyeswarananda Giri. San Diego, Calif.: Sanskrit Classics, 1991.

1964 *The Bhagavad Gita: Its Feeling and Philosophy* / B. V. Tripurari. San Rafael, CA: Mandala Publishing Group, 2001.

Includes the Devanagari script, English transliteration, word-by-word translation of the Sanskrit, translation into English, and full commentary. Written in a style that renders the text clear and accessible, the book displays great insight into concepts often difficult to interpret. Extensively footnoted to facilitate further research. Author was a disciple of A. C. Bhaktivedanta Swami, founder of the International Society for Krishna Consciousness.

1965 *The Bhagavad Gītā: Its Philosophy and Cultural Setting* / George Feuerstein. Wheaton, Ill.: Theosophical Publishing House, 1983.

1966 *The Bhagavad-Gita: Krishna's Counsel in Time of War* / Translation by Barbara Stoler Miller; with wood engraving by Barry Moser. New York: Columbia University Press, 1986. Also, New York: Bantam Books, c1986. Reissued 2004. / (1st Bantam Trade Paperback ed.) New York: Bantam Books, 1991 / New York: Quality Paperback Book Club, 1998.

Sanskrit scholar J. L. Brockington praised this translation. "When nearly three hundred translations of the Bhagavad-gītā into English have appeared in the two centuries since the first translation by Charles Wilkins in 1785, what justification is there for an addition to their number? In the case of Barbara Stoler Miller's translation the answer is that it is simply a better translation, one which reads easily and naturally, while remaining in general faithful to the meaning of the original" (*Journal of the American Oriental Society*, vol. 109, no. 1).

1967 *The Bhagavad-Gita, or, Song Celestial* / Translated by Sir Edwin Arnold. New York: Bartleby.com, 2001. Originally published: New York: P. F. Collier, 1909. Available electronically at: http://bartleby.com/45/4/. Also, available as part of the Internet History Sourcebooks Project [IHSP], associated with Fordham University at: http://www.fordham.edu/halsall/india/bhagavadgita.html and through NetLibrary.

1968 *The Bhagavad-Gita, or, The Lord's Song: With Hints for Study* / Annie Besant. New York: Barnes & Noble World Digital Library, 2003. Available electronically through ContentReserve (www.contentreserve.com).

1969 *The Bhagavad Gītā, or, The Sacred Lay: A Sanskrit Philosophy Poem* / Translated with notes by John Davies. New Delhi: Low Price Publications: D. K. Publishers Distributors, 1993. Also, London: Routledge, 2000.

1970 *The Bhagavad Gita: Original Stanzas, Split up Reading, Transliteration, Word for Word Translation, a Lucid English Rendering and Commentary* / by Swami Chidbhavananda. Tirupparaitturai: Sri Ramakrishna Tapovanam, Publication Section, 1984. Reissued 1992.

1971 *The Bhagavad Gita Reference Guide: The Bhagavad Gita Rendered in the Languages of the World* / Ram Dular Singh. Calcutta: Bibliographical Society of India, 1984.

1972 *The Bhagavad Gita: Selected Shlokas Set to Music* / by Vanraj Bhatia. New Delhi: Living Media India, 1996.

Sanskrit text and English translation accompanied by two compact discs.

1973 *The Bhagavad-gītā: The Book of Devotion: Dialogue Between Krishna, Lord of Devotion and*

Arjuna, Prince of India: From the Sanskrit / by William Q. Judge. Los Angeles, Calif.; Bombay, India: Theosophy Co., 1986.

1974 *The Bhagavad Gītā: The Lord's Song* / Translated by Annie Besant. Madras [India]: Theosophical Publishing House, 1983. Reissued 1998.

1975 *The Bhagavad-gita (The Sacred Song): With Introduction, Original Sanskrit Text and Roman Transliteration, A Lucid English Rendition in Two Colors, Paragraph Headings, Guide for Beginners and Daily Reading, Explanation with Verses from Other Religious Scriptures, and Index* / by Ramananda Prasad. (4th revised and enlarged ed.) Fremont, Calif.: International Gita Society, 2004.

1976 *Bhagavad Gita: The Song Celestial: The Sanskrit Text Translated into English Verse* / by Edwin Arnold; introduction by Shri Sri Prakasa. (Collector's ed.) Norwalk, Conn.: Easton Press, c1995. Originally published: London: Trübner & Co., 1885. Available electronically at several Web sites.

1977 *Bhagavad Gita: The Song Divine: A New, Easy-to-Understand Edition of India's Timeless Masterpiece of Spiritual Wisdom* / Carl E. Woodham. Badger, CA: Torchlight Publishing, c2000.

1978 *Bhagavad Gita: The Song of God* / Translated by Swami Prabhavananda and Christopher Isherwood, with an introduction by Aldous Huxley. (4th ed.) Hollywood, Calif.: Vedanta Press, 1987. Also, Madras [India]: Sri Ramakrishna Math; Bourne End: Ramakrishna Vedanta Centre, 1989 / New York: Barnes and Noble Books, c1995 / New York: Signet Classics, 2002. Originally published: Hollywood, Calif.: Marcel Rodd Co., 1944.

In the introduction to this translation, Huxley writes, "The *Bhagavad Gita* is perhaps the most systematic scriptural statement of the Perennial Philosophy. To a world at war, a world that, because it lacks the intellectual and spiritual prerequisites to peace, can only hope to patch up some kind of precarious armed truce, it stands pointing, clearly and unmistakably, to the only road of escape from the self-imposed necessity of self-destruction. For this reason we should be grateful to Swami Prabhavananda and Mr. Isherwood for having given us this new version of the book — a version which can be read, not merely without that dull aesthetic pain inflicted by all too many English translations from the Sanskrit, but positively with enjoyment."

1979 *The Bhagavad-gita = The Song of God: With Introduction, Original Sanskrit Text and Roman Transliteration, A Lucid English Rendition, Guide for Beginners and Daily Reading, Commentaries with Verses from Other Religious Scriptures, Glossary, and Index* / by Ramananda Prasad. Delhi: Motilal Banarsidass; Freemont, Calif.: American Gita Society, 1996.

1980 *The Bhagavad-gita: The Song Sublime* / English rendering of the original Sanskrit by Chaman Nahal. (1st ed.) New Delhi, India: Pitambar Publishing, 1987. (Large print ed.) 1992.

A greatly simplified translation of the Gita without commentary, but one in which Nahal aims to retain the "conciseness and intensity of the original."

1981 *Bhagavad-gītā: Translation and Commentary* / Danijel Turina. Zagreb: Ouroboros, 2003.

1982 *Bhagavad-Gita: Translation and Commentary: Gita for Daily Living* / Veeraswamy Krishnaraj. San Jose, Calif.: Writers Club Press, c2002.

1983 *The Bhagavad Gita: With Sanskrit Text, English Translation and Commentary* / Swami Gurudasananda. Thanjavur [India]: S. Gurudasananda, 1983.

1984 *The Bhagavad-Gītā: With Sanskrit Text, Translation, and a Comparative Commentary* / D. Prithipaul. New Delhi: Cosmo Publications, 1990. Reissued 1993.

1985 *The Bhagavad-gītā: With Samskṛt Text, Free Translation into English, A Word-for-Word Translation, An Introduction to Samskṛt Grammar, and a Complete Word Index* / by Annie Besant and Bhagavān Dās. Delhi, India: Anmol Publications: Distributed by Anupama Publishers, 1986.

1986 *The Bhagavad Gita: With Text, Translation, and Commentary in the Words of Sri Aurobindo* / Edited by Parmeshwari Prasad Khetan. Jhunjhunu, Rajasthan [India]: Sri Aurobindo Divine Life Trust, 1992.

1987 *The Bhagavad-Gītā: With the Annotation Gūḍhārtha-Dīpikā by Madhusūdana Sarasvati* / Translated by Swami Gambhirananda. Calcutta: Advaita Ashrama, 1998.

1988 *Bhagavad Gita: With the Commentary of Sankaracharya* / Swami Gambhirananda. Delhi: Motilal Banarsidass, 2000.

1989 *The Bhagavad Gita: With the Commentary of Sri Sankaracharya* / Translated from the original Sanskrit into English by Alladi Mahadeva Sastry. Madras [India]: Samata Books, 1985. Reprinted 1995.

1990 *The Bhagavad Gita with the Uttara Gita* / Edited by Raghavan Iyer. London; Santa Barbara, Calif.: Concord Grove Press, 1985.

1991 *The Bhagavad-Gītā: Yoga of Contemplation and Action* / Georg Feuerstein. Atlantic Highlands, N.J.: Arnold-Heinemann/Humanities Press, 1981.

Feuerstein explains that this translation is "far more literal than previous renderings in order to preserve as much of the idiosyncrasy and intended meaning of the original as possible" and is intended to suit academics and general readers alike. Introductory chapters place the *Gītā* in its historical setting and draw attention to the ontology, epistemology, theology, cosmology, anthropology, eschatology, ethics, and mysticism of the epic work. Translation of each chapter is followed by notes. Includes a translation of the *Gītā-Dhyāna* and *Gītā-Māhātmya*, verses glorifying the *Gītā*. Bibliographical references.

1992 *The Bhagavad Gita Yogas for Realization of the Supreme Self.* London: Kegan Paul International, 1991.

1993 *[Bhagavad Gītā] The EternalWay: The Inner Meaning of the Bhagavad Gita: A New, Comprehensive Commentary in the Light of Kriya Yoga by a Direct Disciple of Paramahansa Yogananda* / Roy Eugene Davis. (1st ed.) Lakemont, Ga.: CSA Press, c1996.

An interpretation of the Gita for a general audience. According to Davis, each individual has a responsibility to serve the cause of evolution by awakening consciousness and this concept of spiritual destiny resides at the heart of the Gita. Glossary.

1994 *[Bhagavad Gītā] Gandhi on the Gita: A Paraphrase of the Bhagavad Gita with Explanations* / by Mohandas K. Gandhi. Santa Barbara, CA: Bandanna Books, 2000.

1995 *[Bhagavad Gītā] Gītā Today* / Krishna Bhatta. Bombay: Bharatiya Vidya Bhavan, 2004.

1996 *[Bhagavad Gītā] The Hindu Philosophy of Life, Ethics and Religion = Om-Tat-Sat Śrīmad Bhagavadgītā Rahasya, or, Karma-Yoga-Śāstra, Including an External Examination of the Gītā, the Original Sanskrit Stanzas, Their English Translation, Commentaries on the Stanzas, and a Comparison of Eastern and Western Doctrines, etc.* / by Bal Gangadhar Tilak; translated by Bhalchandra Sitaram Sukthankar. Poona [India]: Tilak Bros., 1983.

1997 *[Bhagavad Gītā] Hindu Scriptures* / Selected, translated and introduced by R. C. Zaehner. New York: Knopf: Distributed by Random House, c1992. Also, London: Everyman's Library, 1992 / London: J. M. Dent; Rutland, Vt.: C. E. Tuttle, 1993 / New Delhi: Rupa, 1992. Reprinted 1995.

In addition to a translation of the *Bhagavad Gita,* includes selections from the *Rgveda* and *Upanishads.*

1998 *[Bhagavad Gītā] His Holiness Maharishi Mahesh Yogi's Translation of the Bhagavad-Gītā Chapters 1–6 in Light of Maharishi's Transcendental Meditation.* [Gautam Buddha Nagar, India]: Maharishi Ved Vigyan Vishwa Vidyapeetham, 2003.

Each verse is accompanied by a graph that displays the results of experiments which were conducted to test the effectiveness of Transcendental Meditation techniques, although the methodologies of the studies are not disclosed.

1999 *[Bhagavad Gītā] The Illustrated Bhagavad Gita: A New Translation with Commentary* / by Ranchor Prime. Alresford, Hants [England]: Godsfield Press, 2003. Also, Hauppauge, NY: Barron's Educational Series, 2003.

Prime began this translation as a way to introduce the great book to his children and he succeeds in making the work accessible and relevant. "Whether you approach the Gita as a seeker after truth and wisdom, whose mind is open to hear a new voice, or as a faithful devotee of Krishna seeking his grace, this edition is intended for you, for in this dialogue of the spirit the choice always rests with each of us. As Krishna says to Arjuna: Thus I have told you this most sacred of all secret knowledge. Reflect over this fully, and then do as you wish." Introduction provides brief information on history and structure of the Gita, and over 100 photographs and reproductions of Indian art accompany the text. Includes a "Glossary of Key Concepts."

2000 *[Bhagavad Gītā] Light on the Spiritual Path: A Modern Treatment of the Bhagavad Gita with Spiritual Commentary and a Clear Explanation of the Esoteric Meaning of this Classic Scripture on Yoga* /

Roy Eugene Davis. Lakemont, Ga.: CSA Press, c1984.

2001 *[Bhagavad Gītā] The Living Gita: The Complete Bhagavad Gita: A Commentary for Modern Readers* / by Sri Swami Satchidananda. Yogaville, Va.: Integral Yoga Publications, c1988. Also, New York: Henry Holt, 1990.

In the foreword, Father Bede Griffiths writes, "Swami Satchidananda is one of the pioneers ... able to interpret the Gita to the West with power that has changed people's life. This new commentary is therefore to be welcomed by all who treasure the wisdom of India and want to see it brought to bear on the problems of the West." Includes "Note on Sanskrit Translation" and Glossary.

2002 *[Bhagavad Gītā] Maharishi Mahesh Yogi on the Bhagavad-Gita: A New Translation and Commentary with Sanskrit Text, Chapters 1–6*. London; New York: Arkana, 1990.

2003 *[Bhagavad Gītā] The Message of the Gita: With Text, Translation and Notes as Interpreted by Sri Aurobindo* / Edited by Anilbaran Roy. Pondicherry: Sri Aurobindo Ashram, 1993.

Notes compiled entirely from Sri Aurobindo's *Essays on the Gita.*

2004 *[Bhagavad Gītā] Nistraigunya Purusottama Yoga of Srimad Bhagavad Gītā: A Mystic Interpretation and Comparative Study* / by Bankey Behari. Delhi, India: B. R. Publishing, c2000.

Translation with extensive commentary.

2005 *[Bhagavad Gītā] Perennial Psychology of the Bhagavad Gita* / Swami Rama. Honesdale, Pa.: Himalayan Institute of Yoga Science & Philosophy, c1985. Reissued 1996.

"The outside world can be mastered only when the inner potentials are systematically explored and organized." This practical interpretation emphasizes the psychology underlying the epic and its application in daily life. Includes original Sanskrit text, translation into English, and commentary. Contents: Arjuna's despondency — The way of self-knowledge — The yoga of action — Knowledge of renouncing fruits — Knowledge of renunciation and action — The path of meditation — Knowledge of the Absolute in its entirety — Knowledge of the eternal — Knowledge of the royal and secret path — The glorious manifestations of the Lord — Yogic vision — The yoga of devotion — Knowledge of the field and the knower — The profound knowledge of the three gunas — The eternal tree of life — The destiny of the sages and of the ignorant — Three modes of conviction — The wisdom of renunciation and liberation. Glossary of Sanskrit terms. Swami Rama, educated in Indian monasteries and European universities, founded the Himalayan Institute of Yoga Science and Philosophy in 1971.

2006 *[Bhagavad Gītā] The Pocket Bhagavad Gītā* / Translated by Winthrop Sargeant. Albany: State University of New York Press, 1994. Available electronically through NetLibrary.

2007 *[Bhagavad Gītā] Realization of the Supreme Self: The Bhagavad Gītā Yoga-s.* London; New York: Kegan Paul International, 1995.

Explains the practical message of the *Bhagavad Gita* with translations of relevant verses and comparisons to selected Sanskrit texts, such as Patanjali's *Yoga Sutras.*

2008 *[Bhagavad Gītā] Shrī Bhagavad Gītā* / Winthrop Sargeant. Albany: State University of New York Press, c1993. Available electronically through NetLibrary.

2009 *[Bhagavad Gītā] The Song Celestial, or, Bhagavad-Gītā* / Edwin Arnold. Mamaroneck, NY: Aeon, 2000. Originally published: 1885.

2010 *[Bhagavad Gītā] Śrī Bhagavad-Gītā: 745 Verses, Bhojapatri Gita, with Introduction, Complete English Translation, and Various Readings* / Edited with the help of an ancient birch-leaf manuscript by Charantirtha Maharaj. Gondal, India: Bhuvaneshwari Prakashan, 1990.

2011 *[Bhagavad Gītā] Srimad Bhagavad-Gita* / Translation by Swami Vireswarananda. Madras [India]: Sri Ramakrishna Math; Bourne End, [England]: Ramakrishna Vedanta Centre, 1988.

2012 *[Bhagavad Gītā] Srimad Bhagavad Gita: A Guide to Daily Living: Translated from Pujya Ma's Original Hindi Manuscript* / by Baij Nath Bhandari. Karnal, Haryana, India: Arpana Publications, 2000.

The word *srimad*, from the verb root sri, to flame, spread, or pour out light, is sometimes included in the title.

2013 *[Bhagavad Gītā] Śrīmad Bhagavad Gita Bhāṣya of Sri Saṁkarācārya: With Text in Devanagiri & English Rendering, and Index of First Lines of Verses* / Translated by A. G. Krishna Warrier. Madras, India: Sri Ramakrishna Math, 1983.

2014 *[Bhagavad Gītā] Śrīmad Bhagavad Gītā: English & Hindi Translation with Sanskrit Text & Transliteration = Śrīmadbhagavadgītā: Saṃskṛta mūla, Lipyantaradnna evam Hindī-Aṅgrejī Anuvāda* / Editor, Vedwati Vaidik. New Delhi: Richa Prakashan, 1997.

2015 *[Bhagavad Gītā] Śrīmad Bhagavad Gītā: Original Sanskrit Text, Roman Transliteration, Hindi Translation (in Verse), English Translation* / Surender Nath Lal. (2nd ed.) Delhi, India: Rahul Publishing House, 1997.

2016 *[Bhagavad Gītā] Srīmad Bhagavad-Gita: The Scripture of Mankind: The Text in Devanagari with Transliteration in English, Chapter Summaries, Word-for-Word Meaning in Prose Order, Translation, Notes, and Index of First Lines* / by Swami Tapasyananda. Madras [India]: Sri Ramakrishna Math, [199-?].

2017 *[Bhagavad Gītā] Srimad Bhagavad-Gita: The Song Celestial: The Dialogue Between Arjuna, Son of Pandu and the Supreme Being in His Incarnation as Sri Krishna Vasudeva, Prince of the Yadavas* / Recorded by Krishna Dwaipayana Vyasa, text in Sanskrit as given in the Mahabharata; English transliteration and translation by Vanamali. New Delhi: Aryan Books International; Rishikesh: Vanamali Gita Yogashram, 1997.

2018 *[Bhagavad Gītā] Srīmad Bhagavad-Gītā: With Text, Word-for-Word Translation, English Rendering, Comments, and Index* / by Swami Swarupananda. (13th Revised ed.) Calcutta: Advaita Ashrama, 1982. Reprinted 1989. Also, Calcutta: Advaita Ashrama; Bourne End [England]: Ramakrishna Vedanta Centre, 1982 / [Whitefish, MT]: Kessinger Publishing, 1998. Originally published: Mayavati, Almora [India]: Prabuddha Bharata Press, 1909.

Includes the preface to the first edition, a synopsis, Sanskrit text, and key to transliteration and pronunciation.

2019 *[Bhagavad Gītā] Śrīmad Bhagavad Gītā: With the Bhāvānuvāda of the Sārārtha-varṣiṇī ṭīkā by Viśvanātha Cakravartī Ṭhākura & Sārārtha-varṣiṇī prakāśikā-vṛtti by Bhaktivedānta Nārāyaṇa Mahārāja*. [Mathura, India]: Sri Gaudiya Vedanta Samiti, 2000.

Includes Sanskrit text, English translation, and translations of two commentaries from the Vaishnava viewpoint.

2020 *[Bhagavad Gītā] Tat Tvam Asi: The Universal Message in the Bhagavadgītā* / Edited with commentary and translation by Pathikonda Viswambara Nath. (1st ed.) Delhi: Motilal Banarsidass, 1998.

2021 *[Bhagavad Gītā] Transcreation of the Bhagavad Gita* / Ashok Kumar Malhotra. Upper Saddle River, NJ: Prentice Hall, c1999.

"Perform your action by focusing your mind; abandon all attachments; transcend both success and failure. This evenness of mind is called yoga." An insightful, very readable translation with minimum use of technical language. Each chapter begins with a useful summary; there is no commentary. Includes a story outline and synopses of some of the major interpretations, including Shankara, Ramanuja, Madhava, J. N. Farquhar, Bal Gangadhar Tilak, Gandhi, Radhakrishnan, J. W. Hauer, T. S. Eliot, and A. C. Bhaktivedanta Swami Prabhupada. Intended for undergraduates, general audiences, and anyone who has found the more scholarly translations inaccessible. Glossary.

2022 *[Bhagavad Gītā] Yoga of Enlightenment: Commentary on Srimad Bhagavad Gita, Chapter 18* / Swami Jyotirmayananda. Miami, Fla.: Yoga Research Foundation, c1987.

2023 *The Bhagavan-Mahima = Hindu Scriptures* / Āṅgirasa Muni [translator]. Fort Wayne, IN: Sacred Books, 1999.

Volume 1. The Vēdas — Volume 2. The Upaniṣads — Volume 3. The Bhagavad-gītā.

2024 **Charandasa, Saint.** *Astāṅg Yoga* / Translation into English by Om Prakash Tiwari. Lonavla [India]: Kaivalyadhama, 1983.

Charandasa is credited for helping to bring the knowledge of the eight limbs of Yoga (Ashtanga Yoga) to the householder in India, most likely between the tenth and thirteenth centuries C.E. He follows the tradition of the *Vasistha Samhita*, not Patañjali, in recognizing ten yamas and ten niyamas and goes on to discuss chakras and nadis, anāhata sound, and the importance of vāyus, or breath, describing eight varieties of pranayama. Includes the original text with translation.

2025 **Dattātreya.** *Yoga Shastra of Dattatreya* / Editor, Brahma Mitra Awasthi; translated by Amita Sharma. (1st ed.) Delhi, India: Swami Keshawananda Yoga Institute, 1985.

The *Yoga Shastra* is a textbook of hatha yoga.

Although the author is not identified in the work, it is attributed to Dattātreya, who figures in different traditions such as Shaiva, Vaishnava, Shakta, and Natha. He considered yoga a suitable practice for all regardless of age, situation, or religion. The *Yoga Shastra* includes descriptions of eight bandhas and mudras and emphasizes the importance of pranayama. Unlike the *Yoga Sutras*, ahimsa is considered to be one of the niyamas in the *Yoga Shastra.* In the introduction, the editor points out many similarities in language and subject matter between the *Yoga Shastra* and the *Yoga-Tattva-Upanishad*, discusses some differences in descriptions of techniques, and concludes that the *Yoga Shastra* is the older work.

2026 **Gheranda.** *Ghaṭayoga* / Chandramouli S. Naikar [translator]. Dharwad [India]: Medha Publishers, 1997.

Sanskrit text in Devanagari script with English translation of *Gheranda Samhita*, a late seventeenth century manual on Hatha Yoga which shares material with the popular *Hatha Yoga Pradipika.* The term Ghatayoga is used to denote physical yoga and the text describes 21 kriyas, 32 āsanas, 25 mudrās, five types of pratyāhāra, ten of prāṇāyāma, three types of dhyāna, and six categories of samādhi. Gheranda encourages yoga practice for all regardless of age, physical condition, or situation in life. Includes illustrations of selected purification techniques and āsanas.

2027 _____. *Gheraṇḍa Saṃhitā* / Edited by Swami Digambarji and M. L. Gharote. Lonavla, India: Kaivalyadhama S.M.Y.M. Samiti, 1997.

Includes text in Sanskrit (Devanagari script), transliteration, and commentary.

2028 _____. *The Gheranda Samhita* / Translated into English by Rai Bahadur Srisa Chandra Vasu. New Delhi: Munshiram Manoharlal, 1996. Reprinted 2003. Originally published: Allahabad [India]: Panini Office, 1914.

2029 _____. *The Gheranda Samhita* / Srisa Chandra Vasu. Delhi, India: Sri Satguru Publishing, 2005.

Contains Sanskrit text in Devanagari along with the English translation.

2030 _____. *The Gheranda Samhita: The Original Sanskrit* / English translation by James Mallinson. Woodstock, NY: YogaVidya.com, 2004.

2031 _____. *Pure Yoga: A Translation from the Sanskrit into English of the Tāntrik Work the Gheraṇḍasaṃhitā, with a Guiding Commentary* / by Yogī Praṇavānanda; edited with introduction by Tony Rodriguez, Kanshi Ram. (1st ed.) Delhi: Motilal Banarsidass Publishers, 1992. Reprinted 1997.

Yogī Praṇavānanda believes that too much emphasis has been placed on the physicality of Hatha Yoga and this translation calls attention to the fundamental importance of the inner qualities and spiritual aspects of the practice. Compares Gheranda's approach with other treatises and finds evidence that ethical requirements for practice are not ignored by Gheranda, but simply taken for granted.

2032 **Hemacandra.** *The Yoga Shastra of Hemchandracharya: A 12th Century Guide to Jain Yoga* / Translation by A. S. Gopani. Jaipur: Prakrit Bharti Academy; Mevanagar: Shri Jain Swetamber Nakoda Parshwanath Teerth, 1989.

2033 _____. *The Yogaśāstra of Hemacandra: A Twelfth Century Handbook on Śvetāmbara Jainism* / Translated by Olle Quarnström. Cambridge, MA: Department of Sanskrit and Indian Studies, Harvard University, 2002.

While the *Yogaśāstra* is an influential text from the Jaina canon, it outlines a path of correct conduct that is similar to the first limbs of Patanjali's Yoga and refers to techniques that include asanas, breath control, concentration, and meditation. For background information on Jaina scriptures and comparisons with Patanjali's Yoga, see *The Yoga Tradition* by Georg Feuerstein.

2034 **Kiehnle, Catharina.** *Songs on Yoga: Texts and Teachings of the Mahārāṣṭrian Nāths.* Stuttgart: Franz Steiner Verlag, 1997.

The primary objectives of this study are to provide a critical edition and translation of Mārāṭhī Nāth texts; describe the yoga recommended in them; examine the place of the texts in the history of the Mahārāṣṭrian bhakti movement of the thirteenth and fourteenth centuries C.E.; and, examine authorship questions surrounding Jñāndev. Kiehnle includes information on Nāth origins and compares some of the views of the Jñāndev school with those of Patañjali. Contents: Part I. Lākhoṭā, The Sealed Letter — Introduction — The song tradition — The Abhaṅga — The language and its reproduction in the manuscripts — Sequence and

versions of the Lākhoṭā—The teachings of the Lākhoṭā—Conclusion—Text and translation of the Lākhoṭā—Critical apparatus of the Lākhoṭā—Part II. Yogapar Abhaṅgamālā, A Garland of Songs on Yoga—Introduction—Text, critical apparatus, translation—Concordance. Bibliography (Manuscripts, Gāthās, Separate prints, General).

2035 *Kulārṇava Tantra* / Introduction, Arthur Avalon (Sir John Woodroffe); readings, M. P. Pandit ; Sanskrit text, Tārānātha Vidyāratna. Delhi: Motilal Banarsidass, 1984. Reprinted 1999. Originally published: London: Luzac & Co., 1917.

The *Kulārṇava Tantra* is a practical text which draws upon ethics, worship, philosophy, and yoga in its descriptions of methods to raise human consciousness. Pandit notes that it deserves greater attention in the West "where tantra-enthusiasts are on the wrong track." Extensive introductory material provides a summary of the text in addition to discussion of the five Ms (pañca makāra)—madya (wine), māmsa (meat), matsya (fish), mudrā (parched grain), maithuna (intercourse)—and their full symbolic significance, devotion to guru, initiation, Japa Yoga, and meditation. Woodroffe notes that while the colophon of the first chapter of the text refers to many more chapters than the seventeen included here, all of the manuscripts consulted by him contained the same material, concluding that if chapters beyond these seventeen do exist, they are either lost or are known by a different name.

2036 *[Mālinīvijayottaratantra] The Yoga of the Mālinīvijayottaratantra: Chapters 1–4, 7, 11–17: Critical Edition, Translation & Notes* / by Somadeva Vasudeva. Pondicherry: Institut Français de Pondichery: École Française d'Extrême-Orient, c2004.

The *Mālinīvijayottaratantra* presents not a single yoga, but attempts to integrate yogic material from multiple branches of Śaivism. This translation includes a detailed, critical commentary, a description of manuscript source material consulted, explanation of editorial policies, and discussion of scriptural antecedents. Bibliography.

2037 **Nārada.** *Aphorisms on the Gospel of Divine Love, or, Nārada Bhakti Sūtras: With Sanskrit Text, Word-By-Word Meaning, English Rendering of the Text and Elaborate Explanatory and Critical Notes* / by Swami Tyāgīśānanda. Madras: Sri Ramakrishna Math; Bourne End [England]: Ramakrishna Vedanta Centre, 1983. Reissued 1993.

In Bhakti Yoga, devotion becomes the end as well as the means. Through a devotional approach one is able to attain a state of Self-realization and to become a source of compassion and love to all beings. Consisting of 84 aphorisms, the *Bhakti Sutras* of Narada serve as the principal text of Bhakti Yoga and focus on the nature and goals of supreme devotion, discipline, moral principles, and characteristics of one who has achieved the higher levels of practice.

2038 _____. *Bhaktisūtras of Nārada* / Translated by Nandalal Sinha. (2nd revised ed.) New Delhi, India: Munshiram Manoharlal, 1998.

2039 _____. *Nārada-bhakti-sūtra: The Secrets of Transcendental Love* / A. C. Bhaktivedanta Swami Prabhupada and his disciples. Los Angeles: Bhaktivedanta Book Trust, c1991.

2040 _____. *Nārada Bhakti Sūtras* / Swami Bhuteshananda [translator]. Calcutta: Advaita Ashrama, 1999.

2041 _____. *Narada Bhakti Sutras* / Swami Sivananda. Shivanandanagar [India] : Divine Life Society, 1998.

2042 _____. *Narada's Aphorisms on Bhakti* / by Nagesh D. Sonde. Bombay: Vasanti D. Sonde, 1988.

2043 _____. *Narada's Way of Divine Love: Narada Bhakti Sutras* / Translated with a commentary by Swami Prabhavananda; introduction by Christopher Isherwood. Madras: Sri Ramakrishna Math; Bourne End [England]: Ramakrishna Vedanta Centre, 1986.

2044 _____. *The Yoga of Divine Love: A Commentary of the Narada Bhakti Sutras* / by Swami Jyotir Maya Nanda. Miami, Fla.: Yoga Research Foundation on Publications, c1982.

Includes text in Devanagari script, transliteration, word-by-word translation, expanded translation, and commentary in English.

2045 _____. *The Yoga of Spiritual Devotion: A Modern Translation of the Narada Bhakti Sutras* / Prem Prakash. Rochester, Vt.: Inner Traditions International, c1998.

Prakash offers this translation of the Bhakti Sutras as a means to address the nature of bhakti in relation to the needs of contemporary society. Intended primarily for Western readers, he believes Narada's text can have a significant influence

through its positive approach to love, relationships, and all activities in the world. The verses appear in the original Sanskrit (Devanagari script) with transliteration, word-by word translation, expanded translation, and a detailed, fresh commentary. Bibliography.

2046 **Patañjali.** *Aphorisms of Yoga* / by Bhagwan Shree Patanjali, done into English from the original Sanskrit with a commentary by Shree Purohit Swāmi and an introduction by W. B. Yeats. London; Boston: Faber, 1987. Originally published: London: Faber and Faber, 1938. (See also, *Patanjali's Path to Yoga*).

It is believed that yoga was taught and practiced for thousands of years before Patañjali organized the disciplines of mental and bodily control and meditative techniques into the treatise known as the *Yoga Sutras.* The date of Patanjali's birth is uncertain; some scholars believe he lived around 200 B.C.E., while others suggest that the third century C.E. is more likely. There is even dispute over whether or not the work was composed by a single person, but in 195 concise aphorisms the entire science of yoga is clearly explained — its purpose, the essential practices, obstacles one may encounter and the means to overcome them, and precise descriptions of results obtained through practice. Patanjali presents an eightfold yoga, beginning with the practice of moral observances and personal discipline, proceeding to physical practices, and then to progressive states of concentration, meditation, and perfect freedom, or union with the Absolute. Rather than contradicting the beliefs of any religion, the *Yoga Sutras* present a basic guide to right living, a guide that complements the goals of any spiritual tradition. The number of translations and commentaries that continue to appear is a clear indication that the critical/interpretive tradition which began hundreds of years ago continues to the present day. Shree Purohit Swāmi provides a simple, accessible translation and commentary. "I.1. We now begin the exposition of yoga. I.2. Yoga is controlling the activities of the mind (chitta). I.3. When mind is controlled, Self stays in his native condition."

2047 _____. *Aphorisms on Spiritual Methods: The Yoga Sutras of Patanjali in the Light of Mystical Experience: Preparatory Studies, Sanskrit Text, Interlinear and Idiomatic English Translations, Commentary, and Supplementary Aids* / by J. H. M. Whiteman. Gerrards Cross, Buckinghamshire [England]: Colin Smythe, 1993.

In addition to an authoritative translation, Whiteman offers a detailed analysis of the *Yoga Sutras* which strives to depart from non-mystical interpretation. This treatment highlights the consistent emphasis on direct experience in the *Yoga Sutras* which is the basis of systematic and practical mysticism. Substantive introductory matter deals with the difficulty he has with other translations in which the mysticism in Books I, III, and IV is ignored and in which the use of Buddhist technical terms and references to Buddhist teachings are overlooked. Similarly, Vedic and Upanishadic teachings are not taken into account and the views of Vyāsa's *Yoga-Bhāṣya* are unquestioningly accepted instead of grappling anew with problem terms in the text. "That commentary dates from about 600 years after the Sutras were finally assembled, and is distinguished by the endeavors of the author to bring all obscure aphorisms into line with the non-mystical Sāṅkhya philosophy prestigious at his time." He concludes that the *Mahābhāṣysa* and the *Yoga Sūtras* are works of different hands and questions the single-author theory for the *Yoga Sūtras.* He explores the possibility that the aphorisms may have developed over a period of about 200 years during which time additions or editorial manipulations were introduced. This stimulating work will be of interest to scholars and serious students. "I.1. Here begins an exposition of Yoga. I.2. Yoga is the checking of mental involvement. I.3. At the time there is a 'standing-off' within the subjective awareness of experience." Bibliography.

2048 _____. *The Classical Rājayoga: The Accurate Translation of the Yoga Sūtra of Patañjali* / Translation and commentary Cornelius Johns; editor Marcus Zerbini. [Melbourne, Australia]: Marcus Zerbini, 1992.

In addition to transliterated text, translation, and brief commentary, includes a discussion of key concepts in Sāṅkhya philosophy and the goals and techniques of Hatha Yoga. "I.1. Now an explanation of yoga will be made. I.2. Yoga is stopping the mental formations. I.3. Then the witness abides in his own true, spirit nature."

2049 _____. *Dreams of the Soul: The Yoga Sutras of Patanjali* / by Daniel R. Condron. Windyville, Mo.: SOM Publishing, c1991.

"I.1. The following is instruction for using the whole mind (yoga). I.2. Union of all parts of mind (yoga) is gained through the control of the action

of the mind. I.3. Then the perceiver comes to consciousness of himself."

2050 _____. *Effortless Being: The Yoga Sūtras of Patanjali* / Translated by Alistair Shearer. London; Boston: Unwin Paperbacks, 1989. Also, London: Wildwood House in association with Arnold Heinemann, 1982.

As a map of the inner journey, Patanjali "codified a teaching of such translucence that he created one of the most remarkable works of literature in the world." In the introduction, Shearer charts the history of yoga and distills the teachings with great clarity. In discussing the purpose of the *Yoga Sūtras*, he uses this analogy: "Imagine a climber on the mountain slopes. He looks down on the villages with their cultivated fields spread out below. Another person, who has reached the summit, sends down a report that beyond these fields lie dense forests and then open plains, stretching to a vast and shoreless sea. The climber cannot share this experience, however much a description of it may excite his imagination." Shearer argues against modern impulses to dissect Patanjali's work in an attempt to uncover "original" text and identify later additions and influences, stating that this disrupts the integrity of the text and its value as a teaching tool. In his discussion of prānāyāma, he states that, if parsed correctly, the term means "increase of the life energy" or "the process whereby the ordinary and comparatively slight manifestation of prana is developed and strengthened." Studying and meditating on scripture is an essential element of classical Yoga, and Shearer encourages reading the sūtras aloud to reap the benefits of the transformative, regenerative power of sound. "I.1. And now the teaching on yoga begins. I.2. Yoga is the settling of the mind into silence. I.3. When the mind has settled, we are established in our essential nature, which is unbounded Consciousness." Accompanying the text are Richard Lannoy's photographs of details in temples, ancient shrines, and cave sanctuaries that represent the work of "artists whose training was either analogous to methods propounded here by Patanjali or influenced by traditional yogic experience."

2051 _____. *Enlightened Living: A New Interpretative Translation of the Yoga Sutra of Maharsi Patanjali.* Sebastopol, CA: Anahata Press, 1999.

2052 _____. *Enlightenment!: The Yoga Sutras of Patanjali* / A new translation and commentary by MSI. Edmonds, WA: SFA Publications, c1995. Reprinted 1996.

Includes Sanskrit text in Devanagari script, transliteration, translation, commentary, and concludes with "A note to our Christian brethren" and a chapter on the chakras. "I.1. Now, the Teaching of Yoga. I.2. Yoga (Union) is consciousness with its movements still. I.3. Then the Seer rests in the True Form of the Self."

2053 _____. *The Essence of Yoga: Reflections on the Yoga Sūtras of Patañjali* / Bernard Bouanchaud; translated from the French by Rosemary Desneux; foreword by T. K. V. Desikachar. Portland, Or.: Rudra Press, c1997. Also, New York: Sterling; London: Cassell, 2000 / Delhi: Sri Satguru, 2001.

Commentary is clear, accessible, and thought-provoking and the questions posed encourage self-study. Of this translation, Jean Varenne wrote, "In this book Bernard Bouanchaud combines his skillful mastery of Sanskrit and his direct contact with living yoga, as he has taught yoga in Paris for several decades. He transmits the knowledge he himself received from the eminent masters, Sri Krishnamacharya and his son T. K. V. Desikachar ... to make this book at once so personal and so faithful to an ancient tradition, truly now." Glossary. Illustrated. Bibliography. Bouanchaud is an internationally known yoga instructor.

2054 _____. *The Essential Yoga Sutra: Ancient Wisdom for Your Yoga* / Geshe Michael Roach and Christie McNally. (1st Three Leaves Press ed.) New York: Three Leaves Press, Doubleday, 2005.

Includes a translation and thoughtful commentary with a Buddhist perspective. While intended as a guide for the general reader, some may find the heavy use of analogy to explain key concepts disconcerting or an oversimplification. "I.1. I will now review for you how we become whole. I.2. We become whole by stopping how the mind turns. I.3. On that day the seer comes to dwell within his own nature. Otherwise it follows the form of the turning." Roach, a Buddhist monk and Sanskrit and Tibetan scholar, provides the commentary for McNally's translation.

2055 _____. *Four Chapters on Freedom: Commentary on Yoga Sutras of Patanjali* / Swami Satyananda Saraswati. Bihar, India: Bihar School of Yoga, 1989. Also, Munger, Bihar, India: Yoga Publications Trust, 2000. Reprinted 2002.

Contains full Sanskrit text, transliteration, trans-

lation, and detailed, lucid commentary. An informative, well-written introduction maps the basic structure of the text, provides historical background, summarizes the eight limbs of Patanjali's yoga, and discusses the yogic view of the nature of mind. The four chapters of the *Yoga Sutras*: I. Samadhi Pada (defines yoga and discusses purpose, vritti or mental modification, practice and detachment, Ishwara or pure consciousness, Aum, obstacles to progress, methods of harmonizing the mind, categories of samadhi); II. Sadhana Pada (discusses klesha or basic tensions of life and their removal, the knower and the known, awareness and lack of awareness, the path to prajna or intuitive knowledge, the eight limbs of yoga, yama or social code, niyama or personal code, methods of controlling negative thoughts, asana, pranayama, pratyahara or sense withdrawal); III. Vibhuti Pada (discusses dharana or concentration, dhyana or meditation, samadhi, samyama, parinama or transformation of consciousness, nature of external appearance, psychic powers); and, IV. Kaivalya Pada (discusses means of attaining psychic powers, individual and cosmic mind, karma, unity of all things, theory of perception, mind as an unconscious instrument, kaivalya or aloneness). "I.1. Now, therefore, complete instructions regarding yoga. I.2. To block the patterns of consciousness is yoga. I.3. Then the seer is established (abides) in his own essential nature." Glossary. Widely known and respected and the author of many books, Swami Satyananda Saraswati founded the Bihar School of Yoga in 1964 and the Yoga Research Foundation in 1987.

2056 _____. *How to Know God: The Yoga Aphorisms of Patanjali* / Translated with a new commentary by Swami Prabhavananda and Christopher Isherwood. Hollywood, CA: Vedanta Press, 1981. (Paperback ed.) 1983. Also, Hollywood, CA: Vedanta Press; Bourne End [England]: Ramakrishna Vedanta Centre, (distributor), 1983. Published as: *Patanjali Yoga Sutras* / Translated with new commentary by Swami Prabhavananda and Christopher Isherwood. Mylapore, Madras [India]: Sri Ramakrishna Math, [1991?]. First published: New York: Harper, 1953.

Knowledge of spiritual disciplines and techniques of meditation had been preserved and transmitted orally for countless generations before Patanjali recorded them for his own period in the *Yoga Sutras*, still considered the most authoritative and useful sourcebook on yoga. "A sutra, so to speak, the bare thread of an exposition, the absolute minimum that is necessary to hold it together, unadorned by a single 'bead' of elaboration." The entire work was meant to be memorized, so it had to be expressed simply and efficiently. While hardly anything is known about Patanjali, from the masterly way in which he presents the subject it is likely that he was an accomplished yogi with personal knowledge of all aspects of yoga. Like the ancient teachers, the translators paraphrase, expand, and clarify the aphorisms making them intelligible to the modern reader. "I.1. This is the beginning of instruction in yoga. I.2. Yoga is the control of thought-waves in the mind. I.3. Then man abides in his real nature."

2057 _____. *Integral Yoga: The Yoga Sutras of Patanjali* / Translation and commentary by Swami Satchidananda. (Revised ed.) Yogaville, Va.: Integral Yoga Publications, 1984. (Pocket ed.) 1985. Published as: *The Yoga Sutras of Patanjali*. Yogaville, Va.: Integral Yoga Publications, 1990. Reprinted 1993, 1997, 1999.

Based on Swami Satchidananda's informal talks about the *Yoga Sutras* at various lectures and retreats, the style is simple, straightforward, and eminently readable. Recommends close study and meditation on the text in addition to memorizing individual sutras which are particularly meaningful or inspiring. Contains the original Sanskrit text in Devanagari script, transliteration, word-for-word translation in English, a fuller rendition in English, and commentary. "I.1. Now the exposition of Yoga is being made. I.2. The restraint of the modifications of the mind-stuff is Yoga. I.3. Then the Seer (Self) abides in his own nature."

2058 _____. *An Introduction to Yoga Philosophy: An Annotated Translation of the Yoga Sutras* / Ashok Kumar Malhotra. Aldershot, Hants, England; Burlington, VT: Ashgate, c2001.

A clear, concise translation with explanatory notes. He compares the final three stages of classical yoga and the supramental powers of the siddhis with similar powers displayed by Jedi knights in the Star Wars films. Like a master yogi, Yoda trains Luke Skywalker in the proper use of the Force, which is equated with prana, or the life force, the vital energy underlying the cosmos.

2059 _____. *The Kriya Yoga Sutras of Patanjali: A New Version* / Goswami Kriyananda [translator]. Chicago: Temple of Kriya Yoga, 1985.

A very loose rendering of the *Yoga Sutras* filtered through the tenets of Kriya Yoga. "I.1. And now begins the condensed study of the yoga. I.2. Kriya yoga is the practice of control of the self, study of sacred scriptures, chanting the holy mantra, spiritual attentiveness to your Guru. I.3. The goals of Kriya Yoga are to remove the source of pain and trouble, as well as to bring about samadhi."

2060 _____. *Kriya Yoga Sūtras of Patañjali and the Siddhas* / Translation, commentary and practice by M. Govindan. St. Etienne de Bolton, Quebec: Kriya Yoga Publications, 2000.

This translation and detailed commentary demonstrates the closeness of Patanjali to the Tamil Siddha philosophical tradition. Includes tips for integrating lessons into one's practice and indexes to both Sanskrit and English keywords in the text. Foreword by Georg Feuerstein, who wrote, "Indispensable for students of Kriya Yoga ... a valuable addition to the study of Yoga in general and the Yoga Sutra in particular." Govindan studied at Georgetown University and in India for many years and established Kriya Yoga centers around the world.

2061 _____. *The Light of the Soul: Its Science and Effect: A Paraphrase of the Yoga Sutras of Patañjali with Commentary* / by Alice A. Bailey. New York: Lucis Publishing Co.; London: Lucis Press, 1983. Various reprintings. Originally published: New York: Lucis Publishing, 1927.

Presents the mental dictation recorded by Bailey and attributed to the Master Djwhal Khul (the "Tibetan"). The commentary has a Theosophical framework and speaks to the reader as an "occult student." In the introduction, Bailey notes that this translation is "an attempt to put into clear and understandable English the exact meaning, insofar as it is possible to do so through the medium of that non-elastic and unimaginative tongue," and recommends that readers consult additional translations. "I.1. AUM. The following instruction concerneth the Science of Union. I.2. This Union (or Yoga) is achieved through the subjugation of the psychic nature, and the restraint of the chitta (or mind). I.3. When this has been accomplished, the Yogi knows himself as he is in reality."

2062 _____. *Light on the Yoga Sūtras of Patañjali: Patañjala Yoga Pradīpikā* / B. K. S. Iyengar; foreword by Yehudi Menuhin. London: Aquarian Press, 1993. Also, London: Thorsons, 1996. (New ed.) 2002 / San Francisco, Calif.: Thorsons, 1996.

Eschewing a solemn academic approach, this practical and profound interpretation is informed by decades of study, practice, and experience. Reviewer Richard Rosen wrote, "First rendered into English in 1852, the Yoga Sutra has since been translated dozens of times (especially in the last five decades), with varying degrees of success. Ideally the translator is proficient in Sanskrit, well-versed in the many arcane subjects treated by Patanjali (cosmology, epistemology, ethics, theology, and psychology), and a serious yoga practitioner. That's why it's news when a translation of and commentary on Patanjali comes along from one of the major yoga instructors of the modern era.... Iyengar's English rendition of the Sanskrit is top-drawer, stately without being ponderous, true to the letter of Patanjali without stifling the spirit" (*Yoga Journal*, February 2003). The sutras appear in Devanāgari script followed by transliteration, word-by-word list of English equivalents, translation, and commentary that explains the text and expands on the meaning of the sutras. The opening chapters include notes on transliteration and pronunciation, discussion of Patañjali, and summary of key concepts in each chapter. Appendices include a thematic key to the *Yoga Sutras*, interconnection of the sutras, an alphabetical index, and a diagrammatic presentation entitled "Yoga in a Nutshell." The glossary is extensive. "I.1. With prayers for divine blessings, now begins an exposition of the sacred art of yoga. I.2. Yoga is the cessation of movements in the consciousness. I.3. Then, the seer dwells in his own true splendour."

2063 _____. *Patanjala Yoga Sutras: Sanskrit Sutra with Transliteration, Translation, & Commentary* / P. V. Karambelkar. Lonavla, India: Kaivalyadhama, [1987]

"I.1. Now (begins) the systematic presentation of the discipline of yoga. I.2. Yoga (is) bringing to complete cessation the functional modifications of citta. I.3. Then the seer will be re-established in its own form."

2064 _____. *Patañjali of Yogasutras* / Chandramouli S. Naikar. (1st ed.) New Delhi: Sahitya Akademi, 2002.

Contains transliterated text, English translation, analytical list of the sutras, and a critical examination of Patanjali's contribution. Naikar reviews internal and external evidence as well as the opin-

ions of many scholars to ascertain the date and identity of Patanjali. "I.1. Now, instruction in Yoga. I.2. Yoga is the restraint of fluctuations of the mind (stuff). I.3. Then there is abiding in the seer's own form."

2065 _____. *Patanjali's Meditation Yoga* / Translation and commentary by Vyn Bailey. East Roseville, NSW: Simon & Schuster Australia, 1997.

Although Bailey confines himself to those aphorisms which deal with meditation, his translation is lucid and his commentary intelligent and direct. In the introduction, this former priest discusses the universality of yoga and meditation, saying these are techniques as non-denominational as jogging or squash. Presents the Sanskrit text in Devanagari script, transliterated text, translation in English, and dictionary meanings for each word which help to reveal the various shades of meaning that are possible within Sanskrit. "I.1. Now, instruction in yoga. I.2. Yoga is the stilling of movement in the mind. I.3. There is then the seer abiding in his own very nature." In addition to being an ordained priest, Bailey holds advanced degrees in theology, studied Sanskrit in his fifties to be able to read the *Yoga Sutras* in the original, learned to meditate in his sixties, and trained as a yoga teacher in his seventies.

2066 _____. *Patanjali's Path to Yoga* / Translated by Shree Purohit Swāmi and an introduction by W. B. Yeats. New Delhi: Rupa & Co., 2003. (See also, *Aphorisms of Yoga*).

In his introduction, Yeats writes of his desire to understand the experiences of the ancient yogis and of not finding it in "scholar's cant" and dry treatises on the subject. Then he read a first draft of Shree Purohit Swami's translation and simple commentary and felt that here was a true account by a practicing yogi, someone who "knew it in his bones" as no European scholar could. "I.1. We now begin the exposition of Yoga. I.2. Yoga is controlling the activities of mind (chitta). I.3. When mind is controlled, Self stays in His native condition."

2067 _____. *Patanjali's Steps of Yoga: A New Interpretation of the Yoga Sutra of Patanjali* / by Timothy C. Francis. Sturminster Newton [England]: Wessex Aquarian, 1997.

2068 _____. *Patanjali's Yoga Sutras: With the Commentary of Vyāsa and the Gloss of Vāchaspati Miśra* / Translated by Rāma Prasāda with an introduction from Rai Bahadur Śrīśa Chandra Vasu. New Delhi: Oriental Books Reprint Corp., 1982. Also, New Delhi: Munshiram Manoharlal, 1995. Reprinted 1998, 2000, 2003. Originally published: Allahabad [India]: Panini Office, 1912.

Contains the original Sanskrit text, word-for-word translation in English, a fuller rendition into English, followed by Vyāsa's commentary and Vāchaspati's gloss. "I.1. Now a revised text of Yoga. I.2. Yoga is the restraint of mental modifications. I.3. Then the seer stands in his own nature."

2069 _____. *Patanjali's YogaSutras: An Introduction* / Translation and commentary by T. K. V. Desikachar. New Delhi: Affiliated East-West Press in Association with Rupa & Co., c1987.

This translation includes the Sanskrit text in Devanagari, transliteration, and an accessible, succinct commentary. "I.1. Here begins the authoritative instruction on Yoga. I.2. Yoga is the ability to direct the mind exclusively towards an object and sustain that direction without any distraction. I.3. Then the ability to understand the object fully and correctly is apparent."

2070 _____. *The Psychology of Mystical Awakening: A New World Translation* / by Swami Savitripriya. Sunnyvale, Calif.: New Life Books, c1991.

Although Swami Savitripriya provides a word-by-word Sanskrit to English transliteration and translation at the end of the book, her chief objective is to provide a way for the Western reader to get to the underlying, implied meaning of the text. She finds many translations to be flawed because they have been written by scholars with no personal experience of higher levels of consciousness, foreign authors who have limited grasp of modern English, or authors who display no knowledge of the complex philosophy, psychology, and cosmology of the Hindu tradition. Some may find the commentary too ornate, but in many areas it succeeds in illuminating key points.

2071 _____. *The Science of Kriya Yoga: A Verse by Verse Rendering of the Yoga Sutras of Patanjali, with Detailed Commentary and Specific Instructions for Experiencing Meditation and Superconsciousness* / Roy Eugene Davis. Lakemont, Ga.: CSA Publishers, c1984.

"I.1. Now the way of Self-realization is explained. I.2. When mental modifications no longer restrict soul awareness, then Self-realization is experienced. This is evidence of success in the

practice of Yoga. I.3. Resting in Pure Consciousness, the soul is established in the experience of its own nature."

2072 _____. *The Science of Yoga* / by Aprabuddha. (2nd ed.) Nagpur [India]: Shri Aprabuddha Vichar-Sadhana, 1988. Originally published in two volumes: Nagpur, India: V. K. Palekar, 1949–1957.

"Few words there are even in Sanskrit literature that have caused more misunderstanding than the term 'yoga,' and the misunderstanding, rather than the knowledge of the word, has produced great havoc." The interesting and extended introduction provides background information on the *Yoga Sutras* and tries to make sense of the confusion surrounding that misunderstood term "yoga." Aprabuddha discusses early commentaries on the *Yoga Sutras* and points out that many of them rely heavily on the work of Vyasa rather than clearly elucidating the ideas of their individual authors. He agrees with some of the views of Geraldine Coster and other modern writers who recognize the need for yoga in "the despondent West," but believes they often fail to understand the true goals of real yoga. Other studies are criticized for lack of first-hand knowledge of yogic or Tantric methods, causing them to be inadequate, inaccurate, occasionally laughable, intellectual exercises. The introduction concludes with a comparison of the six systems of Hindu philosophy, followed by the *Yoga Sutras* with Sanskrit text in Devanagari script, translation, and detailed commentary. "I.1. Now will be described the actual path of Yoga. I.2. The suppression of the (five-fold) functioning of Chitta is Yoga. I.3. In this state the cognizer (not being identified with any other thing) becomes his own true self." Glossary of Sanskrit terms.

2073 _____. *The Science of Yoga: The Yoga-Sutras of Patanjali in Sanskrit with Transliteration in Roman, Translation in English and Commentary* / Translated by I. K. Taimni. Wheaton, Ill.: Theosophical Publishing House, 1981. Reprinted 1992. Also, Madras, India; Wheaton, Ill.: Theosophical Publishing House, 1986 / Adyar [India]: Theosophical Publishing House, 1999.

This translation and detailed commentary aims to facilitate careful, in-depth study and is intended for serious students. Taimni displays a thorough knowledge of the fundamental teachings of yogic philosophy and practice and writes that this "science of sciences is too comprehensive in its nature and too profound in its doctrines to be fitted into the framework of any particular philosophy, ancient or modern." Three basic challenges are identified for modern students in trying to grasp the meaning of the sutras: first, their brevity; second, the underlying pattern of thought of which the words are mere symbols; and third, the difficulty in translating words into a language which does not contain exact equivalents. "I.1. Now, an exposition of Yoga (is to be made). I.2. Yoga is the inhibition of the modifications of the mind. I.3. Then the Seer is established in his own essential and fundamental nature."

2074 _____. *Startling Revelation: Patanjali Yoga Sutra: Mystica Trancensia Section: Original Text, Roman Script, Word by Word Rendering, Translation, and Concise Commentary, with Revealing Question/Answer* / by Sri Swami Prem. Los Angeles, Calif.: ANBV Foundation, c1989.

2075 _____. *The Threads of Yoga* / Introduction and selection by Robert van de Weyer. Berkhamsted [England]: Arthur James, 1997.

2076 _____. *Transliteration and Easy Rendering of Patanjali's Yoga Sutras* / Swami Digambarji. Lonavla, India: Kaivalyadhama, 1987.

2077 _____. *Yoga Aphorisms of Patanjali* / William Q. Judge. Kila, MT: Kessinger Publishing, [2000?] Originally published: New York: Path, 1889.

2078 _____. *The Yoga Darshana: Comprising the Sūtras of Patañjali, with the Bhāsya of Vyāsa* / Translated into English, with notes, by Gangānātha Jhā. (2nd Thoroughly Revised ed.) Fremont, Calif.: Asian Humanities Press, 2002. Originally published: Bombay: R. T. Tatya for Bombay Theosophical Publication Fund, 1907.

"I.1. Now (begins) the exposition of Yoga. I.2. Yoga is the inhibition of the functions of the Mind. I.3 Then there is an abiding of the spectator (Spirit) in its own pristine form."

2079 _______. *Yoga: Discipline of Freedom: The Yoga Sutra Attributed to Patanjali: A Translation of the Text, with Commentary, Introduction, and Glossary of Keywords* / by Barbara Stoler Miller. Berkeley, Calif.: University of California Press, c1996. Also, New York: Bantam Books, 1998.

In her review of Miller's translation, Joy Laine stated, "She wanted her translation to find a wide readership that included interested yoga practitioners from the general public as well as the more usual scholars and teachers. Barbara Stoler Miller was

perhaps one of the few people in a position to speak to the demands of these different groups. This is a text that had intrigued her since she was first introduced to it as a student and she tells us that the practice of yoga became an important part of her life. She is therefore in sympathy with those who will be reading Patanjali seeking spiritual guidance and her concern is not to obscure Patanjali with an abundance of dry commentary. She is, however, able to retain the freshness and clarity of Patanjali's sutras only because she is such a good scholar. Her translation is above all governed by her belief that 'the *Yoga Sutras* have a self-referential clarity that is independent of knowledge outside the text.' She does, however, use her considerable knowledge of the commentarial tradition in a way that indicates to the reader where some of the more interesting debates lie, without detracting from the text itself, and she is also able to relate the text to other Indian philosophical systems. Of particular interest is her constant demonstration of the importance of Buddhist thought as a key to understanding Patanjali's work" (*Journal of Asian Studies*, vol. 57, no. 2). Includes a 25-page introduction to the text, "Note on Transliteration," and a glossary listing every occurrence of key terms. Miller, a highly regarded scholar, was Samuel R. Milbank Professor of Asian and Middle Eastern Cultures at Barnard College. "I.1. This is the teaching of yoga. I.2. Yoga is the cessation of the turnings of thought. I.3. When thought ceases, the spirit stands in its true identity as observer to the world."

2080 _____. *The Yoga of Patanjali: With an Introduction, Sanskrit Text of the Yogasūtras, English Translation, and Notes* / by M. R. Yardi. (2nd ed.) Poona, India: Bhandarkar Oriental Research Institute, 1996.

In the extended introduction, Yardi notes that this translation is the product of a decade of study of many commentaries, including those of Vyāsa, Vācaspatimiśra, Vijñanabhikṣu, Nārāyaṇatīrtha, Hariharānanda, and Bhoja. A selection of excerpts from various commentaries follows the relevant sutras, and this feature illustrates the long, rich history and diversity of interpretation of the commentaries. Appendices: The authorship and date of the Yogasūtras — Three principal commentators of Yogasutras: Vyāsa, Vācaspati and Vijñāna Bhikṣu — Refutation of some Buddhist doctrines by Vyāsa and Vācaspati — Sāṅkhya teachers mentioned or quoted by Vyāsa — Some Nyāya-Vaiśeṣika doctrines as contrasted with Sāṅkhya-Yoga doctrines — The sphoṭa theory — The seven worlds. Glossary. Bibliography. "I.1. Here begins the exposition of Yoga. I.2. Yoga is restraint of the mental states. I.3. Then the Self abides in his own nature."

2081 _____. *Yoga Philosophy of Patañjali: Containing his Yoga Aphorisms, with Commentary of Vyāsa in Original Sanskrit and Annotations Thereon, with Copious Hints on the Practice of Yoga* / by Swāmi Hariharānanda Āraṇya; rendered into English by P. N. Mukerji; foreword by Dharmamegha Āraṇya. (3rd ed., thoroughly revised and enlarged) Calcutta: University of Calcutta, 1981. Reprinted 1999. Published as: *Yoga Philosophy of Patañjali: Containing his Yoga Aphorisms with Commentary of Vyāsa in Original Sanskrit, with Annotations and Allied Topics, Illustrating the Theory and Practice of Sāṃkhya-Yoga with Bhāsvatī* / by Hariharānanda Āraṇya; rendered into English by P. N. Mukerji; foreword by Dharmamegha Āraṇya. (4th Enlarged ed.) Calcutta: University of Calcutta, 2000.

Includes the original Sanskrit text in Devanagari, English translation, and commentary. This dense and detailed work may prove difficult for the beginning student, but it is highly regarded and worth the effort. Glossary. "I.1. Now then Yoga is being explained. I.2. Yoga is the suppression of the modifications of the mind. I.3. Then the Seer abides in itself."

2082 _____. *Yoga Philosophy of Patañjali: Containing his Yoga Aphorisms with Vyāsa's Commentary in Sanskrit and a Translation with Annotations Including Many Suggestions for the Practice of Yoga* / by Swami Hariharānanda Āraṇya; rendered into English by P. N. Mukerji; foreword by Swāmi Gopalananda. Albany: State University of New York Press, c1983. Available electronically through NetLibrary.

An in-depth study of the *Yoga Sutras* by a master yogi. Contains the *Yoga Sutras* in Sanskrit (Devanagari script), Vyasa's commentary in both Sanskrit and English, and Swami Hariharānanda's detailed commentary translated into English. Appendices: Jnana-yoga — Tattvas and their realization — The doctrine of karma — Collection of yoga aphorisms — Diacritical marks — Glossary of Sanskrit words. "I.1. Now then Yoga is being explained. I.2. Yoga is the suppression of the modifications of the mind. I.3. Then the Seer abides in itself."

2083 _____. *Yoga Sūtra* / Translation and commentary, Danijel Turina. Zagreb [Croatia]: Ouroboros, 2003.

2084 _____. *Yoga-Sūtra of Patañjali* / by Saugata Bhaduri. New Delhi: D. K. Printworld, 2000. Also, New Delhi: D. K. Printworld; Borehamwood: Motilal, 2002.

Bhaduri points out that this translation is intended for Indian readers. Many existing translations attempt to use one-word English equivalents for untranslatable, technical Sanskrit terms, so he has retained many Sanskrit terms in this translation and he assumes that Indian readers "will be more familiar with the concepts dealt with in these terms through his or her mother tongue than some approximate English equivalent." To avoid the distorted syntax found in many free adaptations of the aphoristic Sanskrit of the *Yoga-Sūtra*, this translation sticks rigorously to the original. When any extra words are considered to be critical to understanding, they are put in brackets to distinguish them from words that appear in the original text. In addition to the straightforward translation, this book includes one essay which examines Yoga philosophy in relation to the other Indian philosophical systems and another on cognition and signification in Yoga philosophy. Glossary.

2085 _____. *The Yoga-Sūtra of Patañjali: A New Translation and Commentary* / Georg Feuerstein. Rochester, Vt.: Inner Traditions, c1989.

A clear, concise translation accompanied by illuminating annotations. The product of decades of research and close study of the Sanskrit text, this version is presented as a guide to the essentials of Patanjali's Yoga "without the specialist's overwhelming apparatus of philological and historical or philosophical glosses." The book contains the prefaces to both the American and the original editions in which Feuerstein addresses the challenges of translating the terse Sanskrit aphorisms which lack verbs into intelligible English. He argues for the need to use specialized vocabulary in order to achieve clarity in a translation of what is a technical treatise on Yoga. The following chapter seeks to place Patanjali within the exegetical literature of Indian texts and speculates on the character of the man himself based on the style of the *Yoga-Sūtra*. In "Some Philosophical Concepts of Kriya-Yoga," Feuerstein contends that the proper designation of Patanjali's system is that of Kriya-Yoga, as put forth in II.1, and not aṣṭa-aṅga-yoga ("eightfold path"). Includes transliterated Sanskrit text, a word-by-word translation, and annotations. The book concludes with a "Continuous Translation," word index, bibliography, and guide to Sanskrit pronunciation. "I.1. Now [commences] the exposition of Yoga. I.2. Yoga is the restriction of the fluctuations of consciousness. I.3. Then the seer [i.e., the Self] abides in [its] essence." Feuerstein has written many important scholarly as well as popular works on Indian thought and philosophy.

2086 _____. *The Yoga-Sūtra of Patañjali: A New Translation with Commentary* / Chip Hartranft. Boston, Mass.; London: Shambhala, 2003.

An eloquent translation and thoughtful, illuminating commentary. "As surely as human beings are endowed with native faculties of speech, logic, and movement, so too do we possess a bottomless well of inner silence and stillness. All branches of the yoga tradition radiate from a tree whose meditative roots drank in that well for thousands of years before being mapped by Patanjali. In accordance with the ancient teachings, the *Yoga-Sūtra* locates complete realization and freedom from suffering in the bodymind's natural potential to become placid and steadily aware in the present moment." In the introduction and appendices, Hartranft discusses the history of the text and the commentaries, the many challenges of translating this complex work, and his methods and choices in language. In his blurb, Stephen Cope notes that this work is "a fresh, authoritative, and brilliant new translation of and commentary on the *Yoga-Sūtra*.... His work successfully combines intellectual precision with emotional accessibility—a powerful marriage seldom even attempted with this notoriously difficult text." An electronic version, described by Hartranft as "accessible, precise, and not overwhelmed by scholarly material," is available at www.arlingtoncenter.org/yogasutra.html. Includes Sanskrit pronunciation guide and a helpful "Outline of the Yogic Path (Sādhana)." Glossary. Bibliography. "I.1. Now, the teachings of yoga. I.2. Yoga is to still the patterning of consciousness. I.3. Then pure awareness can abide in its very nature."

2087 _____. *The Yoga-Sūtra of Patañjali: A Practical Interpretation* / Bill Giles. Deakin, A.C.T. [Australia]: Samyana Yoga, c2004.

2088 _____. *The Yoga-Sūtra of Patañjali: A Scientific Exposition with Original Sanskrit Text* /

Translation and commentary, V. Verma. (1st ed.) Delhi: Clarion Books associated with Hind Pocket Books, 1996.

Includes original Sanskrit in Devanagari script, transliteration, translation, pronunciation guide, and commentary. In order to present Patañjali's "religion-neutral scientific theory" of yoga, Verma strives to avoid any religious or mystic quality in his translation and uses various tables and forms to make yoga philosophy easily comprehensible to the general reader. A detailed introduction summarizes the contents of the four chapters of Patañjali's work, gives a brief historical background of yoga, and compares yogic practices as described in the *Bhagavad Gita* with the *Yoga Sutras.* "I.1. Here is the discipline of yoga. I.2. Yoga is the hindering of the modifications of the thinking principle. I.3. Then the onlooker remains in his own identity."

2089 _____. *The Yoga-Sūtra of Patañjali: Translation and Commentary.* Pune: Shri Dharmavirsingh Mahida for Ramāmani Iyeṅgār Memorial Institute, 1987.

2090 _____. *Yoga-Sūtra with Maṇiprabhā of Rāmānanda Sarasvatī* / Translated into English by James Haughton Woods; edited anew by Mohan Chand. (1st ed.) Delhi, India: Eastern Book Linkers, 1987.

An academic, literal translation, which may have more meaning for an advanced student or a specialist with a background in Indian philosophy. Rāmānanda Sarasvatī, an important authority on Indian philosophy and prolific writer, composed the *Maṇiprabhā* commentary in the late sixteenth century. "I.1. Now the exposition of yoga [is to be made]. I.2. Yoga is the restriction of the fluctuations of the mind-stuff. I.3. Then the Knower [that is, the Self] abides in himself." James Haughton Woods was a professor of philosophy at Harvard University.

2091 _____. *The Yoga Sutra Workbook: The Certainty of Freedom: A Translation of the Yoga Sutras of Patanjali with Word for Word Translation and Grammatical Index* / by Vyaas Houston. Warwick, N.Y.: American Sanskrit Institute, c1995.

Includes original Sanskrit text, transliteration, word-by-word translation, translation, guide to Sanskrit pronunciation, and key to grammar index. Spiral-bound, with one sutra per page, surrounded by ample white space for notes. "I.1. Now, the instruction of yoga. I.2. Yoga is the nirodha (process of ending) of the vṛtti (definitions) of citta (the field of consciousness). I.3. Then, the abidance of (I) the seer (draṣṭṛ) in (my) own nature (svarūpa)."

2092 _____. *Yoga Sutras of Patanjali* / Interpreted by Mukunda Stiles. Boston, MA: Weiser Books, c2002. Also, Pune, India: International Academy of Ayurveda, 1998. Reprinted 2001.

In the introduction, Stiles notes that "the most common formal way to study the Sutras is to have several translations handy to refer to nuances in the Sanskrit language and to remain open to the variety of views that different teachers bring to the understanding of the text." He offers a useful summary of the content of each of the four chapters and recommends specific sutras for those readers whose primary interest is in Hatha Yoga practice, Raja Yoga, Jnana Yoga, or the processes of yoga therapy and Ayurveda. His contemporary rendering of the *Yoga Sutras* is followed by a word-by-word translation of the Sanskrit text. According to B. K. S. Iyengar, "Those who cannot understand the Sanskrit Yogic aphorisms can understand and grasp the essence of them through this book." Includes a list of primary sources for Sanskrit translations. Bibliography. "I.1. With great respect and love now the blessings of yoga instruction are offered. I.2. Yoga is experienced in that mind which has ceased to identify itself with its vacillating waves of perception. I.3. When this happens, then the Seer is revealed resting in its own essential nature, and one realizes the true Self." Stiles, a student of Indra Devi, B. K. S. Iyengar, and T. K. V. Desikachar, developed the Structural Yoga Therapy method.

2093 _____. *The Yoga Sutras of Patanjali* / Translated and annotated by James Haughton Woods. Mineola, NY: Dover Publications, 2003.

An abridged version of the work published in 1927 by the Harvard University Press under the title *The Yoga System of Patanjali, or, The Ancient Hindu Doctrine of Concentration of Mind.* This scrupulously researched work includes a translation of the *Yoga Sutras* and commentary, Vyāsa's commentary, the *Yoga-Bhāshya,* as well as Vāchaspati Mishra's subcommentary on the *Yoga-Bhāshya.* Original Sanskrit text is not provided. Bibliography. "I.1. Now the exposition of yoga [is to be made]. I.2. Yoga is the restriction of the fluctuations of mind-stuff. I.3. Then the Seer [this is the Self,] abides in himself."

2094 _____. *The Yoga Sutras of Patanjali* / Translated and introduced by Alistair Shearer. (1st American ed.) New York: Bell Tower, 2002. Also, London: Rider, 2002. Originally published, in different form, as *Effortless Being: The Yoga Sutras of Patanjali.* London: Wildwood House Ltd., 1982.

A luminous, accessible translation that begins with an extended introduction that deals with the history of yoga philosophy and the *Yoga Sutras.* Shearer explains the structure of the text, points out correspondences between the sutras and early Buddhism, discusses Indian epics (Mahabharata and Ramayana), Samkhya and yoga, and explores the relevance of yoga to contemporary life. He advises, "Do, whenever possible, read the *Yoga Sutras* aloud. The teaching of yoga is an aural tradition, which knows the ability of sound to transform the hearer." "I.1. And now the teaching on yoga begins. I.2. Yoga is the settling of the mind into silence. I.3. When the mind has settled, we are established in our essential nature, which is unbounded consciousness."

2095 _____. *The Yoga Sūtras of Patañjali* / Translated from the Sanskrit, with an introduction and commentary by Alfred Scheepers. Amsterdam: Olive Press, c2005.

This translation relies heavily on Scheepers analysis of key concepts in the *Yoga Sūtras* and correspondences with Sāṁkhya philosophy. In addition to an extensive introduction to the entire work, each chapter begins with a separate, informative introduction. Presents Sanskrit and English text on facing pages. "I.1. Heed the instruction of yoga. I.2. Yoga subdues the intentional processes of the will. I.3. [When these are subdued] the *perceiver* appears in its proper form."

2096 _____. *The Yoga Sutras of Patanjali* / Translation and commentary by Swami Satchidananda. Yogaville, Va.: Integral Yoga Publications, 1990. Various reprintings.

Compiled from informal expositions of the *Yoga Sutras* given at lectures and retreats in which Swami Satchidananda emphasizes the universality of Patanjali's text. Includes Sanskrit in Devanagari script, transliteration, word-by-word translation, expanded translation, and a lucid, accessible commentary. "I.1. Now the exposition of Yoga is being made. I.2. The restraint of the modifications of the mind-stuff is Yoga. I.3. Then the Seer (Self) abides in his own nature."

2097 _____. *The Yoga Sūtras of Patañjali: A Study Guide for Book I: Samādhi Pāda* / Translation and commentary by Baba Hari Dass; edited with an introduction by Dayanand Diffenbaugh. Santa Cruz, CA: Sri Rama Publishing, c1999.

A very clear elucidation of Book I that includes text in Sanskrit, Devanagari script, and English translation, with commentary in English intended specifically for Western students. Glossary of key Sanskrit terms.

2098 _____. *The Yoga Sūtras of Patañjali: An Analysis of the Sanskrit with Accompanying English Translation* / by Christopher Chapple and Yogi Anand Viraj. (1st ed.) Delhi, India: Sri Satguru Publications, 1990.

A linguistic study of the *Yoga Sūtras* "designed for those interested in making direct contact with the Sanskrit text." The introduction addresses issues related to dating of the text, the plurality of practices outlined, descriptions of goals, presence of Buddhist and Jainist elements, and the contention of some scholars that the *Yoga Sūtras* represent multiple texts. "I.1. Now, instruction in yoga. I.2. Yoga is the restraint of fluctuations of the mind. I.3. Then there is abiding in the seer's own form." Bibliography of translations consulted.

2099 _____. *The Yoga Sūtras of Patañjali on Concentration of Mind* / Fernando Tola, Carmen Dragonetti; translated into English from the revised original Spanish by K. D. Prithipaul. (1st ed.) Delhi: Motilal Banarsidass, 1987. Reprinted 1991, 2005.

In this academic study of the Samādhi pāda, the first part of Patañjali's work, the translators explain how the traditional commentaries and subcommentaries have distorted the meaning of the text through the centuries, and they use these works as auxiliary, rather than strict, guides in their translation. They note differences of opinion about the form and order in the *Yoga Sūtras* and consider the possibility that it is composed of juxtaposed texts derived from a number of different sources. In their opinion, recognizing the real phenomena described by Patanjali as descriptions of facts of experience is critical in understanding the yogic process, and these descriptions are compared to trance experiences of Christian mystics. Includes the original Sanskrit, transliteration, translation, and commentary. "I.1. Now, the exposition of Yoga (is to be initiated). I.2. Yoga is the restraint (nirodha) of the processes (vṛtti) of the mind (citta). I.3. Then (is

produced) the establishment of the seer (draṣṭṛ) in his own nature." Bibliography.

2100 _____. *The Yoga Sutras of Patanjali: The Book of the Spiritual Man* / An interpretation by Charles Johnston. Felinfach, Lampeter, Dyfed, Wales: Llanerch Publishers, 1995. Originally published: New York: Quarterly Book Department, 1912. Available electronically through Project Gutenberg (http://www.gutenberg.org/etext/2526)

Includes translation and commentary. "I.1. OM. Here follows Instruction in Union. I.2. Union, spiritual consciousness, is gained through control of the versatile psychic nature. I.3. Then the Seer comes to consciousness in his proper nature."

2101 _____. *The Yoga Sutras of Patanjali: The Book of the Spiritual Person* / An interpretation by Charles Johnston. (5th ed.) Albuquerque, NM: Brotherhood of Life, 1982. Reprinted 1993.

2102 _____. *Yoga Sūtras of Patañjali with Bhojavṛtti called Rājamārtaṇḍa (in English Translation)* / J. R. Ballantyne and Govind Sastri Deva; edited with introduction, detailed contents & glossarial index by S. B. Tailang. Delhi: Parimal Publications, 1983. Reprinted 1990. Also, Delhi: Pious Book Corporation, 1985.

This book contains the original Sanskrit text of the *Yoga Sutras*, English translation, and the commentary of king Bhoja. "I.1. Now, then, the exposition of concentration (is to be made). I.2. Concentration (yoga) is the hindering of the modifications of the thinking principle. I.3. Then (i.e., at the time of concentration) it (the soul) abides in the form of the spectator (without a spectacle)."

2103 _____. *Yoga-Sūtras of Patañjali with the Exposition of Vyasa. Volume 1, Samādhi-pāda* / A translation and commentary by Usharbudh Arya; foreword by Swami Rama. Honesdale, Pa.: Himalayan International Institute of Yoga Science and Philosophy of the U.S.A., c1986.

This detailed, scholarly work includes summaries of the interpretations of many commentators with each of the sutras. In the *Bulletin of the School of Oriental and African Studies, University of London*, reviewer Tuvia Gelblum remarked on the impressive erudition in the work, but found much to be desired "as regards rigorous accuracy and clarity of language. The situation is further aggravated by a propensity to use a verbose, repetitive and long-winded style, in stark contrast to the elegantly restrained style of the original, and by a desire to harmonize and synthesize conflicting or disparate views offered by commentaries." "I.1. Now, at an auspicious moment of transition begins the instruction in the discipline of yoga following the past tradition. I.2. Yoga is the control of the modifications of the mind-field. I.3. Then (upon the dissolution of the vṛttis) the seer rests in his own true nature."

2104 _____. *Yoga Sutras of Patañjali with the Exposition of Vyasa. Volume 2, Sadhana-pada* / Edited by Swami Veda Bharati. Delhi: Motilal Banarsidass; Borehamwood [England]: Motilal, 2002.

2105 _____. *The Yoga System of Patañjali, or, The Ancient Hindu Doctrine of Concentration of Mind, Embracing the Mnemonic Rules, called Yoga-Sūtras, of Patañjali and the Comment, called Yoga-bhāshya, Attributed to Veda-Vyāsa and the Explanation, called Tattva-vāicāradī, of Vāchaspati-Miçra* / Translated from the original Sanskrit by James Haughton Woods. Delhi: Motilal Banarsidass, 1983. Reprinted 1988, 1992. Originally published: Cambridge, Mass.: Harvard University Press, 1914.

This scrupulously researched translation of the *Yoga Sūtras* includes Vyāsa's commentary, the *Yoga-Bhāshya,* as well as the subcommentary on the *Yoga-Bhāshya* of Vāchaspati Mishra. Introductory observations note the difficulties in translating Sanskrit texts. "A system whose subtleties are not those of Western philosophers suffers disastrously when its characteristic concepts are compelled to masquerade under assumed names, fit enough for our linguistic habits, but threadbare even for us by reason of frequent transposition. Each time that Puruṣa is rendered by the word 'soul,' every psychologist and metaphysician is betrayed. No equivalent is found in our vocabulary." Woods documents the multiple variants and translations he consulted in order to resolve conflicts in interpretations. Citing internal and external evidence, he dates composition of the *Yoga Sūtras* between 300 and 500 C.E. and determines that the *Yoga-Bhāshya* was written between 300 and 600 years later. Includes an analytical summary of each of the four books of the *Yoga Sūtras*, but does not display the original Sanskrit text. The first three aphorisms: "I.1. Now the exposition of Yoga. I.2. Yoga is the restriction of the fluctuations of mind-stuff. I.3. Then the Seer abides in himself."

2106 _____. *Yoga: The Art of Integration: A Commentary on the Yoga Sutras of Patanjali* / by Rohit Mehta. Madras, India; Wheaton, Ill.: Theosophical Publishing House, 1982.

Includes the *Yoga Sutras* in Sanskrit (Devanagari script), transliteration, English translation, and an extended, accessible commentary. "I.1. Now begins a discussion on Yoga. I.2. Yoga is the dissolution of all centres of reaction in the mind. I.3. In this state, the seer is established in his own original nature."

2107 _____. *Yoga: The Means and the End* / Arun & Manisha. Chandigarh, India: HKT Chandigarh, 1998.

With some awkwardness, translators seek to reflect "the psychological implications and auric changes" embodied in the practice as recorded by Patanjali. Includes original Sanskrit in Devanagari script, transliteration, word-by-word translation, translation, and commentary. "I.1. Now an exposition of yoga is being explained. I.2. Yoga is attained by acquiring complete mastery over the mind and emotions. I.3. The individual then establishes in himself."

2108 _____. *Yoga: Union with the Ultimate: A New Version of the Ancient Yoga Sutras of Patanjali* / by Archie J. Bahm. New Delhi: Arnold Heinemann, 1981. Also published as: *Yoga Sutras of Patanjali.* Berkeley, Calif.: Asian Humanities Press, 1993.

An accessible translation for the general reader which was prepared by Bahm after consulting eighteen different English versions of the *Yoga Sutras.* The introduction surveys types of yoga and provides an overview of yoga philosophy. "I.1. Now let us explain Yoga. I.2. Yoga is (concerned with) freedom from mental disturbances. I.3. So that the soul will be (perfectly) self-contained." Bibliography. Bahm taught philosophy at the University of New Mexico.

2109 _____. *Yoga Vision: A Selection of Yoga Sutras: Sanskrit Text in Devanagari with Roman Transliteration and English Translation* / Vijayendra Pratap. Philadelphia, Pa.: SKY Foundation: Distributed by Garland of Letters Bookstore, c1992. Reprinted 1995.

Twenty-seven sutras translated in a small handbook. "I.1. Now a Yoga re-vision (re-teaching). I.2. Yoga is the prevention (control) of disorder (disease, modifications) of consciousness. I.3. Then the Observer (Seer) remains in His own form."

2110 _____. *Yogasūtra of Patañjali: With the Commentary of Vyāsa Translated from Sanskrit into English with Copious Notes* / Bangali Baba. Delhi: Motilal Banarsidass, 1982. Reissued 2004.

Includes a chart of the terminology of the *Yogasūtra* that shows the significance of the terms and relationship to those of Sāṅkhya, the Brahmasūtra, the Bhagavadgītā and the Nyāya-vaiśeṣika. "Now it is the final teaching of Yoga. I.2. (The final end of) Yoga is the restraint of mental operations. I.3. Then the staying of the Perceiver in his real Self."

2111 _____. *Yogasūtras of Patañjali: With the Commentary of Vyāsa* / T. S. Rukmani [translator]. Montreal: Concordia University, 2001.

This translation is intended to be an introduction to yoga philosophy for the general reader. "The importance of the YS as a work is its synthetic character. It is now widely acknowledged that the beginnings of Yoga are shrouded in mystery and what Patanjali did was to bring together a number of different kinds of Yoga prevalent at the time into one coherent system and give it a structure and method as an independent philosophical scheme." Rukmani includes a translation of Vyasa's commentary, the *Vyāsabhāsya,* which she dates in the third or fourth century C.E., noting that it is the standard used in most of the subsequent interpretations of the *Yogasūtras.* "I.1. Now an exposition of Yoga (is begun). I.2. Yoga is the restriction of the modifications of the mind. I.3. At that time the seer abides in itself."

2112 **Raghuvīra Audīcya.** *Kumbhaka Paddhati of Raghuvira: Science of Prānāyāma* / Edited by M. L. Gharote, Parmal Devnath; foreword by B. K. S. Iyengar. (1st ed.) Lonavla, India: Lonavla Yoga Institute, 2000.

Iyengar writes in the foreword, "As different patterns of breathing and retention can be discovered while performing different types of āsanas, it is possible to adopt and adapt different types of breathing patterns and retention (kumbhaka), according to one's internal intellectual development and maturity." Editor Gharote dates the *Kumbhaka Paddhati* in the nineteenth century and notes that it is one of the few texts that deals exclusively with prānāyāma. It details the permutations and combinations of 57 types of kumbhaka with 47 stages. Introductory matter discusses prāṇa, therapeutic aspects of breath, and the physiology of kumbhaka. Includes Sanskrit text in Devanagari script, transliteration, and English translation. Glossary.

2113 **Rāmānandasarsavati.** *The Yogamaṇīprabhā of Rāmānandasarsavati with the Gloss of Svasaṇketa* / Critically edited with introduction and appendices by Dr. Mrs. Bala Krishnan. (1st ed.) Delhi, India: Nag Publisher, 1996.

Translation and exhaustive study of the *Yogamaṇīprabhā*, a classical commentary with supercommentary on the *Yogasūtras* of Patañjali. The opening chapter of this book includes a discussion of the many commentaries on the *Yogasūtras*, yogic theories of knowledge, yogic teachings on puruṣa and prakṛti, and descriptions of the thirteen manuscripts and three previous translations which were consulted for this edition. Includes original Sanskrit text in Devanagari script, variant readings, glossary of technical terms, and bibliography.

2114 **Sadāśivendra Sarasvatī.** *A Commentary on Pātañjala Yogasūtra Named "The Ambrosia of Yoga" with the Yogasūtras of Patañjali* / Composed by Sadāśivendra Sarasvatī; transliteration in Roman script & English translation of Pātañjala *Yogasūtras* & English translation of Sadāśiva's *Yogasudhākara* in Sanskrit by S. Kothandaraman, with a foreword by B. Krishnamurthy. (1st ed.) Madras [India]: Karkotaka Vayalore Trust, 1993.

The *Yogasudhākara* is commentary on the *Yogasūtras* and is believed to have been written in the eighteenth century. Front matter provides biographical information on Sadāśivendra Sarasvatī, discussion of yoga philosophy, and views on traditional methods of learning Sanskrit texts from a preceptor.

2115 **Śaṅkarācārya.** *Adi Sankara's Yoga Taravali* / English translation and commentary by T. K. V. Desikachar and Kausthub Desikachar. Chennai [India]: Krishnamacharya Yoga Mandiram, 2004.

A yoga text attributed to the legendary eighth century Vedanta and yoga master Sankara that explains yogic practices (such as the bandhas) and advanced practices, such as cultivating the inner sound (nāda). Twenty-nine slokas (verses) are presented in Sanskrit in Devanagari script, with transliteration, an English translation, and commentary. Foreword by Sri K. Pattabhi Jois.

2116 _____. *A Compendium of the Raja Yoga Philosophy, Comprising the Principal Treatises of Shrimat Shankaracharya and other Renowned Authors* / Rajaram Tookaram. New Delhi, India: Golden Publication Services, 1983. Originally published: Bombay: Tookaram Tatya, Published for the Bombay Theosophical Publication Fund, 1888.

Contents: Aparokshānubhuti: Direct cognition of the unity of Jiva and Brahma by Śrimat Śankarāchārya with notes / translated by Manilal N. Dvivedi — Atmānātma Viveka / translated by Mohinee M. Chatterjee —Ātmabodha of Śrimat Śankarāchārya / translated by B. P. Narasimmiah — Shri-Vākyasudha / translated with notes by Manilal N. Dvivedi — Vedant Sara of Sadānanda Swami / translated by W. Ward — Crest jewel of wisdom of Shri Śankarāchārya / translated by Mohini Chatterji — Charapatapanjari of Śrimat Śankarāchārya / translated by J. N. Parmanand.

2117 _____. *The Complete Commentary by Śaṅkara on the Yoga Sūtras: A Full Translation of the Newly Discovered Text* / Trevor Leggett. London; New York: Kegan Paul International; New York: Distributed by Routledge, Chapman & Hall, 1990.

Translation of Patanjali's *Yoga Sutras* and the *Yoga Bhāshya Vivarana* of Śankara. There is some debate among scholars over the authorship of the *Vivarana*, but Leggett accepts the commentary as Śaṅkara's.

2118 _____. *Rāja Yoga, or, The Practical Metaphysics of the Vedanta: Being a Translation of the Vākyasudhā or Drigdrishyaviveka of Bhāratitirtha, and the Aparokshānubhuti of Shri Shankarāchārya; with an Introduction, Appendix Containing the Sanskrit Text and Commentary of Vāklyasudhā, and Notes Explanatory and Critical* / by Manilal Nabhubhai Dvivedi [translator]. Delhi: Antiquarian Book House, 1982.

Although often ascribed to Śaṅkarācārya, this translator believes the *Drigdrishyaviveka* is likely to have been written by Bhāratitirtha. It discusses reality and appearance, and literally means discriminating between the "seer" and the seen. Commentary in English and Sanskrit.

2119 _____. *Realization of the Supreme Self: The Bhagavad Gītā Yogas* / Trevor Leggett. London: New York; Kegan Paul International, 1995.

Leggett believes the Gita encompasses all yogas, not only the yoga of action or the yoga of devotion, and he encourages practical application of the wisdom found within it. In clear, accessible language suited for a non-specialist, he presents the main points of Gita practice in this translation of the *Bhagavadgītābhāṣya* by Śankara whom he calls the earliest and greatest of the commentators.

Divided into five parts: Introductory–Yogas of the Gita —Śankara on Gita practice — Pointers for practice — Technical appendixes. Leggett served for many years as the Head of the BBC Japanese Service. His many works include translations of Sanskrit and Japanese texts, books on yoga, Zen, and judo.

2120 _____. *Sankara on the Yoga sutra-s: A Full Translation of the Newly Discovered Text* / Translated by Trevor Leggett. Delhi: Motilal Banarsidass, 1992.

In addition to Patanjali's *Yoga Sutras*, the book contains Vyasa's commentary and the Sankara subcommentary. This translation is composed of revised editions of two previous volumes, which presented Parts One and Two of Sankara's *Vivarana*, plus new translations of Parts Three and Four.

2121 _____. *Śaṅkara on the Yoga-sūtrās: The Vivarana Subcommentary to Vyāsa-bhāṣya on the Yoga-sūtra-s of Pātañjali: Samadhi-pada* / Translated by Trevor Leggett. London; Boston: Routledge & Kegan Paul, 1981.

Feuerstein calls Śaṅkara an intellectual giant and the *Yoga-Bhāshya-Vivarana* a remarkable work (*Shambhala Encyclopedia of Yoga*). Leggett provides a thorough translation and points to many original features in the work, such as a particular emphasis on the symbol Om, and Śaṅkara's penetrability. Throughout, Śaṅkara emphasizes the importance of conviction and belief in the experience of yoga. His work is remembered for observations such as, "Signs of success in yoga are directly perceptible," "Words cannot drive off a fact standing there like an elephant," "Everything must be known to someone at some time," "Darkness and light cannot be simultaneously in the same place." Debabrata Sinha noted, "This translation brings into focus an important area of Vedantic studies and throws light on the missing link between Yoga and Advaita Vedanta" (*Journal of Asian Studies*, vol. 42, no. 4). In addition to this subcommentary (vivarana) on Vyasa's exposition of Patanjali's *Yoga Sutras*, Śankara wrote famous commentaries on the *Upanishads* and *Bhagavad Gita*.

2122 _____. *Sri Sankara's Gita Bhashya: Sri Sankaracharya's Commentary on the Gita* / Translation by C. V. Ramachandra Aiyar; foreword by Swami Ranganathananda. (1st ed.) Bombay: Bharatiya Vidya Bhavan, 1988.

In addition to the commentary, includes text of the *Bhagavad Gita* in English and Sanskrit (Devanagari script).

2123 _____. *Yogasūtrabhāṣyavivaraṇa of Śaṅkara: Vivaraṇa Text with English Translation, and Critical Notes Along with Text and English Translation of Patañjali's Yogasūtras and Vyāsabhāṣya* / T. S. Rukmani. New Delhi: Munshiram Manoharlal Publishers, 2001.

2124 *[Śivasaṁhitā] The Original Yoga as Expounded in Śiva-Samhitā, Gheraṇḍa-Samhitā and Pātañjala Yoga-Sūtra; Original Text in Sanskrit, Translated, Edited and Annotated with an Introduction* / by Shyam Ghosh. (2nd rev. ed.) New Delhi: Munshiram Manoharlal Publishers, 1999.

Ghosh renders the *Śiva-Samhitā*, *Gheraṇḍa-Samhitā* and *Yoga-Sūtras* in clear, accessible prose and gets to the heart of the texts in concise, intelligent commentaries. The introduction provides background information on the origins, purpose, and philosophy of yoga and also reviews similarities and differences in content of the three works. For example, he notes that the *Gheraṇḍa-Samhitā* carries detailed information on inhalation, exhalation, and breath retention. The *Śiva-Samhitā* emphasizes the special role of the chakras and the powers that may be experienced through intense concentration on each and both the *Śiva -Samhitā* and *Gheraṇḍa-Samhitā* discuss prāṇa and the need for a guru. Ghosh also compares methods and terminology in Patañjali's yoga with the Eight-fold Path taught by the Buddha. The first three aphorisms of the *Yoga-Sūtras*: "I.1. Now (is explained) the discipline of Yoga. I.2. Yoga is control of the modifications of the mind. I.3. Then it stays in the form of the Seer (Self)."

2125 *[Śivasaṁhitā] Shiva Samhita: A Unique Classical Text on the Theory and Practice of Yoga and Tantra: English Translation Accompanied by Sanskrit Text in Roman Transliteration* / Translated by Thakur Krishna Uprety. Kathmandu [Nepal]: Raja Yoga Kuti, 2002.

2126 *Śiva-saṁhitā* / Translated by Srisa Chandra Vasu. New York: AMS Press, 1984.

One of the principle manuals on Hatha Yoga, this work discusses the importance of the practice of yoga, Jñāna Kāṇḍa and Karma Kāṇḍa, attainment of siddhis, māyā or illusion, the subtle body, principles underlying asanas and pranayama, Kundalini and its awakening, various forms of yoga,

and mantra. States in several places that yoga practice is available to the householder.

2127 *Śiva-saṁhitā* / Translated into English by Rai Bahadur Srisa Chandra Vasu. Delhi, India: Sri Satguru Publications, 1981. Reprinted 1984. Also, New Delhi: Munshiram Manoharlal Publishers, 1990. Reprinted 1996, 1999. Originally published: Allahabad: Panini Office, 1914.

Contains Sanskrit text in Devanagari script and English translation without commentary.

2128 **Śrīnivāsayogī.** *Haṭharatnāvalī: A Treatise on Haṭhayoga of Śrīnivāsayogī* / Critically edited by M. L. Gharote, Parimal Devnath, Vijay Kant Jha. (1st ed.) Lonavla: Lonavla Yoga Institute, 2002.

Although less well-known than the *Hatha-Yoga-Pradipika*, the *Haṭharatnāvalī* is an important text of Hatha Yoga. This work includes the original text, transliteration, and a crisp, clean translation that builds on Venkata Reddy's work published in 1982. The editors describe the eight manuscript versions of the *Haṭharatnāvalī* which they consulted for this translation and they agree with Venkata Reddy's dating of the work. In addition to summaries of the contents of all four chapters, this book includes a discussion of distinguishing features as well as drawbacks, a table that summarizes the therapeutic effects of Hatha Yoga as presented in the *Haṭharatnāvalī*, and a survey of the commentary found in one of the Nepali manuscripts. Śrīnivāsayogī revealed more about himself than most writers of the time and, while it is fascinating to find out that he was a learned man who was accomplished in grammar, philosophy, tantra, astrology and yoga, the editors find him egotistical and overly critical of Svātmārāma, author of the *Hatha-Yoga-Pradipika*. In agreement with Venkata Reddy, the editors feel that use of the name Ātmārāma is interchangeable with Svātmārāma. Includes indexes of half-verses in Sanskrit plus transliterated terms. Illustrated with line drawings. Glossary.

2129 _____. *Hatharatnavali of Srinivasabhatta Mahayogindra: With an Elaborate Introduction, Selected Text, English Translation, Critical Notes, Appendices, and Word Index* / Editor, M. Venkata Reddy. (1st Modern Critical Edition) Arthamuru, India: M. Ramakrishna Reddy, 1982.

A scholarly translation and commentary on the *Hatharatnavali* in which the central concepts of the text are thoroughly examined. Venkata Reddy relates interesting details about the detective work involved in fixing authorship and dates for works written at a time and in a culture where writers often revealed little about their identity. Nonetheless, he uses internal and external evidence to date the composition of the *Hatharatnavali* between 1625 and 1695 C.E. and gives details of the location, contents, and condition of the manuscripts he consulted that led to this conclusion. He notes special features of the *Hatharatnavali* that distinguish it from the *Hatha-Yoga-Pradipika* and other treatises on yoga, including descriptions of a greater number of asanas, different definitions of the yamas and niyamas, discussion of Ayurvedic thought, prescriptions for fasting, synonyms for kundalini, and information on tantric elements. He also identifies shortcomings of the text, such as places where Srinivasabhatta contradicts himself or certain concepts which he considers to be poorly defined. Srinivasabhatta identifies four types of yoga (Mantra-Yoga, Laya-Yoga, Raja-Yoga, and Hatha-Yoga) and discusses 36 asanas, pranayama, mudras, bandhas, raising the kundalini, and sexual techniques of vajroli-mudra. Since both the *Hatha-Yoga-Pradipika* and the *Hatharatnavali* describe several yogic practices in identical terms, the editor assumes that Srinivasabhatta borrowed directly from it, but he also considers the possibility that both borrowed independently from an unidentified source. The text emphasizes the need for a guru for the advanced practices of dharana, dhyana, and samadhi. The index covers Sanskrit terms only.

2130 **Svātmārāma, Swami.** *The Forceful Yoga: Being the Translation of Haṭhayoga-pradīpikā, Gheraṇḍa-saṁhitā, and Śiva-saṁhitā* / Translated into English by Panchanan Singh Rai Bahadur Srisa Chandra Vasu; Romanized and edited by G. P. Bhatt. (1st revised, corrected and enlarged ed.) Delhi: Motilal Banarsidass, 2004. Originally published separately: Allahabad, India: Panini Office, 1914.

Translations, with minimal commentary, of three of the most widely used Sanskrit manuals on Hatha Yoga. Each has value and should be examined by anyone interested in the history and practice of yoga. According to Yoga scholar Georg Feuerstein, *Haṭhayoga-pradīpikā* was composed by Svātmārāma in the fourteenth century. It delineates the core techniques of asana, pranayama, mudra, and samadhi as well as the proper environment for practice, purification exercises, the yamas

(restraints), and niyamas (observances). Fifteen postures are briefly described, most of which are seated postures in which to practice breath control and concentration. In *Haṭhayoga-pradīpikā* (I.67), success comes to those who are engaged in practice. "How can one get success without practice; for by merely reading books on Yoga, one can never get success." The second work, *Gheraṇḍa-saṁhitā*, dated by Feuerstein in the late seventeenth century, is presented as a lesson of the sage Gheranda delivered to his disciple Caṇḍakāpāli. It describes a seven-fold system of yoga, including purificatory practices, noting "Āsana or posture gives Dṛḍhatā or strength; Mudrā gives Sthiratā or steadiness; Pratyāhāra gives Dhīratā or calmness; Prāṇāyāma gives lightness or Laghimā: Dhyāna gives perception (Pratyakṣa) of Self; and Samādhi gives isolation (Nirliptatā), which is verily the Freedom." Gheranda's description covers 32 postures and 25 mudras and bandhas. Thought to have been composed between the late seventeenth and early eighteenth centuries, the *Śiva-saṁhitā* discusses the nature of the universe and the Self and provides detailed descriptions of the subtle body, the chakras, and nādīs. It mentions only four postures, stresses the importance of a guru, and asserts that even householders can have success in yoga practice. Glossary of Sanskrit terms. Bibliography.

2131 _____. *Hatha Yoga Pradipika* / Commentary by Hans-Ulrich Rieker; translated by Elsy Becherer. London: Aquarian/Thorsons, 1992.

The *Hatha Yoga Pradipika* represents the emergence of Hatha Yoga in its full form; it describes the asanas and provides insight into the spiritual nature of yoga. It is a highly recommended reference for all students and practitioners, and this is considered to be a faithful translation.

2132 _____. *Hatha Yoga Pradipika* / Swami Muktibodhananda Saraswati. Munger, Bihar, India: Bihar School of Yoga, 1985. (2nd ed.) 1993. Reprinted with corrections 1998. Various reprintings by the Yoga Publications Trust.

2133 _____. *The Hatha Yoga Pradipika* / Translated into English by Pancham Sinh. Delhi: Sri Satguru Publications, 1984. Reprinted 2005. Also, New Delhi: Munshiram Manoharlal Publishers, 1992. Reprinted 1997, 2001.Originally published: Allahabad: Panini Office, 1915.

2134 _____. *The Hatha Yoga Pradipika: The Classic Guide for the Advanced Practice of Hatha Yoga (Kundalini Yoga) as Written Down in the Seventeenth Century from Ancient Sources* / by Yogi Swatmarama; commentary by Swami Vishnu-devananda. Val Morin, Quebec [Canada]: International Sivananda Yoga Vedanta Centers, c1987.

Reprinted from the 1893 edition containing the commentary *Jyotsna* of Brahmananda.

2135 _____. *The Hatha Yoga Pradipika: The Original Sanskrit* / An English translation [by] Brian Dana Akers. Woodstock, NY: YogaVidya.com, c2002. Also, New Delhi: New Age Books, 2005.

The original Sanskrit appears side-by-side with a skillful translation. Several poses are illustrated in b&w photographs.

2136 _____. *Haṭhapradīpikā of Svātmārāma* / Edited by Swami Digambarji and Raghunatha Shastri Kokaje. (2nd ed.) Lonavla, Pune [India]: Kaivalyadhama, S.M.Y.M. Samiti, 1998.

A critical edition with Sanskrit in Devanagari script, transliterated text, and English translation.

2137 _____. *Haṭhayogapradīpikā = Hatha Yoga Pradipika: The Classic Guide for the Advanced Practice of Hatha Yoga (Kundalini Yoga) as Written Down in the Seventeenth Century from Ancient Sources* / by Yogi Swatmarama; containing the commentary Jyotsna of Brahmananda; here containing for the first time the practical commentary by Swami Vishnu-Devananda. New York: OM Lotus Publishing, 1987. Reprinted 1997. Also, Delhi: Motilal Banarsidass; [New York]: Om Lotus Publications, 1992. Reprinted 1999.

The *Jyotsnā* of Brahmananda is the principal commentary on the *Hatha Yoga Pradīpikā.*

2138 _____. *Secrets of Hatha Vidya as Disclosed by Svātmārāma in Haṭhapradīpikā: Fifty-One Verses* / Selected and translated by Vijayendra Pratap. (1st ed.) Philadelphia, Pa.: SKY Foundation, 1996.

A small handbook of selected verses from the *Hatha Yoga Pradipika* with Sanskrit text in Devanagari script, transliteration, and English translation. Glossary.

2139 _____. *The Yoga of Light: Hatha Yoga Pradipika: India's Classical Handbook* / [translated from the Sanskrit by] Hans-Ulrich Rieker; translated [from the German] by Elsy Becherer. London: Unwin Paperbacks, 1989.

The authoritative, classic sourcebook on hatha yoga written by Svātmārāma. Rieker's German translation and commentary, *Das klassische Yoga-*

Lehrbuch Indiens, was written while studying and working with master yogis in India. Contents: Prerequisites — Yoga and the art of healing — The asanas — The way of life of a yogi — The purification of the nadis — Kumbhaka — The mudras — The nectar — The bandhas — The shakti — Samadhi — Mind and breath — The dissolution — The shambhavi mudra and the inner light — Nada, the inner sound. Bibliography.

2140 **Tirumūlar.** *Thirumandiram: A Classic of Yoga and Tantra* / by Siddhar Thirumoolar; English translation and notes by B. Natarajan ; edited by M. Govindan ; illustrations by Barbara Miller. (1st International ed.) Montreal: Babaji's Kriya Yoga and Publications, 1993. Reprinted 1996.

An important Tamil work of the Śaiva Siddhānta tradition in 3,047 verses that scholars date between the fifth and seventh centuries C.E. Among other things, Tirumūlar writes about ashtanga ("eight-limbed") yoga, the power of mantra, the connection between breath and mind, the subtle body and the serpent power (kundalini), and use of sexual union to achieve spiritual union. Natarajan points out that "Tirumular discusses Yoga more fully, completely and with greater frankness than Patanjali. He cannot be said to have borrowed his ideas from Patanjali." Georg Feuerstein considers it to be an extraordinary work which should be better known by serious yoga students. "...*Thirumandiram* sparkles with original wisdom and shows a rare knowledge of the secrets of siddha yoga.... While much of the information given can be found scattered in the Sanskrit scriptures as well, in the *Thirumandiram* it is imparted with a lively immediacy that is absent from more abstract works like the Sanskrit tantras or the philosophical writings of northern Shaivism." (*Yoga Journal*, March-April 1996) Includes an extensive introduction, synopsis, and translation. Glossary. Bibliographical references.

2141 _____. *Tirumantiram: A Tamil Scriptural Classic* / Tamil text with English translation and notes by B. Natarajan; general editor N. Mahalingam. Madras, India: Sri Ramakrishna Math, 1991. Reprinted 1994.

2142 *[Upanishads] 112 Upanishads: Sanskrit Text and English Translation with an Exhaustive Introduction and Index of Verses* / Translated by Board of Scholars; editors, K. L. Joshi, O. N. Bimali, Bindia Trivedi. Delhi: Parimal Publications, 2004.

The Upanishads are regarded as fundamental to Vedanta philosophy and an outstanding contribution to the philosophical thought of the world. They were composed by seers, mystics, and yogis who sought the answers to the eternal existential questions — the origin and nature of the universe, the problem of human suffering, and the way of liberation. The message is as valid today as it was when the early Upanishads were first handed down through oral tradition.

2143 *[Upanishads] The Principal Upaniṣads* / Edited with introduction, text, translation and notes by S. Radhakrishnan. Delhi; New York: Oxford University Press, 1989. Also, (Centenary ed.) London; Boston: Unwin Hyman, 1989 / Atlantic Highlands, N.J.: Humanities Press, 1992 / New York: Humanity Books, c1992 / New Delhi: Indus, 1994.

"The Upaniṣads, though remote in time from us, are not remote in thought. They disclose the working of the primal impulses of the human soul which rise above the differences of race and geographical position. At the core of all historical religions there are fundamental types of spiritual experience.... The Upaniṣads illustrate and illuminate these primary experiences." Although it is tempting to sift through the Upaniṣads and skip difficult or repetitive parts or sections that seem irrelevant, Radhakrishnan believes it is wise to study them as a whole.

2144 *[Upanishads] The Principal Upaniṣads: With English Translation and Notes According to Śrī Madhvāchārya's Bhāṣya* / Translated by K. T. Pandurangi. Bangalore: Dvaita Vedanta Studies and Research Foundation, 1999.

2145 *[Upanishads] The Principal Upanishads* / Translated and edited by Swami Nikhilananda. Mineola, N.Y.: Dover Publications, 2003.

An abridged version of the Upanishads.

2146 *[Upanishads] Sixty Upanishads of the Veda* / Paul Deussen; translated from the German by V. M. Bedekar and G. B. Palsule. Delhi: Motilal Banarsidass, 1987.

2147 *[Upanishads] Śvetāśvatara Upaniṣad* / With the commentary of Śaṅkarācārya; translated by Swāmī Gambhīrānanda. Calcutta: Advaita Ashrama; Bourne End [England]: Ramakrishna Vedanta Centre [distributor], 1986.

2148 *[Upanishads] Thirty Minor Upaniṣads* / English translation by K. Narayanasvami Aiyar. (Revised new ed.) Delhi: Parimal Publications, 1992. Reprinted 1997.

Originally published in 1914, this book contains translations of Upanishads generally considered to fall outside the canon, including nine *Yoga-Upanishads*. While many translations of the major Upanishads are available, few translations in English are available for the *Yoga-Upanishads*. Typographical errors and some awkward phrasing hinder readability of the text, but they do not detract from the remarkable content. In the *Śāṇdilya-Upaniṣad*, Atharvan explains the eight limbs of yoga to Śāṇdilya. In this version, the yamas and niyamas both consist of ten components, which is twice the number mentioned by Patanjali. It goes on to discuss eight asanas, location and function of fourteen principal nādīs ("As the leaf of the asvattha tree is covered with minute fibers so also is this body permeated with nādīs"), kundalini power, ten vāyus (vital airs), pranayama (breath control), meditation on the sound of OM, the bandhas (locks), and the nature of Brahman. The *Yogatattva-Upaniṣad* ("yoga-truth") is eminently practical. It distinguishes four types of yoga (Mantra-yoga, Laya-yoga, Haṭha-yoga, Rāja-yoga) and mentions obstacles on the path of yoga, the right environment for practicing, pranayama (kumbhaka, or breath retention, is compared to a lamp inside a pot which does not flicker because no wind can reach it), purification of the nadis, bandhas, a long list of siddhis (supernormal capabilities), and discusses dhāranā (concentration). The *Dhyānabindu-Upaniṣad* begins with a description of the syllable OM. It refers to different forms of meditation, ten principal nadis, seven chakras, six paths of yoga (the yamas and niyamas are absent), mentions the awakening of Kundalini, and declares "There are as many postures as there are living creatures." In the *Haṁsa-Upaniṣad*, Sanatkumāra and his pupil Gautama discuss the nāda, the inner sounds that are heard through meditation. The *Amṛtanāda-Upaniṣad* mentions a six-fold yoga consisting of pratyahara (control of the senses), pranayama, dharana (concentration), dhyana (contemplation), tarka (reflection), and samadhi (ecstasy, liberation) and also discusses the obstacles to yoga. In the five chapters of the *Varāha-Upaniṣad*, Vishnu speaks with the sage Ṛbhu about the nature of consciousness, liberation, Ātman (Self), characteristics of jīvanmukti and goes on to discuss an eight-fold path in yoga. The *Maṇḍalabrāhmana-Upaniṣad* discusses the eight-fold path as well as antarlakṣya (internal vision). The *Nādabindu-Upaniṣad* provides a comprehensive description of the nāda (internal sounds). Various yogic experiences are defined in terms of sounds and vibrations, ranging from the sound of a thunderstorm, waterfall, swarm of bees, cymbals, the ocean, and many other sounds. The *Yoga-kuṇḍalī-Upaniṣad* deals with raising the kundalini power and explains the organization of the chakras. Provides a detailed exposition of pranayama (breathing techniques), the bandhas, and the practice of khecarī (turning back the tongue).

2149 *The Upanishads* / Alistair Shearer, translator. New York: Clarkson Potter; London: Hi Marketing, 2003.

2150 *The Upanishads* / Translated and edited with an introduction by Valerie J. Roebuck. New Delhi; New York: Penguin Books, 2000. Also, London: Penguin, 2003.

2151 *The Upanishads* / Translated by Alistair Shearer and Peter Russell. London; Boston: Unwin Paperbacks, 1989. Also, (1st Bell Tower ed.) New York: Bell Tower, 2003.

This accessible, illustrated translation, is designed for general readers and takes the middle ground between lyrical and academic. Includes three complete Upanishads *(Īsha, Māndūkya, Mundaka)* and selections from six others (*Brihadāranyaka, Chāndogya, Katha, Kaushītaki, Taittirīya, Shvetāshvatara*). Each section begins with a brief, illuminating introduction which provides background information on origin and philosophy with comments upon relevance to contemporary life. The smaller format Bell Tower edition is not illustrated.

2152 *Upanishads* / Translated from the original Sanskrit by Patrick Olivelle. Oxford; New York: Oxford University Press, 1996. Reprinted 1998.

An accurate, readable translation with "the terseness and punch of Hemingway, minus the bombast" according to Wendy Doniger (*The Journal of Asian Studies*, vol. 56, no. 3).

2153 *The Upanishads* / Translated with a general introduction by Eknath Easwaran; with chapter introductions & concluding essay by Michael N. Nagler. Tomales, Calif.: Nilgiri Press, 1987. Reprinted 1996, 1999. Also, London: Arkana, 1987. Reprinted 1988 / New Delhi: Penguin Books, 1996.

Introduction–The forest of wisdom: The Brihadaranyaka Upanishad — The medium of awareness: The Mandukya Upanishad — Who moves the

world?: The Kena Upanishad — Death as teacher: The Katha Upanishad — Two modes of knowing: The Mundaka Upanishad — The microcosm of man: The Aitareya Upanishad — From food to joy: The Taittiriya Upanishad — The breath of life: The Prashna Upanishad — Sacred song: The Chandogya Upanishad — The inner ruler: The Isha Upanishad — The faces of God: The Shvetashvatara Upanishad — Beads of wisdom: four minor Upanishads: The Tejabindu Upanishad; Atma Upanishad; Amritabindu Upanishad; Paramahamsa Upanishad — Reading the Upanishads / by Michael N. Nagler.

2154 *The Upanishads: An Anthology* / D. S. Sharma. Bombay: Bharatiya Vidya Bhavan, 1989.

2155 *The Upanishads: Breath of the Eternal: The Principle Texts* / Selected and translated from the original Sanskrit by Swami Prabhavananda and Frederick Manchester. New York: New American Library, 2002.

2156 *The Upanishads: From the Original Sanskrit Text* / Swami Paramananda. Hoo, Kent [England]: Grange Books, 2004.

2157 *The Upanishads: How to Conquer Death: A Translation and Commentary* / Santosh K. Ganguli. Memphis, Tenn.: Ganges, 1997.

2158 *Upanishads Retold* / V. H. Dale. New Delhi: Munshiram Manoharlal, 1999.

2159 *The Upanishads: Selections* / Translated by Alistair Shearer and Peter Russell; introduced by Alistair Shearer. New York: Bell Tower, 2003.

2160 *Upanishads: Selections from 108 Upanishads* / T. M. P. Mahadevan. Delhi: Motilal Banarsidass, 1999.

2161 *The Upanishads: Seven Upanishads and the Aphorisms of Patanjali of Ancient India* / Translated by Dean Brown. Los Angeles, CA: Philosophical Research Society, c1996.

Contents: Isavasyopanishad — Kenopanishad — Kathopanishad — Prasnopanishad — Mundakopanishad — Mandukyopanishad — Aitareyaopanishad — Yoga Sutras of Patanjali.

2162 *The Upanishads: Texts, Translations, and Commentaries* / Sri Aurobindo. Pondicherry: Sri Aurobindo Ashram, 1992. Reprinted 1994. Published as: *The Upanishads: With Sanskrit Text, English Translation and Commentary.* Twin Lakes, WI: Lotus Light Publications, 1996.

2163 *The Upanishads: The Vedic Bibles: Tejabindu Upanisad, Dhyanabindu Upanisad, Amritabindu Upanisad, Niralamba Upanisad, Taitiriya Upanisad* / [Translated and edited by] Swami Satyeswarananda Giri. San Diego, Calif.: Sanskrit Classics, 1992. (Complete Works of Lahiri Mahasay; v. 3)

This translation of five Upanishads, translated and annotated by Swami Satyeswarananda Giri, is based upon the writings of Lahiri Mahasay.

2164 *The Upanishads: Translated from the Sanskrit with Introductions Embodying a General Survey and the Metaphysics and Psychology of the Upanishads, and with Notes and Explanations Based on the Commentary of Śri Śankarāchārya the Great Eighth-Century Philosopher and Saint of India* / by Swami Nikhilānanda. New York: Ramakrishna-Vivekananda Center, 1990–1994.

2165 *[Upanishads] Yoga Chudamani Upanishad: Crown Jewel of Yoga: Treatise on Kundalini Yoga: Original Sanskrit Text with Transliteration, Translation, and Commentary* / Swami Satyadharma under the guidance of Swami Niranjanananda Saraswati. Munger [India]: Yoga Publications Trust, 2003.

One of the Yoga Upanishads which discusses the nadis, prana vayus, chakras, and kundalini shakti in addition to detailed descriptions of meditative disciplines.

2166 *[Upanishads] Yogacūḍāmaṇyupaniṣad* / Bhāgīrathaprasāda Tripāṭhī [translator]. Vārāṇasī: Samskṛta Bhāratī, 1994.

Includes explanations in English, Hindi, and Sanskrit.

2167 *Vasiṣṭha Saṁhitā (Yoga Kāṇḍa)* / Editors & commentators, Swami Digambarji, Pitambar Jha, Gyan Shankar Sahay. Lonavla, Poona [India]: Kaivalyadhama S.M.Y.M. Samiti, 1984.

"Our effort in this edition is to make the meaning of such verses appropriate and lucid so that even a novice in the field of yoga could grasp the idea without much trouble." Authorship is uncertain, but the text has been attributed to Vasiṣṭha. Based on internal and external evidence, the editors date the *Vasiṣṭha Saṁhitā* in the mid-thirteenth century and explain that it differs in many respects from other treatises on yoga. The *Yoga Kāṇḍa*, part of the *Vasiṣṭha Saṁhitā*, appears to follow, or at

least approve of, the Vedic tradition and states that duties prescribed by the Veda should be followed. The sage Vasiṣṭha writes that a combination of Karma Yoga and Jñana Yoga is the correct path to liberation. Adds to the eight branches of yoga described in the *Yogasūtras* an account of the workings and purification of the nādīs and considers purification a prerequisite to prāṇāyāma. Describes positive and negative effects of progression of breath through the nādīs. It differs from other texts on the characteristics of dhyāna and quality of samādhi. Prescribes a code of conduct for a yogi in approaching death and describes portents that enable one to infer when death will occur. Editors based this translation on the reading of six different manuscripts, and believe that Vasiṣṭha was the first person to recommend yoga to all regardless of position or situation.

2168 *[Vijñāna-bhairava] Vijñānabhairava = Vijñāna Bhairava: The Practice of Centering Awareness* / Commentary by Swami Lakshman Joo; [translated by Bettina Baümer]. Varanasi: Indica Books, 2002.

2169 *[Vijñāna-bhairava] The Yoga of Delight, Wonder, and Astonishment: A Translation of the Vijñāna-bhairava with an Introduction and Notes* / by Jaideva Singh; foreword by Paul Muller-Ortega. Albany: State University of New York Press, c1991.

The *Vijñāna-bhairava* describes over 100 advanced yogic techniques for achieving a state of unbounded, undifferentiated consciousness. Dated sometime prior to the ninth century C.E., it is one of the fundamental texts of Tantric Shaivism. With the emphasis on direct experience, 163 ślokas cover numerous yogic techniques, including breath control, postures, mantras, creative contemplation, placing attention on different parts of the body, mudrās, and awakening kuṇḍalini. Both the foreword and introduction compare the teachings in the *Vijñāna-bhairava* and *Yoga Sūtra* and Muller-Ortega notes, "As one scans the great variety of yogic methods it compiles, one is immediately struck by the contrast in tone between this text and the earlier classical expositions of Yoga in the *Yoga Sūtra* and its commentaries. While equally serious in its yogic intent, the *VBh* has an almost playful and experimental approach which seems anchored in the confidence that one can finally never stray for very long from the reality of Śiva. Such a reality is everywhere, and within it — at its Heart — there is a power which operates continuously to reveal it. Moreover, because it is grounded in the essentially tantric realization of the omnipresent purity of consciousness, the text has the freedom to explore as meditational methods domains that might have been puritanically disdained by the earlier yogic traditions of the classical period. All things, all experiences, all moments are bathed in the unassailable purity of the absolute consciousness. It requires but a shift of attention, a subtle refocusing of energies, and that extraordinary reality comes into view." Each verse is displayed in Devanagari script with transliteration, followed by the English translation, detailed commentary, and notes. Includes a glossary of technical terms, subject index, index to important Sanskrit words, and alphabetical index to the first pāda of each verse.

2170 Vijñānabhikṣu. *Yogasārasaṅgraha.* Delhi: Caukhambā Saṃskṛta Pratiṣṭhāna, 1992.

2171 _____. *Yogasārasaṅgraha of Vijñānabhikṣu* / Edited by Ram Shankar Bhattacharya, Goswami Prahlad Giri Vedantakeshari. Varanasi, India: Bharatiya Vidya Prakashan, 1989.

2172 _____. *Yogasārasaṅgraha of Vijñānabhikṣu: Sanskrit Text and English Translation* / Translated by Ganga Nath Jha; edited with introduction by Avanindra Kumar. (Rev. ed.) Delhi: Parimal Publications, 1995. Originally published: Bombay: Bombay Theosophical Publication Fund, 1984.

A treatise on classical Yoga philosophy. Dr. Gangānātha Jha first translated the *Yogasārasaṅgraha* in 1892 shortly after leaving college.

2173 _____. *Yogavārttika of Vijñānabhikṣu: Text with English Translation and Critical Notes, Along with the Text and English Translation of the Pātañjala Yogasūtras and Vyāsabhāṣya* / by T. S. Rukmani. New Delhi: Munshiram Manoharlal, 1981–1989. Various reprintings.

The *Yogavārttika*, by the scholar Vijñāna Bhikṣu, is a gloss of Vyāsa's commentary on Patañjali's *Yoga Sūtras.* Rukmani compares interpretations in other translations and mentions all variant readings in footnotes. Issued in four volumes with extensive notes and glossary, this translation should be highly useful to scholars and serious students. Vol. 1. Samādhipāda — vol. 2. Sādhanapāda — vol. 3. Vibhūtipāda — vol. 4. Kaivalyapāda.

2174 *[Yogavāsiṣṭharāmāyaṇa] The Concise Yoga Vāsiṣṭha* / Swami Venkatesananda; with an introduction and bibliography by Christopher Chap-

ple. Albany: State University of New York Press, c1984. Also, South Freemantle, Western Australia: Chiltern Yoga Trust, 1984.

An abridged version of the original scripture, a monumental text of yoga philosophy, that contains over 29,000 verses. Of uncertain origin, it is usually dated anywhere between the sixth and fourteenth centuries and it consists of a dialogue between Rāma and the sage Vāsiṣṭha. Of the *Yoga Vāsiṣṭha*, Swami Venkatesananda has written, "The scripture contains wonderful health hints, psychosomatic theories, wonderful instructions for meditation and for worship and beautiful descriptions, if not instructions, concerning warfare. All this and highly romantic stories, too."

2175 *[Yogavāsiṣṭharāmāyaṇa] The Essence of Yogavasishtha* / Compiled by Jnanananda Bharati; translated by Samvid. (1st ed.) Madras, India: Samata Books, 1982. (Corrected reprint 1985). Reprinted 1998.

2176 *[Yogavāsiṣṭharāmāyaṇa] Selected Stories from Yoga Vasishta, Elixir of Self-Knowledge: (Sanskrit Text & English Translation) (Also Contains Some Selected Slokas from Viveka Chudamani, Ashtaavakra Samhita and Ramana Maharshi's Sat Darshan)* / Compiled by P. P. Bharata Iyer. Bombay, India: P. P. Bharata Iyer, 1982.

2177 *[Yogavāsiṣṭharāmāyaṇa] Sree Yoga Vāsishtha: Sree Vāsishtha Mahā Rāmāyana* / by sage Vālmeeki; an English rendering of the Sanskrit work by Vidvan Bulusu Venkateswarulu. Gandhinagar [India]: Buluasu Venkasteswarulu, 1985.

2178 *[Yogavāsiṣṭharāmāyaṇa] Sri Yoga Vasistha: Originally Abridged and Presented in Questions and Answers in Sindhi* / by R. M. Hari; translated into English by a devotee. Ulhas Nagar, Dist. Thane, India: H. M. Damodar, 1992.

This translation aims to clarify obscure points and minimize repetition as found in the original.

2179 *[Yogavāsiṣṭharāmāyaṇa] Stories from Yoga Vasishtha* / Swami Sivananda. Shivanandanagar, Dt. Tehri-Garhwal, U.P., India: Divine Life Society, 1983.

2180 *[Yogavāsiṣṭharāmāyaṇa] The Supreme Yoga: A New Translation of the Yoga Vasishtha* / by Swami Venkatesananda with foreword by Bhagavan Swami Ranganathananda, Bhagavan Swami Muktananda, S. Ramgoolam. (2nd ed.) South Freemantle, W.A., Australia: Chiltern Yoga Trust, 1981. (3rd ed.) 1984. Also, Shivanandanagar, U.P., India: Divine Life Society, 1991 / Delhi: Motilal Banarsidass, 2003. Reprinted 2005.

This version arranges the work in the form of daily readings. "One verse from the relevant chapter is given in transliteration. This verse is 'freely' translated and underlined in the body of the story on the same page. On each page is given a faithful summary of the chapter selected for the day. Every effort has been made not to ignore any important teaching. Only non-essential repetition has been omitted."

2181 *[Yogavāsiṣṭharāmāyaṇa] Vasiṣṭha's Yoga* / by Swami Venkastesananda. Albany, NY: State University of New York Press, c1993. Available electronically through NetLibrary.

In VI.2:176, Vasiṣṭha states: "Therefore, one should study at least a small part of this scripture daily. If, however, one thinks it is not authoritative because it is of human origin, one can resort to the study of any other scripture dealing with self-knowledge and final liberation. But one should not waste one's lifetime." Swami Venkastesananda strives to make the *Yoga Vāsiṣṭha* comprehensible to the general reader and suggests that the best way to follow Vasiṣṭha's exhortation and enter into this profound work is by reading and reflecting on a single page each day. Well indexed.

2182 *[Yogavāsiṣṭharāmāyaṇa] The Yoga-vāśiṣṭha-mahārāmāyaṇa* / Translated into English by Vihari Lala Mitra. Calcutta: Prajna Publications, 1991.

2183 *[Yogavāsiṣṭharāmāyaṇa] The Yoga-vāsistha-mahārāmāyana of Vālmiki* / Translated from the Original Sanskrit by Vihārilāla Mitra. Delhi: Indological Book House, 1986– . Also, Delhi: Low Price Publications, 1999.

Reprint of the translation that originally appeared 1891–1899.

2184 *[Yogavāsiṣṭharāmāyaṇa] The Yoga Vāsiṣṭha of Ramayana* / Translated into English from the original Sanskrit text, D. N. Bose. Calcutta: Firma KLM Private Ltd., 1984.

2185 *[Yogavāsiṣṭharāmāyaṇa] The Yoga Vāsiṣṭha of Vālmīki: Sanskrit Text and English Translation* / According to Vihari Lal Mitra; edited and revised with introduction by Ravi Prakash Arya. Delhi: Parimal Publications, 1998. Reprinted 2000.

2186 *[Yogavāsiṣṭharāmāyaṇa] Yoga Vāsiṣṭha: Renunciation & Salvation* / Tarkeshwar Prasad; fore-

word by Amarnath Jha. Delhi: Nag Publishers, 1982.

2187 *Yoga-Yajnavalkya* / Translated by A. G. Mohan; edited by John J. Ely. Madras [India]: Ganesh & Co., 2000.

Sanskrit text in Devanagari script with English translation.

2188 *Yogayajnavalkya Samhita* / Translated by T. K. V. Desikachar. Chennai [India]: Krishnamacharya Yoga Mandiram, 2000.

Considered one of the most ancient texts on hatha yoga, the *Yogayajnavalkya Samhita* is presented in the form of a dialogue between the great sage Yajnavalkya and his wife, the learned Gargi. Twelve chapters present many unique concepts of yoga and outline a step-by-step sequence for developing a complete practice according to traditional yogic philosophy and science. This version contains the original Sanskrit slokas, English transliteration, and translation by one of the world's most respected yoga teachers, based on notes made by his father, master yogi T. Krishnamacharya. Reviewer Richard Rosen notes an important difference between the *Yogayajnavalkya Samhita* and Patanjali's *Yoga Sutras*. Yajnavalkya expands the number of yamas and niyamas, the moral foundation of practice, "appending such admirable qualities as compassion (*daya*), charity (*dana*), and modesty (*hri*). Covering nearly 40 stanzas, this close attention to right behavior is also unusual for hatha manuals" (*Yoga Journal*, March/April 2001).

PART 3

Dissertations and Theses*

2189 **Abbott, Emily R.** *States of Meditation: A Qualitative Inquiry Into the Practices of 15 Meditators.* Thesis (Ph.D.) — University of Houston, 1996.

2190 **Altman, Kamara Elaine R.** *A Brief Therapy Model to Reduce Stress by Practicing Breathing Exercises, Mindful Meditation, and Yoga Stretching.* Thesis (Ph.D.) — Capella University, 2001.

2191 **Anjali, Prem.** *Yoga as Psychotherapy: A Distillation of the Essential Principles of Patanjala Yoga Theory Into a Counseling and Psychotherapy Model.* Thesis (Ph.D.) — Union Institute, 1994.

2192 **Archambeau, Nora.** *Dreamwork, Intuition, and Integral Yoga: A Spiritual Path for United States Americans and Indian Americans.* Thesis (M.A.) — California Institute of Integral Studies, 1996.

2193 **Aronson, Robin.** *Yoga and Actor Training.* Thesis (Ph.D.) — University of Oregon, 1999.

2194 **Aubin, Judith.** *Nine Yoga Therapy Sessions to Discover the Subjective Experience of Yoga Therapy Participants.* Thesis (M.A.) — Sonoma State University, 2002.

2195 **Bachman, Victoria June.** *The Effect of Self-Deception on the Treatment of Anxiety Through Stress Management Techniques.* Thesis (Ph.D.) — University of Southern California, 1984

2196 **Badell, Colleen C.** *Characteristics of the Iyengar Yoga Practitioner.* Thesis (Ph.D.) — University of New Mexico, 1998.

2197 **Bailey, Shiva Rea.** *Hatha Yoga as a Practice of Embodiment.* Thesis (M.A.) — University of California, Los Angeles, 1997.

2198 **Baldwin, Maria C.** *Psychological and Physiological Influences of Hatha Yoga Training on Healthy, Exercising Adults.* Thesis (Ed. D.) — Boston University, 1999.

2199 **Bansal, Sandeep.** *A Yoga Intervention for Adults with Mild to Moderate Asthma.* Thesis (M.D.) — Yale University, 2002.

2200 **Bastille, Julie V.** *The Effects of a Yoga-Based Exercise Program on Individuals with Post-Stroke Hemiparesis.* Thesis (M.S.) — MGH Institute of Health Professions, 2002.

2201 **Bates, Aryana F.** *Chidvilasananda's Siddha Yoga in the United States: A Cross-Cultural Study.* Thesis (M.A.) — Claremont Graduate School, 1995.

2202 **Beck, Guy L.** *Sonic Theology: Hinduism and the Soteriological Function of Sacred Sound.* Thesis (Ph.D.) — Syracuse University, 1989.

2203 **Becker, Richard.** *Integrating Yoga and Depth Psychologies.* Thesis (M.A.) — Pacifica Graduate Institute, 2000.

2204 **Bergenstråhle, Anna E.** *Physiological and Psychological Effects of Yoga.* Thesis (M.Ex.Sc.) — Georgia Southern University, 1997.

2205 **Biernacki, Loriliai.** *Taboo and Orthodoxy: Making Tantra Respectable in 11th Century Kashmir.* Thesis (Ph.D.) — University of Pennsylvania, 1999.

*For information on Indian doctoral dissertations, readers may wish to consult the Vidyanidhi Web site, part of India's digital library initiative (http://www.vidyanidhi.org.in/home/index.asp).

2206 **Binstock, Alan S.** *A Yoga Monastery.* Thesis (M. Arch.)—University of Maryland, 1985.

2207 **Boehde, Dawn D.** *The Physiological Effects of 8 Weeks of Yoga Training.* Thesis (M.S.)—University of Wisconsin, La Crosse, 2005.

2208 **Bonassin, Vicki Gail Solochek.** *The Philosophy and Practice of Yoga.* Thesis (M.A.)—California State University, Dominguez Hills, 2001.

2209 **Bosch, Pamela Rogers.** *Stress Responsiveness and Adaptations of the Neuroendocrine System in Women with Rheumatoid Arthritis.* Thesis (Ph.D.)—Arizona State University, 2003.

2210 **Bower, Glenna G.** *Comparison of Yoga, Exercise, and Yoga/Exercise in the Reduction of Psychological Stress Among University Employees.* Thesis (Ph. D)—Indiana State University, 2000.

2211 **Boyle, Colleen A.** *The Effects of Yoga Training on Delayed Onset Muscle Soreness.* Thesis (M.S.)—Springfield College, 2002.

2212 **Brewer, Katherine Clare.** *Comparison of an Acute Bout of Aerobic Exercise versus Hatha Yoga on Reducing Mental Stress in Middle-Aged, Working Mothers.* Thesis (M.S.)—University of Arkansas, Fayetteville, 2005.

2213 **Briscoe, J. Demetra.** *The Psychospiritual Journey into Shamanic and Kundalini Experiences.* Thesis (M.A.)—Pacifica Graduate Institute, 1994.

2214 **Broderick, Daniel John.** *Mitral Valve Prolapse Syndrome: A Proposed Treatment Through Respiratory Rebalancing.* Thesis (Ph.D.)—Ball State University, 1996.

2215 **Buhrman, Sara Ann.** *Trance in America: A Comparison of Trance Types and Trance Experience in Two Religious Communities.* Thesis (Ph.D.)—University of Colorado at Boulder, 1996.

2216 **Burleson, Brenda.** *Intercentering and Yoga.* Thesis (M.A.)—Roosevelt University, 2002.

2217 **Butera, Robert James.** *A Comprehensive Yoga Lifestyle Program for People Living with HIV/AIDS.* Thesis (Ph.D.)—California Institute of Integral Studies, 1998.

2218 **Byatt, Kay.** *An Exploration of the Experience of Individuals Choosing Yoga or Exercise in a Continuing Cardiac Rehabilitation Programme.* Thesis (Ph.D.)—Liverpool John Moores University, 2004.

2219 **Carpenter, Tracy J.** and **Gina M. Mastrianni.** *The Effects of Kripalu Yoga on Heart Rate, Flexibility, and Perceived Stress in Physical and Occupational Therapy Students.* Thesis (M.S.)—Sage College, 2000.

2220 **Casden, Danielle Rene.** *The Effects of Ashtanga Yoga on Autonomic, Respiratory and Cognitive Functioning: Psychological Symptoms and Somatic Complaints: A Controlled Study.* Thesis (Ph.D.)—Alliant International University, 2005.

2221 **Caskey, Carl C.** *Guidelines for Christian Meditation Integrating Yoga Meditation into Christian Prayer.* Thesis (D.Min.)—United Theological Seminary of the Twin Cities, 1986.

2222 **Castillo, Richard Joseph.** *Culture, Trance, and Mental Illness: Divided Consciousness in South Asia.* Thesis (Ph.D.)—Harvard University, 1991.

2223 **Caudle, Catherine Kelly.** *Yoga as a Counseling Paradigm.* Thesis (M.A.)—Wake Forest University, 1993.

2224 **Clapham, Lizzie.** *Integrated Health with Yoga.* Thesis (D.N.M.)—National College of Naturopathic Medicine, 2003.

2225 **Clay, Carolyn Cook.** *Metabolic Cost of Hatha Yoga.* Thesis (M.E.)—Texas State University–San Marcos, 2003.

2226 **Coble, Christine M.** *Exploring the Benefits of Yoga Practice for Young Children with Delays in Motor Development.* Thesis (M.A.)—Pacific Oaks College, 2004.

2227 **Cohen, Eleanor Christine.** *Judaism and Yoga: Seeking the Connections.* Thesis (M.A.)—Ohio State University, 2000.

2228 **Colburn, Nancy.** *Participant Experiences in a Program for Psychospiritual Healing and Growth.* Thesis (Psy.D.)—Antioch University/New England Graduate School, 2001.

2229 **Collins, Lorrie Ann.** *Stress Management and Yoga.* Thesis (Ed. D.)—Indiana University, 1982.

2230 **Coney, Judith.** *Sahaja Yoga: A Qualitative Sociological Study of a New Religious Movement.* Thesis (Ph.D.)—University of London, 1996.

2231 **Cornell, Laura Jean.** *Green Yoga: A Collaborative Inquiry Among a Group of Kripalu Yoga Teachers.* Thesis (Ph.D.)—California Institute of Integral Studies, 2006.

2232 _____. *The Moon Salutation: Expression of the Feminine in Body, Psyche, Spirit.* Thesis (M.A.)—California Institute of Integral Studies, 2000.

2233 **Costanza, Stephanie.** *Gandhi, the Bhagavad Gita, and Karma Yoga: Self-Realization Through Selfless Action.* Thesis (M.A.)—San Francisco State University, 1994.

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Glossary of Sanskrit Terms

acharya teacher, master, one who propounds a particular doctrine
advaita non-dual
Advaita Vedanta the philosophy of Oneness, a singular universal essence that pervades all existence
ahimsa non-harming, non violence, the first yama
ananda bliss, joy
aparigraha non-grasping, the fifth yama
asana seat, posture; the third limb of classical yoga
ashtanga eight-limbed yoga practice, codified by Patanjali in the *Yoga Sutras*, consisting of yama, niyama, asana, pranayama, pratyahara, dharana, dhyana, and samadhi
asteya non-stealing, the third yama
avidya non-seeing, spiritual ignorance
Ayurveda Indian science of health, medicine
bandha lock, bodily contraction; akin to a lock in a canal rather than a doorlock, where parts of the body are contracted and controlled in order to direct energy in the body
Bhakti Yoga practice grounded in devotion and selfless love
brahmacharya containment of sexual energy, the fourth yama
chakra wheel, circle; energy centers of the body situated at the points of intersection of the principal nadis
Devanagari name of the script in which Sanskrit is traditionally written
dharana concentration, the sixth limb of classical yoga
dhyana meditation, the seventh limb of classical yoga
drishti gaze point
guru someone who brings light to the dark, spiritual teacher
hatha denotes the balance of opposites, between the qualities of sun (*ha*) and moon (*tha*); also means "forceful," indicating the energy and effort involved in asana practice
Hatha Yoga practice grounded in physical and mental disciplines
ida one of the principal nadis of the body
ishvara-pranidhana devotion to God, the fifth niyama
Jnana Yoga practice grounded in knowledge and wisdom
Karma Yoga practice grounded in right action
kosha sheath, case
kumbhaka retention of breath after full inhalation or exhalation
kundalini coiled serpent; latent energy situated at the base of the spine
Kundalini Yoga the object of Kundalini Yoga is to rouse the dormant energy and unite it with the pure consciousness pervading the entire universe
mantra a syllable, word, or phrase
mudra a sealing posture; circuit-forming gesture; regulates the flow of energy in the body
nadi energy channel, part of the subtle body through which prana moves to every organ and cell
niyama discipline; the second limb of classical yoga
pingala one of the principle nadis, channels of energy, in the body

prana air, breath, life force, vital energy that flows through all matter
pranayama awareness and regulation of prana, or life force, through conscious controlled breathing; the fourth limb of classical yoga
pratyahara technique of reversing the spontaneous, outward direction of the senses
puraka inhalation
Raja Yoga the "royal" yoga, so named because it carries great authority
rechaka exhalation
sadhana spiritual practice
samadhi a state in which the practitioner is at one with the object of meditation; the eighth limb of classical yoga
samtosha contentment, the second niyama
satya truthfulness, the second yama
shauca purity, the first niyama
shavasana corpse pose, traditionally done at the end of yoga practice; an opportunity for the body to assimilate the benefits of the preceding poses; a dynamic although not active pose
siddha sage, seer
siddhi attainment, special power
sushumna main nadi, channel of energy, associated with the spinal column
sutra "thread," aphorism, text composed of such statements
svadhyaya study, self-reflection, the fourth niyama
tapas fire, self-discipline, austerity, the third niyama
Veda revelation, true vision; ancient text, comprising hymns, ritual, mystical, and philosophical expositions
vinyasa asanas performed in a flowing sequence connected by breath
yama ethical disciplines that comprise the first limb of classical yoga
yantra geometrical figure giving a visual understanding of forces of nature, often charged with symbolic meaning and used as an object of meditation

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Millions of people practice some form of yoga, but they often do so without a clear understanding of its history, traditions, and purposes. This comprehensive bibliography, designed to assist researchers, practitioners, and general readers in navigating the extensive yoga literature, lists and comments upon English-language yoga texts published since 1981. It includes entries for more than 2,400 scholarly as well as popular works, manuals, original Sanskrit source text translations, conference proceedings, doctoral dissertations, and master's theses. Entries are arranged alphabetically by author for easy access, while thorough author, title, and subject indexes will help readers find books of interest.

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